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THE CHRISTIAN SUN



"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY"

WE enter the New Year facing our task with an optimistic spirit. Friends surrounded us with splendid co-operation during nineteen hundred and nineteen. This good year of nineteen hundred and twenty, we predict, is to be the "best yet" with **THE CHRISTIAN SUN**. Seventy-one volumes of the paper are now recorded history. The seventy-second volume has begun. With every subscriber a booster, together with co-operation and prayerful support, this volume can record the largest and best growth of our work. In your hands, dear friends, is held the answer.

Volume LXXII

WEDNESDAY, JANUARY 7, 1920

Number 1

BURLINGTON

NORTH CAROLINA

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

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Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of one-half cent a word.

Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

AN APPRECIATION

During the Christmas holidays and leading into the New Year, we have received many words of greeting. Almost every letter to this office since the latter part of December to date has borne some personal message of good wishes. It is practically impossible for us to personally acknowledge receipt of these words of kindness and appreciation; and while we know that a reply is not expected, this means is taken to thank each one who sent a card of remembrance or added a word of cheer. Subscribers can rest assured that each piece of mail is personally read and that we always appreciate this thoughtfulness upon the part of our friends. To one and all, we thank you.

WHY—WHEN?

Generally speaking, the official organ of a Church is supposed to put its approval on every department of the Church. So far we have done this thing, but as to the matter of conducting these departments we have had only one to criticize, and we are going to do that now. Our criticism may not be altogether constructive,

for we feel that the Board of Religious Education of which we speak, is wise enough and needs no dictation.

During the last year and a half we have had to beg, persuade and write to get the Sunday school and Christian Endeavor topics on time. It seems that the Board of Religious Education has had to "swap" horses many times and the whole thing is to be done over again in the matter of training some one in the manner of furnishing Sunday school and Christian Endeavor topics. Perhaps a few SUN readers will recall that may issues of THE SUN during 1919 carried no Sunday school or Christian Endeavor topics and the explanation of this was that the copy did not reach us on time. Mrs. Bullock was entrusted to the work of furnishing both the Sunday school and Christian Endeavor matter and then the work was divided, leaving her responsible only for the Sunday school lesson. To be frank, Mrs. Bullock did not see her way clear to cooperate with the SUN's Editor and offered her resignation which was accepted. We were then informed by Dr. Atkinson that Brother C. H. Stephenson, Raleigh, N. C., would be responsible for this matter and that copy would reach us in due time. We waited as long as we could, hoping that since an "on-timer" had been elected to do this work, that we would have no further trouble. We waited as long as we could for the copy and wrote Brother Stephenson. "A Word of Explanation," on page 14 of this issue, fully explains. Listen to Brother Stephenson's own words: "My answer came not from Dr. Atkinson but rather from Brother Riddle, Editor of THE SUN, asking for immediate copy for the next issue." Read Brother Stephenson's explanation and see what he says.

Brother Stephenson, a member of the Executive Board, admits that he did not agree to furnish this matter for THE SUN. With all due regard for the Board of Religious Education, we cannot refrain from saying that it seems to be loosely organized, if organized at all, and that the members of the Board are going at the work as if it were a child's play. If THE SUN is a mouthpiece of the Church then we feel that we are speaking the sentiment of the majority of the members when we make this statement. If we are wrong then we are wrong, but will maintain our present position until otherwise shown.

While speaking very definite, and at the same time in a most brotherly way, we should say that the exposition of the Sunday school lesson furnished for THE CHRISTIAN SUN during the last few years is not up to the standard of what we find in our exchanges. *Whether the method of treatment as outlined by the Board of Religious Education is responsible for this or not is not for us to say.* Some months ago we asked a member of the Board of Religious Education, a dear and devoted reader of THE SUN if he read the Sunday school and Christian Endeavor page. He turned aside and said in a whisper, "I read all of THE SUN, including the advertisements, save that part of the paper."

The Board of Religious Education has accepted the responsibility of conducting these topics in THE SUN

and we sincerely hope that its program for 1920 will be much better than it was during 1919. The Board as created by the Convention, it seems to us, forms a proper organization. The members of the Board are all capable men and women but the Church is waiting to see just what they can do. How long shall we wait?

A GREAT MEETING—A GREAT UNDERTAKING

We were privileged to be in Suffolk, Virginia, December 30, last, and to participate in a meeting composed of about twenty-five officials of the Convention and officers of Conferences. The purpose of the meeting is fully stated below in the record of Secretary Johnson:

Official Record of the Meeting

*Suffolk, Va.
December 30, 1919.*

Pursuant to a call issued by Dr. W. W. Staley, President of the Southern Christian Convention, by authority of the Executive Committee, the Executive Committees of the Conferences composing the Southern Christian Convention met in the Christian church today, and the meeting was called to order at 10:00 o'clock A. M., by Dr. W. W. Staley, President.

Those present were: Executive Committee of the Southern Christian Convention: W. W. Staley, I. W. Johnson, E. E. Holland.

Georgia and Alabama Conference: H. W. Elder, J. W. Willingham.

North Carolina Conference: T. E. White, P. H. Fleming, W. A. Harper.

Eastern Virginia Conference: C. H. Rowland, I. W. Johnson, W. W. Staley.

Virginia Valley Central Conference: W. T. Walters, A. W. Andes, Samuel Earman.

Others present were: Dr. J. O. Atkinson, L. E. Smith, C. B. Riddle, J. F. Morgan, W. M. Jay, G. O. Lankford, J. E. West, J. M. Darden, E. T. Holland, J. A. Williams. These were invited to seats as deliberative members.

Song: "Where He Leads Me, I Will Follow."

Prayer, led by Dr. P. H. Fleming.

Dr. Staley and Dr. Atkinson stated the purpose of the meeting.

It was moved and carried that we put on a campaign extending the Forward Movement in the Southern Christian Convention, with a view of reaching every member and presenting an opportunity for making an offering for benevolences.

It was moved and carried that a committee be appointed to make an estimate of what we are now doing for benevolences through the regular channels, and to make a per centage apportionment for the Conferences.

Committee: W. W. Staley, H. W. Elder, W. A. Harper, A. W. Andes.

It was moved and carried that the Chairman appoint a committee to nominate a committee on Organization.

Committee: C. H. Rowland, J. O. Atkinson, T. E. White, W. T. Walters, J. E. West.

Adjourned for dinner.

Afternoon Session

Conference met at 2:30 o'clock. Prayer, led by Rev. J. F. Morgan. Report of the Committee on Estimate and Apportionment was read and, on motion adopted as follows:

We recommend the following Apportionments to the Conferences: Eastern Virginia, 40 per cent; North Carolina, 50 per cent; Valley Virginia, 5 per cent; Georgia and Alabama, 2 per cent; Alabama 3 per cent.

We estimate that \$50,000.00 each year will be raised for Conference Apportionments, the Orphanage, the Woman's Boards, and the Conference Missionary Associations.

W. W. STALEY,
A. W. ANDES,
H. W. ELDER,
W. A. HARPER,

Committee.

It was moved and carried, That in addition to the sums already pledged and paid for Education, Missions, Orphanage and other church benevolences, amounting in the aggregate to the sum of \$500,000.00 in pledges and \$50,000.00 per year from regular sources, and without in any way interfering with the other activities of the Church, we undertake to raise in cash, and by subscriptions payable in five years in equal installments, from the individual members of the Church, the sum of \$750,000.00; the campaign for such subscriptions to begin on the 27th day of March, 1920 and end on the 4th day of April, 1920, and each church to be credited with the amount subscribed by its members; and that we raise during the period of the Movement \$500,000.00 for Church Extension, the same to be raised and expended in the local churches, making a total fund of \$2,000,000.00 from all sources.

It was moved and carried that W. W. Staley, I. W. Johnson, E. E. Holland, J. E. West and K. B. Johnson be elected a Steering Committee, and that all details of organization be determined by this Committee.

It was moved and carried that we memorialize the Forward Movement Committee of the A. C. C. to make the goal for the other part of the Church \$3,000,000.00—making a total goal of \$5,000,000.00 for the whole Church.

It was moved and carried that the money raised be used for Missions, Education, Supernnuation, Publications, Orphanage, Convention, Sunday Schools, and Christian Endeavor.

It was moved and carried that the Steering Committee determine the per centage basis of distribution of the Funds.

It was moved and carried that the Committee be authorized to borrow the money to finance the Movement; the money to be paid back from funds received.

(Continued on page 11)

PASTOR AND PEOPLE

FRANKLINTON LETTER

Chaplain B. F. Black, Pastor

I have been on this new job one month, and have found a splendid people. November 7, 1919, Methodist, Baptist and my faithful "eleven members" gave me a real pounding. This pounding was made up of from one pound of coffee to three bags of flour; from one gallon syrup to ten gallons gasoline; from ham ready for the table to a pig ready for the pen; from one pound butter to fourteen pounds of lard. In all, eighty contributions were made—and we have but eleven members. Words cannot express our appreciation. We are grateful and will try to live and act so as to prove worthy of this unexpected kindness. We have been told that Mrs. A. L. Allen and the shepherds of the Baptist and M. E. flocks were in the lead. We are sure of one thing: The M. E. shepherd entered our home first, and without ceremonies, with a bushel of potatoes on his back.

Our little church here doubled on its Orphanage offering. Total, \$40.00. December 7, 1919, was a busy day at Oak Level. At Sunday school hour Miss Bessie Holt, of Burlington, presented the claims of missions. The Sunday school voted to give one Sunday's offering to the Orphanage and one Sunday's offering to Sunday school missions. At 11:00 o'clock A. M., memorial services were held in memory of the former superintendent of the Sunday school—Private Archie B. Pearce, of C., 11th Inft., 5th Division, A. E. F., son of J. J. and Martha Winston Pearce. Private Pearce was killed in action at Montfauco, France, October 21, 1918, age twenty-six years, seven days. A true soldier in the church and on the battlefield. Loved, respected, honored by all who knew him.

At the close of the address the overcrowded church was emptied slowly, the family of the deceased lead, followed by the Sunday school. Then the friends followed. Arriving at the cemetery the beautiful ceremony of the unveiling of a stately marble shaft was silently witnessed by the large crowd of sympathetic friends. The monument was erected by the family of the deceased. A lovely bronze tablet was placed in the church by the members.

At 7:00 P. M., Miss Holt again spoke on "Missions" and completed the organization of a Woman's Missionary Society. The Sunday school and church offering for the Orphanage was completed. Our good people went over the top with \$5.00 for the Orphanage and \$425.00 on the five hundred thousand dollar mission fund. More to be added to the latter amount.

WINCHESTER, VIRGINIA LETTER

The work at Winchester is moving on as usual. We are suffering with other churches from a lack of interest following the war. Our Sunday school shows an increased interest, especially in offerings. We are arranging a good program for our Christmas entertainment, which will be rendered December 23. We are going to pack a box for the Orphanage this week.

At the request of the Home Mission Board of the Southern Christian Convention, I have decided to go to Richmond and look after the interest of our work there. I tendered my resignation here yesterday and shall close my work at Winchester the last of February and take up the work in Richmond the first of March. It is with many regrets that I leave the work here. It is my hope to pay the last of the indebtedness on the church before I leave. My people here are contributing liberally and if a few of our friends, who have been so generous with us, can send us a check for a small amount, I feel that we will get the total amount. The Winchester church will be in need of a pastor after March 1. This is a good people with whom to labor and I trust they will succeed in securing a good pastor.

The following contributions have been received:

Previously Reported, \$12,289.07; Mrs. B. F. Frank, \$1.00; R. E. Short, \$25.00; Netum Rathbun, \$1.00; W. A. Crawford, \$5.00; Va. Valley Central Conference, \$473.00; Rev. W. G. Clements, \$5.00; Miss Phadonia Ritter, \$5.00; Women's Mission Board, \$38.81; Mrs. Kate Fleming, \$1.00; S. W. Lincoln, \$15.00; Winchester Sunday school, \$3.20; L. H. Hook, \$10.00; Total, \$12,872.08.

We are thankful for all these contributions.

W. T. WALTERS.

December 15, 1919.

IMPORTANCE OF THE FAMILY ALTAR

By William T. Scott

We find that it is readily acknowledged by most men that the family is the organic unit of society, and is one of the most potent factors in human progress. The character of the nation in quality, is patterned after the character of the family. The home life is the living of the world's life, and if it is kept pure and wholesome all the life will be made purer and the world as a whole better.

Homes are the real schools in which men and women are trained, and the father and mother are real teachers. They are more responsible than any one, for their wayward boys and girls. To prove this, we may take the child's nature. It has inherited the imitation instinct and it must be cultivated. In order to cultivate this instinct the father and mother as teachers should establish and dedicate the Family Altar at the very first step made in the home, because it is the most powerful agency in making the home sacred. The home is the center of religious education, and if religion dies out in the home and family, it cannot be maintained elsewhere. If the fathers and mothers would co-operate with each other more on this important business for our Lord and Savior the men and women of the homes would be more able to withstand the temptations of the world and live pure lives.

There is no man, who has so many business interests of such importance as to justify his evasion of the social duties which he owes his own family. "What will it profit a father and mother if they gain the whole world and lose their own children?" So, fathers and mothers,

this is my plea, establish at once for our good Lord and Master's sake, this important factor in the home, the Family Altar.

THE CHRISTMAS SPIRIT

When the shepherds of the East heard the words of the angels of the Lord, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord," and listened to the sweet strains of the heavenly host, "Glory to God in the highest, and on earth peace, good will toward men," "they came with haste, and found Mary, and Joseph, and the babe lying in the manger." "And when they had seen it, they made known abroad the saying which was told them concerning this Child." "And the shepherds returned, glorifying and praising God for all the things that they had heard and seen." And when the wise men from the East "saw the star, they rejoiced with exceeding great joy." "And when they were come into the house, they saw the young child with Mary, his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."

I am wondering now whether or not we are having the same sort of spirit the shepherds and the wise men felt on their first real Christmas. The women of the Bethlehem Christian church have just recently organized, without any personal aid of pastor or persons outside of their church, a Woman's Home and Foreign Missionary Society, with eighteen charter members, the purpose of this Society being—the giving of the Gospel to the whole world. Surely this is done in the spirit of the shepherds, for they are anxious to spread abroad the glad tidings of the birth of our Saviour and of His wonderful saving power. The members of the Windsor Christian Sunday school have recently given to the orphans at Elon College \$139.11, fifty dollars of which the Baracca Class gave. This was done in the spirit of the wise men and by such a small membership that fifty dollars would have seemed a very liberal offering. But thanks be to God that the spirit of liberality, of Christmas giving, of giving to the Lord is permeating the little Sunday school at Windsor. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The little membership of Mt. Zion church has spent over two hundred dollars in the improvement of their church building. To do this meant liberality on the part of some of the members, considering the few to bear the burdens of that church. The Mt. Carmel Sunday school and church has raised and secured in subscriptions over four thousand dollars for the building of Sunday school rooms. It is noteworthy that the Baracca class contributed nearly fifteen hundred of this amount. The young men are having visions of the new church for the new time.

Other items of interest could be mentioned showing that our people are trying to carry out the command of the Master, "Go ye into all the world, and preach the gospel to every creature," all of which are encouraging to both pastor and people. We have increased our membership, but let us pray that some may give their lives for the mission fields and to the ministry. As we

pass from the Christmas tide of rejoicing over the birth of our Saviour, happy that we have had a part in the worship and adoration of the new born King, may we begin the New Year with heart-felt regrets that we have not done more for the Master, feeling truly sensitive of the smallness of our efforts and accomplishments, and purpose to enlarge our program of Christian work, grow deeper spiritually in Christian worship, and go forward for the Master who gave His life that we might live.

E. T. COTTEN.

Suffolk, Va., December 17, 1919.

"MY FAITH LOOKS UP TO THEE"

I am writing a few words of encouragement to those who have been praying much and whose prayers have not as yet been answered. Do not be discouraged, but keep on praying. I will never again doubt my Father's goodness for I realize now that he knows what is best for me. I have often said that surely God did not love me or He would answer my prayers, but I understand now that he answers by saying "No" as well as "Yes."

I got the following thoughts from the study of a Sunday school lesson some weeks ago: In one instance Christ prayed thus: "O my Father, if this cup may not pass away except I drink it will be done." The prayer of Jesus was answered, not by taking away the cross, but by giving to the weakness of His humanity that heavenly strength able to overcome the world and win the everlasting victory. God also hears our prayers and answers. When in His infinite love and wisdom our afflictions are not removed at our petitions, still he answers ours as He answered His own Son's in the garden of Gethsemane. He strengthens us to bear our suffering for His glory for the good of others and for our own eternal joy. Our Savior was willing to do His Father's will, so ought we be willing to say His will be done in everything.

When I used to pray for my boys in France I would say "God's will be done" but I know now that I did not mean it. I was not willing for them to get killed. God was good to me and let one of them come home but my dear oldest son sleeps in a grave in France; but I have the comforting assurance that all is well with him and that God knew best, and some time I will understand. If our Savior suffered, why should we not suffer too? To all that are saved God gives a work, and with each mission of service there is appointed some sacrifice of suffering. Though at times our cup is one of overflowing joy, there are other days when it is one of bitter pain and sorrow. Yet never should we doubt or despair for our Father doeth all things well. We lay up treasures in heaven as much by bearing suffering for God and for His people as we do by our efforts of toil and labor.

So you see what studying the Sunday school lesson has done for me—it has given me a clearer idea of how God answers prayer. If we cannot go to Sunday school we can study the lessons at home and receive benefit therefrom. May God give us strength and wisdom that we, like our Savior, may prove steadfast in the hour of

trial. "Think how He prayed, unaided and alone, 'Thy will be done.' Friend, do not despair, Christ in His heaven of heavens will hear thy prayer."

MRS. J. L. HALL.

News Ferry, Va.

HOLLAND, VIRGINIA CHRISTIAN CHURCH

Sunday, December 14, was a day long to be remembered by the Holland Christian church when the new building was formally dedicated to Almighty God and his Divine worship.

The day was observed by three special services besides the Sunday school hour. Heavy rainfall and extremely bad roads were factors which tended to diminish the overflow crowds expected at these services, yet notwithstanding all this, fair sized and appreciative audiences greeted the speakers at each service.

At the morning and night services Dr. N. G. Newman, of Elon College, N. C., a former pastor, spoke very acceptably on two vital themes.

Dr. J. O. Atkinson, also of Elon College, was the orator of the occasion and delivered an address that is still meriting frequent comment. His text was Genesis 28:17: "And he was afraid and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven."

One of the striking remarks of the speaker's introduction which focused attention upon all that he had to say was this: "It is a dreadful and an awful thing to build a church, and they who do it take upon themselves tremendous responsibilities." Many have said this remark put them in great suspense as to which the speaker was going to land, but they did not fail to add that he surely did land.

The writer would say that it was a message unique and simple and more powerful than any two-edged sword, because it was the sword of the Spirit, the Word of God which the preacher declared unto us.

The choir furnished splendid special music for each service, a quartette selection sung by Mrs. J. E. Holland, Mrs. W. M. Jay and Messrs. William Darden and E. M. Tilghman, was effectively rendered as was also the solo sung by Mrs. W. J. Bryan.

W. M. JAY.

VALLEY LETTER

A multiplicity of duties prevented me from getting started with revival meetings as early the past fall as I should have liked. In consequence I have held only three meetings up to this time. My meetings thus far have been gratifying in some respects, but in the matter of conversions and accessions to the church have been very disappointing. A splendid spirit seemed to pervade the meeting at Antioch but there were no conversions. There seem to be but few unconverted people in the community. It is one of the best communities along that line that I know of.

At Timber Ridge good congregations, and apparently a good interest greeted us, and there were three conversions. Mrs. Andes assisted in the music during the last half of the meeting and the people showed their appreciation by giving her a free-will offering (entirely

unsolicited) of \$17.00. While in the community I secured seven subscription to *The Herald of Gospel Liberty*, and five to THE CHRISTIAN SUN. At the close of the meeting we organized a Christian Endeavor Society which is starting off fine.

At Palmyra some interest was manifested in the meeting and there was one conversion.

I want to spend a little time in my study now while the cold winter winds blow, and then I must get into meetings again. There is always plenty to do in the Master's service, and it is a happy service.

A. W. ANDES.

Harrisonburg, Va.

December 24, 1919.

OUR RICHMOND WORK BEGINS

The Mission Secretary has made two trips to Richmond, Va., the past fall with a view to investigating the prospects of beginning a Christian Church there and has been exceedingly encouraged. We have been able to locate about fifty-five who now belong to the Christian Church or who because of past membership in the church, it is believed would unite with us if we had a church there.

Rev. W. T. Walters, D. D., who has had such a successful building experience at Winchester, Va., and then whom we have no more tireless worker, has accepted the pastorate of the work in Richmond and is to move his family there and begin March 1, 1920, or earlier if some one can be secured to succeed him at Winchester. The Secretary feels that this will carry confidence in the movement to all who know Brother Walters and who are at all acquainted with the situation in Richmond.

A number of members met with Brother Walters when he was in Richmond on December 5 and this company unanimously requested the Board to secure Dr. and Mrs. Walters for the work there if they could be obtained. In writing of his visit and his final acceptance of the work, Brother Walters says: "I am well pleased with the outlook in Richmond and feel sure that the venture will be a success."

If any CHRISTIAN SUN readers know of members in Richmond whose names we should have, it will be very much appreciated if the same could be sent either to Rev. W. T. Walters, D. D., Winchester, Va., or to the writer. We have at least made a beginning in Richmond where we should have had a church a half century ago and there has been great waste and great leakage through all this time to our great cause because we have so sorely neglected this vital point. The writer asks the interest of all CHRISTIAN SUN readers and the prayers of our brotherhood generally upon the work at Richmond.

J. O. ATKINSON.

THE WORK IN WASHINGTON

Under date of December 10, Rev. A. B. Kendall, D. D., 806 Taylor Street, N. W. Washington, D. C., writes: "We had a good service Sunday with twenty-one present. We have organized the Sunday school with Brother Irving W. Hitchcock as superintendent. We

have a class for men, one for married women, one for younger women and one for children. We expect to have a class for boys soon. Some who have just moved into Washington have sent for their letters.'

Dr. Kendall is encouraged by the work in Washington and here is believing that the year 1920 will be an eventful one for us Christians because of the things undertaken at our nation's capital. We shall not despise the day of small things and shall bear in mind that "great trees from little acorns grow," and that it takes time for their growth and great strength and power. Through the prayers, help and sacrifices of SUN readers, the Lord can and will show us what mighty things he can achieve and this writer is believing that hundreds and thousands will rally to the Washington work with the passing days and years. Such a pity it is that through all these years we have allowed our membership to move into the national capital, go into other churches or be without a church home during all the years of their residence there. When it is borne in mind that we have neglected such a vital point, is it any wonder that we have yet such slow growth the past twenty years, if growth it may be called? But by our Father's good will, we shall strive together in the great work of evangelizing the nation and the world.

J. O. ATKINSON.

SUFFOLK LETTER

Christmas was more quiet, more Christian, and more enjoyed than in saloon days. The few drunks, the few broils, and even the deaths from wood alcohol were small evils compared with the saloon-times when wives suffered, men were in lockups, and children cried for bread. At the Jerry McCauley Water Street Mission, in New York City, *twenty odd* persons sat down to a dinner that had been prepared for more than *five hundred*, and that number of twenty odd compared with *fifteen hundred* poor hungry people heretofore fed at that Mission on Christmas. The dinner this year had been prepared for more than five hundred, and not a single man appeared, and hence the meal was postponed till night. Dr. James Maple used to say: "there are three kinds of poor: the Lord's poor; the devil's poor; and poor devils." The removal of the grosser evils of the world will remove the two latter classes of poor, and the Lord's poor will be such a small number that Christian charity will easily provide for their necessity and their comfort.

Fireworks belong to the Fourth of July and not to Christmas. Good tidings, praises to God, good will, and gifts harmonize with Christmas. The manger-birth is no misfortune, if angels sing and wise men honor the Babe, and shepherds spread the news of a new life of love.

Well, Christmas brought some joy to the Suffolk Christian church Sunday school. On the last day of the year the Primary Department, under direction of Mrs. John M. Butler and her co-workers, gave an entertainment at 3:00 P. M. At this delightful service in the Primary Room *one hundred and ninety-nine* little ones, besides the grown-ups who attended, were present and

had the time of their lives and received an apple, an orange, and a box of candy.

At night the Superintendent, W. S. Beamon and his helpers, mostly women, and Santa Claus, greeted a big audience of men, women, and children. Superintendent Beamon read Scripture lesson and offered prayer. Little ones recited good prices and sang beautiful songs, older ones aided in songs, and the whole audience sang lustily; the pastor made a *short* talk and Santa Claus appeared from the rear of the church. The ringing of his sleigh bells as he came around the church excited the children and interested the grown folks. The Superintendent called the roll of classes by numbers, and as they came forward, a committee assisted Santa in the distribution of an apple, an orange, and a box of candy to all who went forward. It was a joyous occasion.

Then Senator J. E. West, in well-chosen words on behalf of the church, presented the pastor with a dainty box containing gold; after which Congressman E. E. Holland, in most fitting speech on behalf of the Sunday school, presented Superintendent Beamon with a silver pitcher. The recipients of these much appreciated gifts responded in words too weak to express what they felt.

A few remained to watch the Old Year turn over its achievements to the New Year and to hear Mrs. Bullock recite a beautiful Christmas story while we waited and watched. Then a psalm, a prayer, and to rest.

W. W. STALEY.

POUNDED

Yes, pounded on the fourth Sunday in December, my regular appointment at New Center, after service when the secretary of the church invited me to walk with him. When we returned the object of his invitation was plain because in our absence the good people had proceeded to load our Ford with flour, hams, sugar, coffee, fruits of many kinds, soda, candy, nuts, sausage, soap, many cereals, pop-corn, and other good edibles, besides sox, handkerchiefs, cash, etc.

May the Lord bless these good people, and render their unworthy servant capable of rendering better service to them and Him.

T. J. GREEN.

REV. H. A. ALBRIGHT—REV. L. I. COX

The Christian Church in North Carolina lost two faithful and useful ministers in the death of Rev. H. A. Albright and Rev. L. I. Cox, with both of whom I have had sweet fellowship in other days. In the early days of my ministry, during my editorship of THE CHRISTIAN SUN, I often met with Brother Albright, especially in the annual sessions of the (then) Deep River Conference. He was, so far as I ever knew, very loyal and a true yoke-fellow in the Gospel. I sorrow that I shall see his kindly face no more. Well, done, good and faithful servant! Brother Cox was a much younger man, but he had done a great work in his ministry and went early to his reward. As I write I think of his many noble qualities of head and heart and lament his early going from us. He was a man of far more than

(Continued on page 11)

THE PASSING YEAR

The year 1919 will soon be numbered with the eternal past. Sitting one day, last summer, under a thick spreading tree, looking out upon a broad landscape of surpassing delightful scenery which was very inviting and pleasing in the highest degree, a covey of birds came to rest their tired wings awhile on its branches, and warbled, a sweet, glad song. Then the sheen of summer sun they winged their graceful flight to thrill and sweeten more lives, and gladden other hearts and homes. As they spread their swift wings until lost in the distant view, it left an impression that many other hearts needed gladness as much as ours. Hearts which have groped in sadness a long time realize that the best and most welcome visitor to them is joy. It is truth to say that happiness is one of the greatest blessings that this world can give to any one.

Yonder is some secluded one battling with old age, disease and poverty. Have we been to see him or them this year? Our smiles and willing, helpful hands—our tender, encouraging words and substantial gifts will cause them to feel that they are not forgotten, but that somebody loves and cares for them still. Make a special visit to see them. No just pass by visit to say you called to see them, but give them special visits. These nominal, formal, make pretend visits are not much enjoyed, but one, two, or three and then more visits with interest in and for them are the winning ones. Don't give them visits as you pass by to see others in better conditions, but make special visits to these special ones. Put them down on your list and give them special time on your rounds of doing good. Pray with them and help to make them happy.

It is the dream by night and the earnest desire by day of millions of anxious ones, who are waiting for some welcome wave of gladness to roll the sweet messenger of peace in their souls. What a glad, pleasant, happy day it will be when it comes! Everybody is looking for and expecting it. From the least to the greatest, from the youngest to the oldest, from the poorest to the richest, from the sick ones to the well ones, all up and down the wonderful way of life, all, all classes and conditions are looking for solid happiness. Help them to find it. Then let it come, let it come like refreshing shower into every life.

To be tied, tangled, twisted, wound, and bound up in a bundle of unhappiness is a bad thing to think of, and the realization of it must be more so. Being in such a condition, and unable to get out of it would almost be a living death to some, and yet we must think that many are drinking the bitter draught. If all such did not entertain a hope of getting out of that situation, they would be troubled more than they can bear. But here comes hope and greatly helps them by its persuasive and gentle influence.

The passing year ought to bring more gladness especially to the Christian, because he is nearing home, and desires to take part of that happiness which will be lasting. For a thousand years in His sight are but as yesterday when it is passed, and a thousand years are as a day. God does not count time by our reckoning, but computes it into infinite length. The great clock of time has nearly numbered the days of 1919, and we are in the twilight of its close, watching and waiting for the end; and looking for the mid-night hour that will welcome in the new year. Said a very faithful friend not long ago: "I have passed many bright and pleasant years, but this seems to have been the most pleasant of them all—it mainly has been the way of happiness. I cannot account for it, unless it is because I am nearing the end, and my mind dwells on it more than in former years." Above all things he desired to

be ready, and that if he could live that way, it would give him inexpressible gladness. Hope which has led the way before us so delightfully still leads us down the final days and permits us to say the last words to the departing year. All we have said and done have been recorded on the pages of time, and, as we believe, will help to make us happy or unhappy in the great eternity.

What have we done, what are we doing, and what can we do? The past tells what we have done—the present shows what we are doing, and the future invites us to make the best use of ourselves. If you have given your means as far as you were able, to help some good cause, you will feel better by that act. "Give to the world the best you have, and the best will come back to you." Not exactly the money you give or the things you give, but happiness will pay you back with full measure. To those having means, it is, and ought to be a great pleasure for them to give. If kind deeds have been performed, and tender, loving, helpful words spoken, the remembrance of them will bring great blessings and a rich reward. If bitter words have been said, repent of them, deeply regret them, and avoid their use in the future. How many dull and dim eyes have you made to flash with new life this year? How many faces have you made radiantly beautiful with reflected joy? How many poor, needy, afflicted, lonely, tired ones have you been to see this year; prayed and talked with and cheered by your pleasant, helpful presence? How many needy ones have you helped and blessed with your means as far as you were able? How many troubled hearts have you comforted with the lotion of kindness? How many lost ones have you found? How many sinners have you helped to save?

These golden days have adorned in a most becoming way the last months of this year. They have been resplendent with their departing beauty and loveliness.

J. T. KITCHEN.

Windsor, Va.

KEEP WAR RISK INSURANCE

It is regrettable that so many former service men are not keeping up their Government life insurance issued through the Bureau of War Risk Insurance in Washington. The fact seems to be due largely to widespread confusion and lack of information as to the right of former service men to permanent Government life insurance, and the process by which this insurance may be retained.

The demobilization of our armed forces was so rapid and was attended by such uncertainty on the part of service men as to future civil occupations and permanent places of abode that it was not surprising that many of the men gave little thought to the matter of insurance. Others doubtless thought the original term insurance (War Time Insurance) ceased when they were demobilized and did not know it might be converted into any one of the several forms of permanent Government Life Insurance (Converted Insurance). Still others, immediately upon their return to civil life, felt financially unable to continue the insurance. They should now take advantage of the liberal provisions for reinstatement.

One million children in Poland are now being fed by two big American relief agencies—the American Relief Administration and the American Red Cross.

AN EDITOR

No editor has said or hinted anything to him who writes this; has said nothing about writing him *up or down*. The intention of this article is to collect a few thoughts which have floated in the mind concerning an editor's work.

As much as you can, read carefully what an editor says in each number of his paper. He prepares you something to read and it takes time, work and some little patience to do so. He wants to tell you something and he desires that you shall read or hear it read. One would think it was warm work during the summer. If he takes a plunge in the ocean wave, or breathes mountain air, he has soon to return to his work, write, write, write and rewrite; think, think, think, and get right at it again. Sick or well, glad or sad, tired or rested, young or old, he has to work in it over and over again.

If an editor has the ability and courage to write up his paper under depressing and adverse conditions, we readers ought to have enough grace and sympathy to read and appreciate as far as possible what he says. Thoughts do not all the time flow freely, nor are suitable words always ready for his service. Sometimes too many words come at once, then he has to stop, think, choose and reject. He often has many to please and none to offend, and it must keep him in a straight betwixt two to know just how to be tactful, tender, and sweet.

Almost every correspondent to his paper likes for his article to appear first and in the first and best place, though there are a few who have patience and are willing to be last.

After all the troubles, trials and relations, it gives him pleasure to be still in his place, and doing his duty. There is where happiness is found in his place and doing his duty. These words express it in a plain way. To be a good, faithful, popular editor, whether in the religious or secular chair, is a noble work, and we have many fine and accomplished editors in both departments. There are many secular editors who are most honorable and worthy in every way, and they have helped to make the world better by their writings, by defending truth, upholding honesty and purity and enlightening the people.

No matter about the condition of the weather or anything else, they are expected to do their work well and on time, and it must be a continual effort to maintain their elevated and responsible position. A few intimate friends, and other thoughtful ones, who understand, partly the work they have to perform, know how to appreciate their valuable service, but some do not consider nor properly estimate their worth.

The editor is expected to say nice things about folks when they get married, to write cheering words for them up and down the ways of life, and give to their friends and the public comforting eulogy when they die. So you see the editor says and does very much for the people while they live and after they are dead. He is, therefore, a useful person and deserves all the praise

and success he gets. If it were not for him life would be more tiresome and lonely. His brilliant editorials, eloquent sayings and elegant language all contribute to our admiration of him. He also skims the columns for news, and gives us the cream of his exchanges. Reviews them for us, and saves us much time and research.

J. T. KITCHEN.

Principles and Government of The Christian Church

(The Franklin, Virginia, session of the Southern Christian Convention ordered that the Principles and Government of the Christian Church be revised and that a committee be appointed to make the revision. The following members of the Convention were appointed to do the work: Rev. W. W. Staley, D. D., President; Rev. W. S. Long, D. D., Rev. C. H. Rowland, D. D., Rev. N. G. Newman, D. D., and W. A. Harper, LL. D. Some weeks ago the committee completed its work, and we are privileged to print, in serial form, the Principles and Government as outlined, subject to ratification by the next session of the Convention.—Editor.)

(Continued from last Week)

ADMINISTRATION OF THE LORD'S SUPPER

1. The deacons of the congregation should be invited forward to assist in the administration of the supper.
2. All followers of Christ should be invited to the Lord's Supper.

The minister may then read from the Scriptures:

And, as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. Matt. 26:26-29; Luke 22:7-20; I Cor. 10:16-18; 11:23-26.

The elements should be set apart by prayer and thanksgiving.

PRAYER.

After which the minister shall break the bread before the people, saying in this manner:

Our Lord Jesus Christ, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me.

Taking the cup he shall say:

After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. I Cor. 11:25, 26.

After serving the congregation the minister and deacons should then partake.

HYMN.

BENEDICTION.

CHAPTER IV
CONSECRATION OF CHILDREN

The parents standing with the child in the home, or before the congregation, the Minister shall read one or more of the following selections of Scripture:

SCRIPTURE:—

And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow. But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide forever. And Elkanah, her husband, said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the Lord establish his word. So the woman abode, and gave her son suck until she weaned him. And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him into the house of the Lord in Shiloh: and the child was young. And they slew a bullock, and brought the child to Eli. And she said, Oh, my lord! as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord. For this child I prayed; and the Lord hath given me my petition which I asked of him: therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshipped the Lord there. I Sam. 1:21-28.

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation. Luke 2:25-30.

Then the minister shall say to the parents:

Beloved Friends: In presenting this child for consecration to God, we recognize that you are moved by that impulse of parental love, which prompts to all sacrifices, and promotes all efforts to bring comfort and blessing to the objects of its faithful care. You are anxious that your child may increase not only in strength and knowledge, but also in the fear and favor of God. To this end it is needful that you exercise watchful oversight upon every influence that may affect his (or her) youthful mind, and besides exhort *him* earnestly to follow the path to Heaven, to give him the more effective example of yourselves leading the way.

Will you therefore endeavor to bring up this child in the nurture and admonition of the Lord: will you teach *him* for *his* earliest years to engage in daily prayer, and will you employ every effort to bring *him* to a saving knowledge of the truth in Jesus Christ our Lord?

ANSWER—I will.

J. Milton Banks—THE SUN gets better all the time.

Will you be careful in your own conduct to live as Christian believers, and in wholesome example to this child?

ANSWER—I will.

Will you abound in prayer for this child and seek to restrain *him* from all evil habits and associates, and to turn *his* mind to the Holy Scriptures and *his* feet to the House of God?

ANSWER—I will.

Then the minister shall read this Scripture:

Then were there brought unto him little children, that he should put his hands on them and pray: and the disciples rebuked them. Matt. 19:13.

But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them. Mark 10:14-16.

Then the minister shall take the child, or place his hand upon its head, and say:

Name this child.

Then naming it after them he shall say:

I consecrate thee to the Lord, in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Then returning the child he shall say:

Let us pray:

Receive, O Lord, we beseech Thee, this child, whom we consecrate to Thee and to Thy service forever. Lead *him*, we pray Thee, early to an understanding of Thy ways, and to a perfect trust in Christ, *his* Saviour. Preserve *him* in the slippery paths of youth, from the perils of doubt and the temptations of sin, and so replenish *him* with the gift of Thy Heavenly grace that *he* may serve Thee with a faithful heart all the time that Thou grantest *him* to live. And so sanctify, we beseech Thee, these Thy servants, that they may direct their household in the fear of the Lord. Purify them so wholly in thought and word and deed, that the family may be united to Christ in lively faith and love, and having walked in Thy sight on the earth, be finally admitted, parents and children together, to the greater family of the redeemed in Heaven, there to praise Thee, world without end. Amen.

Then the minister shall add this benediction:

The grace of the Lord Jesus Christ, and the love of God and the communion of the Holy Spirit be with you all. Amen.

(To be continued).

The Sunday school of the Burlington Christian church set out a year ago to raise \$700.00 extra as a special mission fund to support a missionary. A few Sundays ago we heard the report read for the first eleven months and the total raised was \$660.05. We usually get things done when we undertake to do things.

Birdie Wilson—I don't want to miss a single copy of THE CHRISTIAN SUN. I dearly love my Church paper.

PASTOR AND PEOPLE

(Continued from page 7)

ordinary usefulness. His ability lay in many directions. I recall his address before the American Christian Convention at Springfield, Ohio, in 1914, when he spoke on the question of Moral Reform, specially with reference to Temperance. In my humble judgment it was a great effort and did not only honor to his head and heart, but to the cause of Christ as it was represented in that Convention. God bless the memory of these two faithful servants and may the fruits of their life work abide among those with whom and for whom they labored so faithfully. One by one the workers are going home to their Lord and to the reward He will give them as they rest from their labors. I once thought that the life of an old man was very long. Now it seems to me that at best it is short, so short! To the child a day seems long, but to the busy man who rises early, labors hard, and ere he is ready for rest, the sun seems to set and he goes home, and often when he feels that so little has been accomplished.

J. PRESSLEY BARRETT.

1020 Park Place,
Columbus, Ga.

HOW ARTIFICIAL LIMBS ARE MADE

The manufacture of artificial limbs received a wonderful impetus during the American Civil War, many improvements in the product resulting. The artificial limbs are not made of "cork;" they used to be known as "cork legs" from the fact that so many of them were made in Cork, Ireland. They are made of wood, hollowed out, over which rawhide is shrunk to prevent the wood from cracking or splitting. Satisfactory joints and forms of movement make the present style of artificial legs not a hardship to wear, and with practice they are easy to "negotiate," so that remarkable running and leaping stunts are possible. It has been found by the Bureau of War Risk Insurance that it is more difficult to find and fit a satisfactory artificial hand, the type most generally in use being finished with a hook instead of a hand. Both training and patience are required in learning how to use the artificial hands with accuracy and facility.

Practically the whole of this issue is composed of articles left over from our last issue in 1919 (the issue of December 24). Several months ago we had hoped to make it a New Year Number but again our added responsibilities made it impossible for any new feature. We know that our friends understand and will appreciate our position.

The Editor had the privilege on last Sunday of holding service at New Providence for Pastor F. C. Lester, who is convalescing from an operation for the removal of tonsils. The weather was extremely cold and the disagreeableness increased by falling snow, but a reasonable number came to worship and we enjoyed the trip.

EDITORIAL

(Continued from page 3)

It was moved and carried that the Committee be authorized to employ a stenographer, during the campaign, and that the expenses be paid.

I W. JOHNSON, *Secretary*.

The above record needs no special comment at this time, but from time to time we shall write editorially on this undertaking. Suffice to say, however, that we consider it one of the biggest and best things that the Church has undertaken to do in a long time. Our first worth while move was to raise \$50,000 for missions. There were those who said it could not be done; while a few "doubting Thomases" were wondering what position we could give our Mission Secretary after he had accomplished the great task. The \$50,000 was soon raised, the amount increased and the goal soon reached. The last goal set by the Mission Board was \$500,000.

Our second worth while undertaking, in a financial development, was to raise \$125,000 *additional* endowment for our beloved educational institution—Elon College. Though we had underestimated twice the willingness, the generosity, and the co-operation of our people, we set the goal at the pittance of the very low figure given above. We then raised the goal to \$250,000 and before all the churches were reached we were far over this figure and when the final canvass was completed we reached \$375,000.

In our campaign for the college endowment the minimum subscription was \$100 and, hence there are thousands whose resources we could not claim and whose willingness could not subscribe, though their loyalty was just as great as those who did subscribe. Leaders of the Church began to see that possibly we had made a mistake by not putting on an every member canvass. Other denominations followed the every member canvass in their benevolent campaigns and undertook to reach every household and the members thereof. Our enlarged program will do just this thing and bring the Church to a uniformity of giving and thus quicken interest among all, instead of a few.

Space forbids that we make further comment but later we shall have more to say along this line.

Rev. J. W. Wellons reached his ninety-fourth birthday on January 1, and has thus started into his ninety-fifth year as a useful citizen and devout man of God. We are confident that a large number of friends remembered "Uncle" Wellons on his recent birthday. If there are those who overlooked, if we suggest that suggest that they do so now. The Church owes a great debt to Brother Wellons for the great work that he has done in our midst.

Elon College was represented in the Y. M. and Y. W. C. A. meeting in Des Moines, Iowa, during the holidays by the following persons: Dr. N. G. Newman, College pastor; Messrs. J. W. Fix, H. W. Johnson, and Misses Juana Pinnix and Janie Angel of the student body.

MISSIONARY

WHICH COURSE IS MOST PLEASING TO CHRIST?

World Call

One church gives \$4,000 a year for missions. It keeps six missionaries at work in different parts of the world. This church believes that Christ meant what he said when He commanded His disciples to go into all the world and preach the gospel to the whole creation, and makes it its chief business to obey that command. In this church missions are not considered an outside cause; they have the first place in all the thoughts and plans and expenditures of the membership. The building in which that church worships is convenient and commodious, but strikingly plain. No money has been wasted in adornment. The building is not a Greek temple or a magnificent cathedral; it is a workshop. It is a place where the Lord's business is transacted. There is no pipe-organ. The carpet is inexpensive. Opera chairs serve as seats. There are a number of churches in town more impressive from an architectural point of view; there are several that cost two or three times as much, but this church gives more for the extension of the gospel than all the other churches in the place combined. This church is known and honored in all parts of the world.

Other churches take the opposite course. They set their hearts on having the finest building in the neighborhood. Their ambition is to outclass all their rivals. When the building is dedicated there is almost always a heavy debt upon it. This debt is a millstone around the neck of the church; it is a lion in the path. Until the debt is paid, little or nothing can be given for missions. Members urge the shameful excuse that they must be just before they can be generous; as if the cause of Christ had not the earliest and strongest claim upon them; as if that divine claim should not be met before a sacrifice was made to the pride and vanity of the membership. As soon as the debt is paid a pipe-organ must be provided. Until that is paid for the missionary cause must be content with a pittance or with nothing at all. As soon as the organ is clear of debt, the building must be frescoed again and new and costly carpets must be laid. Then music of a more elaborate character must be secured; expensive singers must be engaged. The church proceeds on the assumption that the local church is the supreme thing and must be attended to first, and that the evangelization of the world is a matter of small importance and one that can wait for convenient seasons.

Which course is most pleasing to Christ? Which honors him most? To ask this question is to answer it. A church needs and should have a suitable building for its work and worship. But while half the race are without the gospel, it would seem that simplicity should be the order of the day, that more money be available for the support of the missionary enterprise. Surely if the church spends \$30,000 for a building for itself and gives twenty-five dollars or less for missions, or pays \$2,500 for an organ and pays five dollars or less for missions, it has not adopted the course that is most pleasing to

her Lord. Nor is this course one that secures the respect of men of the world. When they see the church trying by means of music and eloquence and artistic and esthetic accessories to attract and hold the fashionable and wealthy, they despise it in their hearts. Let the church stand for the simplicity of Christ; let it exert itself to the limit of sacrifice to give the gospel to the unevangelized portions of the earth, and these same men will honor it and contribute freely and joyfully and generously to its support. The history of the church Dr. Gordon ministered for in Boston, and the one Dr. Bradt ministered for in Wichita, and the history of the Church of Christ in Angola, Indiana, demonstrates this. When the church most honors Christ, she will compel the respect of the world and she will do most to build herself up on her most holy faith.

The Church exists to help Christ accomplish his gracious and eternal purpose. In order to do that it is not necessary to have the finest building in the city; it is not necessary to have a pipe-organ. It is far more profitable to support a missionary or two. That will do more to attract the public and to build up the church in membership and holiness than anything that can be done to minister to the lust of the flesh, the lust of the eye, and the pride of life. In many churches the emphasis is put on the wrong place. That which should be greatest of all and finest of all is last of all and least of all. For this very reason many churches are weak and sickly and some are dead. They misapprehend the purpose and the plan of Christ, and because they do they miss the path that leads to prosperity.

The church is not to lavish her thought and her resources upon herself. She is not to study ornamentation and elegance and magnificence. She can well afford to leave that to the club. Her mission is a higher one. Her work in the world is to seek and to save the lost. Her business is to publish the truth far and near so that the prophecy may be speedily and gloriously fulfilled, "They shall see to whom no tidings of Him come, and they that have not heard shall understand." By doing this the church will please and glorify the Lord, and she will bring down upon herself such a blessing that there will not be room enough to receive it.

A TITHER

A good brother from Sanford, North Carolina, writes these lines:

"I take pleasure in sending you \$10.00 to pay my subscription to the special mission fund. I have been a tither ever since you were here and I do not feel like anything could induce me to quit it. I always have money to pay into every good cause when I need it. Best wishes for you and our great mission cause."

This reminds me to say to CHRISTIAN SUN readers that the one unanswerable argument in favor of tithing is the tither. In all my travels, observation and experience, I have never yet found a person that tithes who would go back to the old system under any conditions. Neither have I ever known a person to adopt tithing as a method of life and attitude to the Kingdom, and willfully and deliberately give it up. If a person were

disposed to argue with me about tithing, I think I should say, as Philip said unto Nathaniel, "Come and see." To try it, is to prove its merit.

* *

Speaking of the experience in tithing, I do not see how one could wish a stronger testimony than that which is before me while I write. A good and hustling young man who graduated at the head of his class from Elon College last June, and who had to work his way through College, earning his living by dint of hard work in various tasks while here, writes as follows:

"During my first year in college, I adopted the system of tithing and since that time, I have faithfully set aside at least one-tenth of all that I have earned. On the first day of last January, I embarked on a system of giving two-tenths to God as well as of recognizing his ownership of the remaining eight-tenths and I am following that system even now in Yale. When I received the first payment on my scholarship which I am earning, by working, I set aside my two-tenths for the Kingdom and I did it from love and joy and not from stern, formal duty. I receive joy from no other source that excels the joy I receive in showing God my appreciation of His goodness to me."

How any person who cares to assume the right attitude to the Kingdom can read such testimony and not be convinced into trying tithing as a system is more than I can understand.

J. O. ATKINSON.

THE CHRISTIAN ORPHANAGE

SUPERINTENDENT'S LETTER

Our Thanksgiving offerings are still coming in nicely. One hundred and eight churches have responded to the Thanksgiving appeal. One hundred and fourteen have not as yet responded.

I truly hope each church will make this offering and mail it in. If you will look at the financial report you will see that we just lack \$1,800.00 reaching twenty-five thousand dollars for the year 1919. I know our entire Church would like to see us reach twenty-five thousand dollars. It would be far beyond our expectations. But how happy we would be to reach it! It does seem to me that out of the churches not reported we ought to reach that amount. Now, dear reader, if your church has not made this offering will you see to it that you take a nice offering at your next service to help us reach this goal of \$25,000.00 for the year 1919? I will not close the books for this year till after the middle of January in order to give each church an opportunity to have a part. *Let everybody pull and give till we reach the twenty-five thousand mark. You will be proud of it. I will be happy. Let us do it.*

CHAS. D. JOHNSTON, Supt.

REPORT FOR DECEMBER 31, 1919

Amount brought forward, \$21,490.61.

Children's Offerings

Joe Stuart, Jr., 10 cents.

Sunday School Monthly Offerings

Wadley, Ala., 87 cents.

(North Carolina Conference)

Lebanon, \$5.12; Graham, \$5.00; New Lebanon, \$1.00; New Lebanon Baracca Class, \$1.00; Graham Sunday school, \$2.01; Bethlehem Sunday school, \$1.74; Shady Grove, \$2.00; New Elam, \$6.54; Mebane, \$1.00.

(Eastern Virginia Conference)

Portsmouth, \$3.00; Antioch, \$2.00; Hobson, \$2.40; Holy Neck, \$2.25.

(Valley Virginia Conference)

Leaksville, \$2.30; Concord, \$2.24; New Hope Sunday school, \$1.30.

(Georgia and Alabama Conference)

Richland, Ga., \$1.50; Total, \$43.19.

Special Offerings

A. P. Thompson, \$25.00; Sale of calf hide, \$6.72; W. H. Jones, \$35.00; J. H. Jones, \$30.00; G. O. Booth, Estate (Willed), \$100.00; Total \$196.72.

Children's Home

Mrs. Catharine W. Morgan, \$100.00; Mr. H. B. Parsons, \$25.00; P. M. Carlton, \$25.00; A friend, \$1.00; Total, \$151.00.

Christmas Offerings

J. B. Edwards, \$10.00; 20th Century Bible Class, Suffolk S. S., \$50.00; Em Jones Philipps, \$10.00; Fidecis Class, Suffolk Sunday school, \$7.00; Mr. and Mrs. H. F. Samuel, \$2.00; A. Layton Jones, in memory of mother, Mrs. T. A. Jones, \$10.00; Rosemont Christian Endeavor Society, \$40.00; Burlington Christian Sunday school, \$52.43; Mr. D. J. Mood, \$10.00; Ladies' Missionary Society, Peoples Ch., Dover, Del., \$30.00; Barkersville, church, Gateway, N. Y., \$12.30; Third Avenue Ch., Danville, Va., \$20.00; Mrs. T. E. Green, \$5.00; Progressive Bible Class, Suffolk, Va., \$5.00; K. C. Rountree and Wife, \$2.00; Total, \$265.73.

Thanksgiving Offerings

Burton's Grove Sunday school, Va., \$7.00; Burton's Grove Church, Va., \$20.40; Total, \$27.40.

Palm Street church, \$29.00; Pleasant Grove, (Ala.) \$4.75; G. M. Spain, \$10.00; D. A. Spain, \$5.00; Mrs. Hayes' Sunday school class, \$8.00; A. M. Spitzer and Wife, \$5.00; Franklin, Va., \$75.00; Lebanon, \$7.68; New Lebanon, \$25.05; Woman's Missionary Society, New Elam church, \$20.00; Elon College, church, \$90.00; Dr. J. H. Brooks, Burlington, N. C., \$30.00; Washington St. S. S., Portsmouth, Va., \$15.00; Mrs. W. C. Pierce, Sunbury, N. C., \$3.00; Haw River Church, N. C., \$28.77; Mt. Zion church, N. C., \$40.62; Antioch church, Va., \$24.65; Suffolk Christian church, Va., \$200.00; Hobson church (additional), \$2.00; New Elam church, N. C., \$27.00; Bertha Isley, \$2.50; Margaret Isley, \$2.50; Pineville church, Lagrange, Ga., \$4.40; Youngsville church, N. C., \$14.53; Fairview Christian church, Adair Co., Mo., \$6.50; First Christian church, Goshen, Ind., \$42.10; Franklinton church, N. C., \$40.00; Antioch church, Va., \$37.20; Mt. Auburn church, N. C., \$236.70; Total, \$1,064.35.

Total for the week, \$1,721.09; Grand total, \$23,211.70.

CHRISTIAN LITERATURE SUNDAY

In view of the imperative need for rallying all the available forces for conserving the moral and spiritual life of our nation, January 25, 1920, has been designated by the American Tract Society as Christian Literature Sunday, and Churches, Sunday Schools, Young People's Societies and other Christian organizations of America are urged to observe this day with appropriate services, in order that the function and power of Christian literature as an Americanizing and world evangelizing force shall receive its proper recognition.

Sunday School and Christian Endeavor

A WORD OF EXPLANATION

Mrs. Fred Bullock having resigned her position as Sunday school reporter to THE CHRISTIAN SUN, it became the duty of the Executive Committee of the Board of Religious Education, consisting of Dr. J. O. Atkinson, Dr. J. W. Harrell and myself, to elect her successor. A duty which the two first named brethren, being a self-created majority, suavely performed by electing me to fill the place. I immediately suggested to Dr. Atkinson the appointment of some layman less burdened already with offices and outside duties. My answer came not from Dr. Atkinson, but rather from Brother Riddle, Editor of THE SUN, asking immediate copy for the next issue. So I have decided in my mind, in order that the department may not suffer more than can be helped, to do my best, and until a better substitute for Mrs. Bullock has been found readers of THE SUN may expect a message direct from me to every one of your each week.

C. H. STEPHENSON.

SUNDAY SCHOOL LESSON FOR JANUARY 18, 1920 (C. H. Stephenson)

Subject: The Boldness of Peter and John. Acts 4:1-31.

Time: A. D. 30; *Place:* Jerusalem.

Golden Text: Stand fast in the faith, quit you like men, be strong.

Devotional Reading: Psalm 124. Also Matt. 5:10-12; Acts 5:12-42, II Tim. 4:6-8; Heb. 11:32, 38.

Adult Topic: The Need and Source of Christian Courage.

This is a day of great courage. To prove this one only needs to refer to the battles of the Argonne of Ypres or Vimy Ridge. And it is the same courage that prompted Martin Luther and David Livingstone to press on in spite of seemingly irresistible opposition. But boldness may be misdirected. There have sprung up in our country a considerable element of people who are bold in defiance of law and government. I refer to the radicals and anarchists who are now such a constant menace to organized society. Peter and John were bold for the right even in spite of the decision of the Sanhedrin court and it behooves us to be even bolder for the

right than this class of revolutionists. Two years ago it required the Peter-John type of boldness to die for right, and many of our sons were there who unflinchingly did it. But I believe it is just as hard to live for right and requires the same amount of courage every day in every little thing we do even though it is not so advertised and seldom is praised.

CHRISTIAN ENDEAVOR TOPIC FOR JANUARY 25, 1920 (J Vincent Knight)

"The World's Need of Christ."—Eph. 2:1-13 (Foreign Missionary Lesson).

For nearly two thousand years the world has been clamoring for something, and yet that something has not and cannot satisfy. It has been clamoring for wealth, honor, fame, knowledge and supremacy, and yet the combined powers of all have failed to even civilize the world, not to mention the Christianization of the foreign fields. The sum total of all the above characteristics means little or nothing without the knowledge and power of Jesus Christ. A few years past the last word in the world's education was the German University, but now things have changed and the world has learned that education of that kind is a miserable failure. But what are we to do? The wheel has revolved and our own America must furnish the world with the higher institutions of learning. Will they be pagan or Christian? The world's greatest need is Christ, and we of America hold the key to the situation. Shall we grasp the opportunity and supply the need?

We *must* supply that need, and how shall we do it? We must know the need, catch a vision of the work and hasten workers to the field. The Inter-Church World Movement purposes to gather the facts and place them in the hands of every denomination that will line up with the organization. Then, the Church must *act*, and act at once. Our Sunday schools and Young People's Societies must be turned into recruiting stations and mobilize our young men and women for the field at home and abroad. You don't have to leave America any more to do foreign work. The war

has scattered the peoples of the world, and every day you who live in towns and cities may do a bit of foreign mission work.

The Christian Endeavor monthly service program starts you off right on this work. Let us lay special emphasis on the personal work plan for January, and thus learn to do the work assigned to us. Then, let every Young People's Society do its best to furnish at least one life work recruit for the field at home or abroad. We gave to the war an average of twelve men from each Church. Can we do less for our Christ?

Questions Answered

"Why is it that our Church people in the South do not line up with the Christian Endeavor work being done?" (Burlington.)

I anticipated that question. Here is the answer, after having studied the same question since 1913. One fourfold reason, viz.: Lack of information, interest, vision and leadership. You have the right qualifications to be a leader in this great work. May I lay the matter more heavily upon your heart? I wish I could, for some one must start something.

Second, "Which state has more Endeavorers—North Carolina or Virginia?" (Suffolk).

North Carolina. Virginia reported 266 Societies with an average of 30 members to the Society last August. North Carolina reported 385 Societies with a membership of nearly 750, at that time but is soon to reach the 400 mark. New Societies are being reported every day, and we suppose the same is true in Virginia. The number of Societies in our Church in the two states stand fifty-fifty as I have it.

Dr. D. A. Long and wife are sojourning in Lake Alfred, Florida these cold winter days.

DR. J. H. BROOKS

DENTIST

Foster Building

Burlington, N. C.

MARRIAGES

MOORE-FARMER

Wedding bells rang on December 17, 1919 in the home Mr. and Mrs. I. T. Farmer, News Ferry, Va., when their daughter, Elizabeth, became the bride of Mr. Jesse Moore.

Their pastor and a large circle of friends bid them God-speed on the course which they are beginning to run.

JOHN G. TRUITT.

ALDERSON-WALKER STRANGE-ALDERSON

On December 18, 1919 a double wedding was celebrated in the family of Mr. and Mrs. Newton Alderson, Paces, Va., when his son, Arthur, and Miss Callie Walker made the vows that united their lives, and his daughter, Miss Sue, became the bride of Mr. Harry Strange.

An infare dinner was served in the Alderson home at six o'clock. Sceldom did happier party ever assemble nor were they served to a more sumptuous diner. May God bless these young people as they shoulder the new responsibilities henceforth devolved upon them.

JOHN G. TRUITT.

MARRIED

Mr. and Mrs. H. K. Trogdon announce the marriage of their daughter, Marie Bland, to Mr. Paul Strayer Kennett, on Tuesday, December the sixteenth, nineteen hundred and nineteen, Liberty, North Carolina.

LOWDERMILK-CRAVEN

In the presence of several friends and relatives, on December 25, 1919, at 2:30 P. M., the writer united in marriage Mr. Millard Lowdermilk of Bennett, N. C., and Miss Jeroua Craven, at the home of the bride's parents, Ramseur, N. C., Route 1.

Both are popular young people and many good wishes follow them.

T. J. GREEN.

WRIGHT-SHAW

Mr. George M. Wright and Miss Mary Shaw took upon themselves the obligations of matrimony December 28, 1919, at 6:30 P. M. Only a few intimate friends were present to wit-

ness the ceremony. They are popular young people of their community and their many friends wish them a long, happy life. They were married at Mr. T. L. Shaw's the home of the bride.

May good health and length of days with great happiness be their blessings in life.

L. L. WYRICK.

SHARPE-GRAVES

On December 23, 1919, at 7 o'clock P. M., at the home of Rev. J. W. Holt, Miss Mary Alma Graves became the bride of Mr. Alvis Alexander Sharpe. The words that united them in holy wedlock were pronounced by Rev. J. W. Holt in the presence of a few witnesses. The wedded couple left on the westbound train at 9:00 o'clock p. m.

J. W. HOLT.

LEE-McCRAY

Accompanied by a few of their friends, Mr. James S. Lee and Miss Mary P. McCray, of Altamahaw, came down to the home of Rev. J. W. Holt, on Christmas day, and were united in the bonds of matrimony. These young people embark upon the voyage of life followed by the good wishes of many friends. Marriage ceremony by the bride's pastor, Rev. J. W. Holt.

LAINE-FREEMAN

On the evening of December 17, 1919, at the Christian parsonage, Dendron, Va., Mr. Willie J. Laine and Miss Nina L. Freeman were united in marriage. Immediately after the ceremony the happy couple motored to the home of the groom's father, near Manry, Va., where a delicious supper was served to a number of invited guests. These young people are highly respected and have the best wishes of their many friends.

W. D. HARWARD.

CHARLES W. McPHERSON, M. D.

Eye, Ear, Nose, Throat

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BURLINGTON, NORTH CAROLINA

OBITUARIES

ATKINS

Sarah Edna Atkins, wife of Deacon C. H. Atkins, has passed from labor to reward. She was born September 2, 1884, and was the daughter of Ben T. and Sarah W. Epps. She was married on December 27, 1899, and to the union were born four children, two of whom died in infancy.

Her husband and two children, Madeline T. and James O., survive her. At the age of eleven she joined Bacon's Castle Baptist church, but after marriage joined the Christian church at Isle of Wight with her husband. She was buried at Central Hill Baptist church, in the presence of a host of friends and relatives. God bless the family.

J. M. ROBERTS.

RICHARDSON

Warner Frankliu Richardson was born July 29, 1861 and died December 10, 1919. On February 1, 1887, he was married to Laura A. Hollemau. To this union were born five children, three of whom preceded him to the spirit land. He is survived by his widow, Mrs. Laura A. Richardson, two daughters, Mrs. Lillie V. Spivey and Mrs. Bertha M. Harrell, and a host of friends and relatives. He was active in public affairs, and was a member of County Board of Supervisors when he died.

He was a member of Barrett's Christian church and was always at his post of duty. He projected his business ability into the affairs of the Kingdom. He was a Mason, an Odd Fellow, a Woodman of the World, but he put the church first.

The flowers were beautiful and abundant.

May God bless all the bereaved family and friends.

J. M. ROBERTS.

FERRELL

At his mother's home, Houston, Va., R. 1, on November 26, 1919, Archer Ferrell fell on sleep. For several years he had had very poor health, and his taking off was not unexpected neither by him nor his people.

Brother Ferrell was a widower, about 33 years old; the father of three sons who survive him—Malcolm, Eddie, and Garland—12, 10, and 8 years old respectively. He leaves a mother and several brothers and sisters to mourn their loss.

His body was laid to rest in the Compton burying ground beside his wife. The writer had charge of the services. May God's blessing rest upon his surviving loved ones.

JOHN G. TRUITT.

TERRY

On December 2, 1919, Jimmie Terry, the eight-year-old son of William Terry and his deceased wife, died from the effects of a burn received at the explosion of a gasoline engine gas tank on November 29. The boy was playing with the batteries, the spark of which ignited the gas and caused the explosion. His clothing was nearly burned off of him and for three days he suffered agonies untold. It was a sad incident.

He was laid to rest by sorrowing friends and loved ones in the family burying ground near News Ferry, Va., beneath a beautiful floral offering. May God bless his father and step-mother and brother and sisters, and grand-parents.

JOHN G. TRUITT.

MORELAND

Mrs. Mary E. Moreland was born October 10, 1838, and died November 24, 1919. Her age was 81 years, 1 month, and 14 days. Sister Moreland was a faithful member of the Timber Ridge Christian church, and a woman enjoying the confidence and highest esteem of all who knew her. She is survived by one son and three daughters. A large congregation attended the funeral services at Timber Ridge, November 26. A good woman has gone to her reward.

A. W. ANDES.

McCLANAHAN

Isaac T. McClanahan, a native of Powell's Fort, moved to Washington, D. C., several years ago and secured employment on the railroad. He was killed in an accident there November 27, 1919, at the age of 51 years, 3 months, and 7 days. The body was brought back to Powell's Fort where the funeral services were held at the St. David's Lutheran church, December 1, 1919. It was my pleasure to receive him and most of his family into the church at Joppa a few years ago. Surviving are his widow, three sons, and one daughter.

A. W. ANDES.

OATES

Miss Ella Oates, formerly of Capon Bridge, West Virginia, died November 18,

1919, in Washington, D. C., where she had been living for several years. Her age was 49 years, 7 months, and 20 days. Surviving her are her mother, five brothers, and three sisters. The remains were sent back to her old home, and the funeral was held at Timber Ridge, November 21, 1919.

A. W. ANDES.

NELSON

Nathan B. Nelson was born October 21, 1841 and came to his death by accident November 20, 1919, aged 78 years and 29 days. He was a faithful member of the Burlington Christian church, having moved here from Pleasant Hill Christian church about thirty years ago. He was of a bright, cheerful disposition and lived on the sunny side of life. His delight was in the service of the Lord. He is survived by a devoted companion, one son and three daughters.

The funeral was conducted from the home by the writer, assisted by Dr. Fleming.

J. W. HARRELL.

FOSTER

Bruce Foster, the youngest son of Robert and Josephine Foster, departed this life in Boston, Mass., December 22, 1919, at the age of 14 years, 7 months and eight days. This young man was afflicted with tumor of the brain more than a year before his death. His sufferings were great at times, finally resulting in blindness and death. All that kind hands and loving hearts could do was done to save him. He was taken to specialists in Atlanta, Boston and elsewhere, a delicate operation failed to save him. He was a member of Bethlehem church at Altamahaw, where his funeral services and interment took place, conducted by his pastor. A bright and promising youth has fallen in death. May God comfort the sorely bereaved parents and friends.

J. W. HOLT.

BROTHERS

Mrs. Jane Rebecca Brothers, widow of the late John F. Brothers, departed this life on November 29, 1919, at 11:00 o'clock P. M., at her home on 818 Duke St., Portsmouth, Va. She was seventy-seven years, nine months and fourteen days old. She was a member of Damascus Christian church. She was a good Christian mother and greatly loved by all who knew her. She will be missed in her home, community and church, but

our loss is her gain. Having moved to Portsmouth, her folks united with the Christian church there and the mother did all she could for the cause of her Lord. She leaves eight children, three sons and five daughters: J. F. Brothers, Portsmouth, Va.; R. R. Brothers, Norfolk, Va.; A. R. Brothers, Raleigh, N. C.; Mrs. Stephen Long, Portsmouth, Va.; Mrs. W. M. Rieks, Portsmouth, Va.; Mrs. Sam Green, Okisko, N. C.; Mrs. C. J. Heath, Portsmouth, Va.; Miss Viola Brothers, Portsmouth, Va.; one sister, Mrs. M. E. Horton, Whaleyville, Va., nineteen grandchildren, and many friends. Funeral services were conducted by the writer at the home, assisted by Rev. H. W. Dowling. The Lord bless and comfort the dear bereaved ones.

H. H. BUTLER.

JORDAN

Mrs. Francena Jordan, wife of W. S. Jordan, was born May 17, 1861 and died at St. Leo's Hospital, Greensboro, N. C., December 8, 1919, after illness of three or four months. She leaves to mourn a loving husband, five sons and three daughters. She was a consistent member of the Christian church at Brown's Chapel and had been for many years. The funeral services were conducted by the writer in Brown's Chapel church December 11, and interment was made in the cemetery at that place. May the Holy Comforter comfort the bereaved ones.

W. N. HAYES.

GRIMES

On Monday, December 15, 1919, Mrs. Ellen E. Grimes died at her home with her son, V. M. Grimes, Portsmouth, Va., at the age of eighty-five years, eight months and twelve days. She was a dear good Christian mother. She united with the Christian church, Norfolk, Va., in 1847 and was baptized by Rev. Stephens S. Barrett, who was then her pastor. She was one of the charter members of Washington Street Christian church, which was organized in 1901. She loved her church and was true and faithful to the end. She leaves four sons and one step-daughter; also twenty-three grandchildren and thirty-one great grandchildren and a host of friends. She will be greatly missed in her home, community and church. Her funeral services were conducted at Washington Street Christian church on Wednesday afternoon, December 17, by the writer, assisted by the pastor, Rev. H. W. Dowling, and her remains were laid to rest in Oak Grove cemetery.

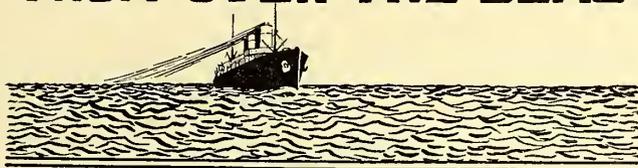
H. H. BUTLER.

THE CHRISTIAN SUN



"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY"

FROM OVER THE SEAS



CALLING!

Calling! Calling! Calling! They are calling us, the heathen are, to help, to rescue, to come. From over the seas the call comes. For years it has been coming, but we have paid so little heed to it. Louder and louder the call comes to us—the Christian Church—to do our part. Our ears are just beginning to be unstopped, and our purses are slowly opening. Let us hasten. The needs are many. The needy are calling and so is our God. We must answer.

Volume LXXII

WEDNESDAY, JANUARY 14, 1920

Number 2

BURLINGTON

NORTH CAROLINA

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

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Six months	1.00

In Advance

Give both your old and new postoffice when asking that your address be changed.

The change of your label is your receipt for money. When receipts sent upon request.

Many persons subscribe for friends, intending that the paper be stopped at the end of the year. If instructions are given to this effect, they will receive attention at the proper time.

Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at a rate of one-half cent a word.

Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

SCRAPS FROM READING AND THINKING

Recently a bishop in the M. E. Church said, in ordaining a young man to the ministry: "You are to do the profound thinking in the community in which you live." The bishop was right, but the trouble with the average minister is that there is not time to do *profound* thinking. With a multitude of things to do, and without help or the salary large enough to secure it, no man can do his best thinking. Many laymen have an idea that if a man is a preacher he has always at his disposal sermons to preach.

* *

To define spirituality is a difficult problem, yet all of us know when the soul is satisfied and when we are at peace with the Spirit. Keep close to God is the only way to be able to define, in feeling, what spirituality is.

* *

John D. Rockefeller gave \$100,000,000 to the cause of education during the recent holidays. A great gift indeed, and yet when all the people give out of their means to make such a fund, the cause, we think, is benefitted greater; and certainly the individual strengthened more.

The occasional church goer often finds fault, in some way, with the service. There must be a reason for this, and we think that it is this: The irregular attendant fails to get in touch with the deep and abiding spirit that prevails in the service. The occasional attendant looks for something noisy and spectacular and seeks to substitute this for real worship. It takes the "big" occasion to bring some people to the house of God.

* *

We still hold to the conviction that if THE CHRISTIAN SUN went into every home in our Church in the Southern Christian Convention that the result would be that added contributions to the various causes would far more than pay the cost. The revenue for such an undertaking will *never* come directly to the treasury of the paper as a result of a larger circulation, but if the results come to the departments of the Church, an expenditure to put THE SUN into every home would be worth while. The present generation of leaders in our Church is, with few exceptions, slow to move on the matter of publicity. We hope that the next generation will be willing to do more for the printed page than we are now doing.

* *

A message on this page last week carried the announcement of what the Church is about to undertake, namely, the beginning of an every member canvass for the whole Church for the benefit of all the departments of the Church. Perhaps it has not dawned upon all what a great undertaking this is and what it will mean. Human machinery and physical strength will never put it over. Only the spirit of God upon us can bring results. Spiritual results will follow in its wake, the Church will be quickened, our people brought closer together and the Kingdom extended. It begins to look as if those who are the busiest, and whose duties are most exacting will have the burden of the undertaking to bear. But only as we spend and are spent can we hope to accomplish things worth while.

* *

The lynching record of 1919 is another shameful blot for the democracy of this country. Eighty-three persons were lynched. Seventy-five of these were negroes. In 1918 sixty-four persons were lynched, which indicates an increase of nineteen for one year, and all this happened in our first year of reconstruction, and just after our boys had returned from making the world "safe." Shame upon America! Leader of the world and yet so brutal in her acts. Can we continue to lead the world and do such things? A question for every citizen to consider.

* *

The Christian Evangelist, a publication of the Disciples Church, is running a series of articles on "Debate that Made History," reviewing debates of its own men with other denominations. Personally, we cannot see any good end to come from reviewing such history. This is a day of peace and fellowship and we should not be reminded of bitter denominational struggles. Our young people need to know something else.

It is just as essential for a minister to study those who are to hear his message as it is to study his message. Good words may be in vain if they fail to reach those to whom they are addressed. This is only another way of saying that a resident minister is necessary for every congregation. No minister can know his people as he should and not live with them.

Dr. Chas. M. Sheldon, author of "In His Steps," and about thirty other popular books, became editor-in-chief of *The Christian Herald* on January 1. Dr. Sheldon has been pastor of the Congregational church, Topeka, Kansas, for more than a quarter of a century and has wrought many great achievements as a pastor. We consider his new field of labor an enlargement of his work and predict *The Herald* to soon have the largest circulation of any religious paper in this country.

A thing of vital interest—and of great joy—to the people is that National Prohibition goes into effect January 16. All possible effort has been made by the liquor interests to prevent it, but nothing could be done. The good and right thing has been done. Let it not be undone.

A LETTER OF APPROVAL

January 7, 1920.

Rev. C. B. Riddle, Editor,

Burlington, N. C.

My dear Editor Riddle:

In this week's issue of THE SUN I get consolation. I refer to the criticism that the Board of Religious Education received. I most assuredly think it is a just and timely criticism—except it should have come long ago.

You will remember when you were editor of the Sunday school and Christian Endeavor department. So far as I know you received the salary for the work (\$125 for the year). (*Paid in part—donated the remainder to the Board.—C. B. R.*) I believe the work was better organized then than it is now. It fell from your shoulders on mine. The first year the salary was cut to \$107. The next two years I was to receive the large sum of \$50 a year. I received \$25 for the second year and nothing for the last year. For this decline in money matters I supposed that the position paid as much as was done, (the supposition still stands), but I do console myself in thinking, I am not the only person in the world to be criticized.

I have noted that any organization which lets its finances go as indicated above cannot hope to succeed. There will have to be a different spirit shown and demonstrated before the department in question can be appreciated and brought up to the standard of such departments in other denominations.

Yours very truly,

A. L. Hook.

A CHANGE—A CORRECTION

While one side of this issue was being printed, and over night, the Editor journeyed to Raleigh, N. C. with Dr. J. O. Atkinson, Dr. W. A. Harper and Superintendent Chas. D. Johnston to meet with the Executive Committee of the Convention, with the two added members, J. E. West and K. B. Johnson, as stated in Dr. Staley's letter on page five. The meeting was called at the request of those who are to handle the field work of the new campaign.

The following changes were made in the former outline of the work, which outline is given in "Suffolk Letter" of this week: *Education* and *Missions* each is to receive 40% of the fund instead of the amount first agreed upon. All other percentages stand as given by Dr. Staley. The name of the movement is to be: "The Men and Millions Forward Movement of the Southern Christian Convention." The Steering Committee, composed of W. W. Staley, I. W. Johnson, E. E. Holland, J. E. West, and K. B. Johnson, will form the directing board of the campaign. The Secretaries stand: J. O. Atkinson, Field Secretary; W. A. Harper, Organization and Publicity; C. D. Johnston, Auditor of expense accounts and collector of the funds from the local treasurers; C. B. Riddle, Speaker's Bureau and Advertising; C. D. West, Treasurer.

LITERATURE YEAR

Some months ago we took under advisement the matter of a new feature for THE CHRISTIAN SUN during 1920 and we regret that we did not get to announce it in the last issue of 1919 or the first issue in 1920.

It is a matter of disappointment to us that so few books are purchased by our people, at least the books are not purchased through this office.

We have been in correspondence with various publishers of the country and have made arrangements to buy closing out stocks of books at reduced prices and feel that we can secure enough good books under this plan to fully carry out our plans during this year.

The plan is this: The average cost of one of these books that we have arranged to buy at a discount will be about 25 cents the copy, including the mailing. We have, therefore, planned this arrangement: Each subscriber who renews his or her subscription and adds 25 cents will receive by return mail a copy of some useful and valuable book. We cannot undertake to announce titles from which subscribers may select because the supply on hand at times will contain quite a number of titles and possibly there would be more calls for certain titles than we would have books. Most of the books will be for children, and utmost care will be exercised in selecting the very best reading matter. Our purchases will practically all be made from Church publishing houses and that alone insures the books to be wholesome. We entertain the hope that our people will co-operate with us this year in placing more books into the homes of our constituency. Send for a book.

"Were it not for the clouds today there would be little appreciation of the sunshine of tomorrow."

PASTOR AND PEOPLE

PAGE, VALLEY VIRGINIA

Revivals have been conducted in all the churches of this pastorate, except one, since Conference met last August. Rev. I. W. Johnson was with us in the revival at Leaksville and did all the preaching. Dr. Johnson did a great work while in our midst by his strong personality, splendid fellowship, and practical earnest sermons. While with us he dedicated the new church that we have built the past year at Mt. Lebanon. We were very glad to have Dr. Johnson with us, and we all regret that his stay could not have been longer.

I feel proud of the many tokens of kindness that have been shown Mrs. Earp and myself by the kind people of this pastorate. The one that perhaps deserves most praise is Mrs. J. F. Louderback, of the Newport church. These people of the Valley have not as yet developed the habit of contributing a great deal to the enterprises of the church, but they are very kind to their pastor, and they try to see to it that he is fed, and in these days that counts a great deal. So when I read of the poundings of my brethren I am not at all jealous because Sister Louderback is pounding us every week, and others are remembering us with tokens of kindness from time to time. It really does make a pastor feel he is appreciated in the community when kind friends remember him in this way. May the good Lord help us to be more faithful as their spiritual adviser.

B. J. EARP.

CONVENTION EVANGELIST

The last session of the Southern Christian Convention authorized the department of evangelism, and the election of an evangelist. The details of the Department and selection of the evangelist were referred to the Mission Board to be worked out. The Board in its various sessions since has had the matter under advisement and in special session at Suffolk, Va., elected Brother Victor Lightbourne, Dover, Delaware, as our Convention evangelist. The Evangelistic Committee for the Convention is composed of Rev. C. H. Rowland, D. D., and Brother J. A. Williams, both of Franklin, Va., and members of the Mission Board, and they will have the Department in hand, arranging with churches and pastorates Brother Lightbourne's engagements, and directing generally the affairs of the Department. Brother Lightbourne has resigned his Dover pulpit, has accepted the appointment tendered him and hopes to move his family to Elon College, or some convenient center of his work at an early date. Any pastor or church desiring evangelistic services should correspond with Rev. C. H. Rowland, Chairman, Franklin, Va.

Evangelism is fundamental and our Convention is indeed fortunate in having one of the very ablest and most successful evangelists in the country.

J. O. ATKINSON,
Sec. Mission Board.

HAYES CHAPEL

We met with this church first Sunday. The weather was very cold, hence the smallness of the congregation. Good attention was given to the Word. The offering for the Orphanage was good, between fifteen and twenty dollars. This church is at a serious disadvantage. The most of its members live out in the country, and I was told that many of them rarely ever attend the services. I hope that during this year this condition will change. Several of the members entered into a covenant to pray daily for a great revival. This church has no Sunday school, this I sorely regret. Pray for us. We spent both nights with our dear Brother G. O. Barbee and his amiable wife and little boy. They made my stay with them very pleasant, and enjoyable. Our appointments here will be every first Sunday. May the Lord's cause prosper here this year.

P. T. KLAPP.

MOORE UNION

This church has started off well as I see it. Here we had a good meeting last year, but we are praying for a greater one this year. Pray with us. God bless these churches. Moore Union has a Sunday school with Brother Curley Maddox as Superintendent.

P. T. KLAPP.

A LETTER OF APPRECIATION

I want to express through THE CHRISTIAN SUN, how grateful I am to my many friends for the kind remembrances of over sixty letters, cards and presents, in remembrance of Christmas Day, but more especially my birthday, which was the first day of the New Year when I rounded out my ninety-fourth year and am now entered my ninety-fifth. There are too many for me to write to, thanking them, and I adopt this means of reaching them all. Among these presents, I received a book "Love's Way" by Marden. I did enjoy reading this so much during the Christmas holidays. I am in my usual health but my hearing, that I so loathe to part with, is fast leaving me. During the cold weather I could not get out of doors and made a very poor hand walking in the house.

J. W. WELLONS.

Elon College, N. C.

January 8, 1920.

HOLLAND, VA.

A watch night party was held at the Christian church in Holland, on the night of December 31. It was prayer meeting night and about forty were in attendance at the prayer service. The prayer meeting closed at nine o'clock and the Entertainment Committee took charge of the audience which during the evening had increased to more than seventy-five.

Games were played and contests were indulged to the rapt pleasure of young and old.

From 11:00 to 11:30 o'clock hot chocolate, hot coffee and sandwiches were served after which the pastor called the audience to order again and a fifteen-minute song service was held in which many groups participated. Mr. I. A. Luke then made very appropriate re-

marks and led in prayer. At the hour of twelve the audience was singing "Nearer My God to Thee;" then for a moment immediately after 12:00 o'clock there was humble silence, the hymn was then finished and the audience dismissed. Some said that the evening with its interim social and religious features was better enjoyed than if it had been Christmas service.

Just prior to the prayer meeting hour the door bell of the parsonage rang and before any one could answer the ring the door was thrown open and a whole line of Santa Clauses filled and laden with such bounties as meat fresh from the scaffold, flour, meal, eggs, and several pounds of that rare and precious commodity sugar, cereals, canned goods, potatoes, butter, chicken and a purse containing ten dollars in cash. The pastor was then handed a list of the donors, and in response fumbled a few ill-arranged remarks of appreciation for not since the day when he made his first speech in the little old school house in the hollow was he so great a loss for words to acknowledge this expression of appreciation. Perhaps the best chosen remarks was uttered by the pastor's wife as the group was leaving, "Come again."

In justice to both the churches, Holland and Holy Neck I should not fail to mention the fact that at the last Quarterly Conference of each church a prominent laymen deliberately ordered the pastor out of the church. Then in a little while he repented of his arrogance and invited him back in and said for this misdemeanor the Conference had penalized itself \$100.00 which would be credited to pastor's salary. I should further say that this is the second increase of \$100.00 this year from each church, making a total increase of pastor's salary this year for the two churches of \$400.

W. M. JAY.

FROM DR. D. A. LONG

Lake Alfred, Fla.,

December 15, 1919.

Dear Editor:

Florida is drawing many thousands from the North. The trains are crowded daily. The Dixie Highway from Jacksonville to Tampa is thronged with autos. Many of the cars are bright and shiny, indicating that they had been shipped to Jacksonville, but the majority are mud-splashed, and showed long distance travel. Florida never looked better than it does this winter, and it welcomes the visitors from the frozen North. The magnificent red poinsettias nod their royal heads in pleasant greeting to every touring party, and the roses give forth their perfume in greeting, and the golden oranges and grape-fruit smile a welcome as they glisten in the sunlight. The brick and asphalt roads gladden the hearts of the drivers; the lovely lakes and rivers ripple a smiling welcome to those who have left frozen roads like corrugated iron, to seek pleasure and comfort in a semi-tropical paradise. The fish will jostle each other in striving to reach their hooks.

I preached at the Presbyterian church at this place yesterday.

Mrs. Long will join me at Tampa, in a few weeks.

D. A. LONG.

SUFFOLK LETTER

SUN readers have already had opportunity to read proceedings of a meeting of the Executive Board of the Convention, in Conference with the Executive Committees of the Conferences composing the Convention, and the Mission Board, together with unofficial ministers and laymen, held in Suffolk, Va., on December 30, 1919. That meeting was called to consider ways and means of executing the will of the Convention, expressed at the Franklin session in 1918, in its endorsement of what has been called "The Forward Movement of the Christian Church." The conclusion of that joint Conference memorialized the Executive Board of the Southern Christian Convention, with two added members, J. E. West and K. B. Johnson, to act as a Steering Committee, and to provide for a *two million dollar campaign*, within the bounds of the Southern Christian Convention, to begin March 27, 1920 and end April 4, 1920.

The Steering Committee held a meeting in Suffolk on January 7, 1920, and, after careful survey of the whole subject, elected the following persons to plan for and direct the Campaign:

1. General Director—J. O. Atkinson.
2. Director of Organization and Publicity—W. A. Harper.
3. Executive Secretary—Chas. D. Johnston.
4. Secretary of Speakers' Bureau—C. B. Riddle.
5. Treasurer—C. D. West.

It was decided to distribute the funds of this Campaign by the following percentages:

1. Education	30%
2. Missions	50%
3. Publications	5%
4. Orphanage	5%
5. Superannuated Fund	5%
6. Convention Fund	2%
7. S. S. and C. Endeavor.....	3%
	100%

It was, also, the sense of the Board that the term Education, include schools, college, and ministerial education; and the Board memorializes the Southern Christian Convention to use a part of the fund for Education to help in providing for a school within the the bounds of the Conferences in Georgia and Alabama and for ministerial education.

The officially appointed directors and managers will plan, provide literature, appoint Conference directors and helpers to put the Campaign over with success.

The Campaign for \$2,000,000.00 is a tremendous task for our Convention, but when the matter is fully outlined by the officials and the membership understands the meaning and opportunity of the campaign, it will no doubt, be a joy to go over the top. *Every member* of the church will have an opportunity to subscribe on a *five year basis*, and it is to be hoped that not even a child-member will fail to subscribe. All the big tasks

the Church has undertaken have been the easiest to accomplish. This task will require a "long pull, a strong pull, and all pulling together," and before it all, through it all, and behind it all, must be the spirit of faith and prayer.

W. W. STALEY.

RICHMOND, VIRGINIA

Many CHRISTIAN SUN readers will be happy to know that our forces in Richmond have secured a suitable building in which to hold services, and have also organized and begun a Sunday school there. The writer was pleased to find recently in the *Richmond Journal* the following:

"Announcement is made that the William Fox school building has been engaged by the committee of arrangements for the new Christian church to be organized in this city, and the Sunday school will be organized at 9:30 o'clock Sunday morning. All persons interested are invited to attend."

I was also very much pleased to receive a neatly printed leaflet with the following announcement:

"Christian Sunday School
2300 Hanover Avenue
Richmond, Va., January 2, 1920.

Members and Friends of the Christian Church:

"The Committee, appointed to find a suitable place of meeting, reported to the meeting held at the Jefferson Hotel Monday evening of this week that the William Fox High school Auditorium, 2300 Hanover Avenue, had been secured on very favorable terms.

"The first regular meeting will be held Sunday, January 4, 1920, at 9:30 A. M., at which time a Sunday school will be organized. Literature has been ordered and is on hand. Bring with you the Billy Sunday Song Book. This work is under the direction of the Home Mission Department of the Southern Christian Convention.

"How to get there—Take street cars, Broad and 25th, and Broad and Main, get off at Roberson and Hanover and walk two squares east. Or, take Main St., Car, transfer to North Roberson, and get off as before.

"Come and bring your friends.

"P. J. KERNDOLE, *Chairman,*

"MILDRED ATKINSON, *Secretary.*"

Rev. W. T. Walters writes, under date of January 3, and states that he had been in Richmond for two days, and adds:

"The Brethren in Richmond are in earnest and the outlook is very encouraging. The school building where we shall hold our service is in one of the best sections of the city. I visited quite a number of families. They have things in fine shape for the organization of their Sunday school tomorrow morning. I have seventy-eight names on my prospective member list."

It will, of course, take time and persistent effort to build a great work in a great city, but many feel that to delay longer would only mean a continuation of the losses which we have sustained through the years. The pity, of course, is that we did not begin twenty-five years ago, but as we have at last begun, if God wills,

we will keep our hearts in the work and our hands to the wheel till the right thing is done in the name of our great Church in this growing city.

J. O. ATKINSON.

AUBURN

I want a short space in THE SUN to tell how the people at Auburn thought of their pastor Christmas. I received a nice box of good things such as bacon, cheese, butter, coffee, chickens, fruit, sugar and many other things; also a nice sum of money. May the good Lord bless these good people and may He make me a better pastor this year than I have ever been.

J. S. CARDEN.

PLEASANT RIDGE

At my last appointment at this place Brother W. M. Crutchfield and son, Jerry, gave the pastor some nice meats for Christmas; also five dollars which was greatly appreciated. May God bless this good people and their families.

J. S. CARDEN.

HAVE WE LEARNED?

I have seen no question more pertinent and vital to SUN readers than the following (from *Missionary Review* for January):

"What nations have learned the lesson that God would have them learn from the war? In America money is given more freely (for benevolences), but there is still the same extravagance, unrest and selfishness. France has suffered and at first turned her thoughts Godward; but now is again becoming thoughtless in religious matters. Russia has overthrown the Czar's autocracy, but knows nothing of law and freedom; Italy and the Balkan States are turbulent and self-seeking; Turkey is dismembered, but unrepentant and is uninstructed in righteousness; Germany and Austria are defeated but are hoping some day to retaliate England, with problems almost too great for her to grapple with, is torn by factions and disputes."

Only the Word and the Gospel of our Lord are sufficient for these things.

J. O. ATKINSON.

Mamie Alphin—I pray that all members of the Christian Church may send you \$2.00 each for our Church paper this year.

Jas. B. Morris—I am always glad to renew for THE SUN for I feel that I am getting my money's worth. May the year 1920 be a prosperous one for THE CHRISTIAN SUN.

Wayne Rowland—Let THE SUN keep shining in my home.

Mrs. George W. Stovall—I want THE SUN to keep coming.

Belle Burke—I enjoy reading THE SUN.



"RECONSTRUCTING THE CHURCH"

Fleming H. Revell Company, New York City, is soon to bring out another book for President W. A. Harper entitled "Reconstructing the Church." Marion Lawrance has written the introduction and we have had the privilege of seeing that, together with the publishers' note. We reproduce the two below:

From Lawrance's Introduction

Dr. Harper's new books, "The New Layman for the New Time" and "The New Church for the New Time" recently issued, and now this present volume, "Reconstructing the Church" constitute a three-book library which deals in a new and vigorous fashion with the mightiest problems the church of today has to face.

The first two books have attracted wide attention and the present volume will do the same.

Whatever views one may hold in regard to Church union, he will nevertheless find much food for thought and many a compelling challenge in this book. It is impossible to get away from the comparison set forth relating to the winning of the great world war. It was when the forces united that the banner of victory came in sight, and yet each of the armies was marshalled under its own distinctive banner. The necessity of trained leadership; the recognition of religious education as a reconstructive force; the place of religious education in character building which is fundamental both to the State and the Church; the tragedy of the prodigal son so often repeated in modern life; the tremendous contribution made by the women of the church and the still greater contribution yet to be made, together with the vision of what this reconstructed church may be under right influences, constitute a train of thought and study which will hold the reader from the first page to the last.

The book is readable, necessary and timely. The Church needs to get a new grip on herself if she is going to measure up to the ideals entertained for her by her best friends. This book points the way. As I have read the manuscript, my heart has been thrilled as it has seldom been thrilled before, and I can readily believe that the reading of this book, especially coupled with the other two books named above, and all three really taken to heart, would usher in a new day in church reconstruction, and this would usher in that better day of a virile church and its inevitable result, a better world.

MARION LAWRENCE.

Chicago, Illinois.

The Publisher's Notice

"The author in this book, as in his former writings, speaks critically of the church, but his criticism is constructive. Thoughtful men everywhere are agreed that Christ is the remedy these uncertain, searching times require. In this book a vigorous and discerning lay-

man sets forth his views cogently as to how the church may adequately exemplify the Christ spirit in curing the heart-sickness of a deranged social order. It is a courageous, manly, devout arraignment of the church with illuminating discussion of the way out that the reader will find in these stirring pages."

The book sells for \$1.25 and orders may be sent to this office.

WHY DOES A BARBER'S POLE HAVE STRIPES?

In early years the barber not only cut hair and shaved people, but he was also a surgeon. He was a surgeon to the extent that he bled people. In early times our knowledge of surgery was practically limited to blood-letting. A great many of the ailments were attributed to too much blood in the body; and when anything got wrong with a man or woman, the first thing they thought of was to reduce the amount of blood in the body by taking some of it out.

The town barber was the man who did this for people, and his pole represented the sign of his business.

The round ball at the top, which was generally gilded, represents the barbering end of the business. It stood for the brass basin which the barber used to prepare lather for shaving customers.

The pole itself represents the staff which people who were having blood taken out of their bodies held during the operation. The two ribbons, one red and one white, which are painted spirally on the pole, represented the bandages. The white one stood for the bandage which was put on before the blood was taken out and the red one the bandage which was used for binding up the wound when the operation was completed.—From "The Book of Wonders." Published and Copyrighted by the Bureau of Industrial Education, Inc., Washington, D. C.

NOTES

Brother W. E. MacClenny, Suffolk, Va., would like to know where the Eastern Virginia Conference of 1858 was held, who the president was, the secretary, and who delivered the annual address. If any SUN reader is in possession of these facts, it will be appreciated if sent to Brother MacClenny.

Readers will note that Brother A. Victor Lightbourne has been elected Conference Evangelist and has given up the Dover pastorate. See announcement on page four of this issue.

We have a new contributor this week—Miss Minnie Lohr, Mt. Vernon, Ohio. Miss Lohr will become an occasional contributor to THE SUN.

TWO DEATHS

As we go to press we hear of the sad intelligence of the passing of Brother J. H. Moring, Morrisville, N. C., and Brother F. O. Moring, Raleigh, N. C. Brother J. H. died in Norfolk, Va., last Friday, and almost suddenly. He was attending Billy Sunday's meeting. Brother F. O. died at his home in Raleigh Sunday night. J. H. and F. O. were cousins. We have no further facts at this time.

Principles and Government of The Christian Church

(The Franklin, Virginia, session of the Southern Christian Convention ordered that the Principles and Government of the Christian Church be revised and that a committee be appointed to make the revision. The following members of the Convention were appointed to do the work: Rev. W. W. Staley, D. D., President; Rev. W. S. Long, D. D., Rev. C. H. Rowland, D. D., Rev. N. G. Newman, D. D., and W. A. Harper, LL. D. Some weeks ago the committee completed its work, and we are privileged to print, in serial form, the Principles and Government as outlined, subject to ratification by the next session of the Convention.—Editor.)

(Continued from last week)

CHAPTER V

ORDINATION OF DEACONS

1. After due election and at the appointed time, the person to be ordained as deacon shall take his place in front of the altar and the Elder officiating shall say:

Brother has been duly chosen by a vote of this church to the office of deacon, and it now becomes our duty to set him apart thereto by prayer and the imposition of hands.

The following passages of Scripture shall be read:

And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the apostles; and when they had prayed, they laid their hands on them. Acts 6:1-6.

Likewise must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanders, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth. I Tim. 3:8-15.

After the reading of the Scripture the minister shall address the candidate, saying:

My brother: You have been called to a very honorable and responsible office in the Church of God; and it now devolves on me to propound to you, in the presence of this congregation, the following questions:

(1) Do you believe the Holy Scriptures to be the word of inspiration, and a sufficient rule of faith and practice?

(2) Do you promise to adhere faithfully to the Principles and Government of the Christian Church?

(3) Do you promise to discharge the duties of a Deacon to this congregation to the best of your ability?

PRAYER.

After which the officiating minister, the candidate kneeling, shall lay his hands upon the head of the chosen person and utter words to the following purpose:

My Brother, in the name of the Lord Jesus Christ, and by authority vested in the church, I ordain you to the office of deacon in this congregation, and may the Holy Spirit enable you to discharge the duties of your position. Amen.

CHAPTER VI

LICENSURE OF CANDIDATES

The President, or minister appointed by him, the candidate being before him, shall proceed in the following manner:

HYMN.

Scripture.

Lay hands suddenly on no man, neither be partaker of other men's sins; keep thyself pure. I Tim. 5:22.

Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus. 11 Tim. 1:13.

And the things that thou hast heard of me among many witness the same commit thou to faithful men, who shall be able to teach others also. II Tim. 2:2.

Addressing the candidate, the President shall say:

My Brother: By order of Christian Conference, it devolves upon me to license you as a probationer to preach the Gospel, but not to administer the ordinance. That you may witness the same before these present, I propound to you the following questions:

(1) Do you believe the Holy Scriptures to be the Word of inspiration, and a sufficient rule of faith and practice?

(2) Will you faithfully adhere to the Principles and Government of the Christian Church?

(3) Will you labor zealously, through the grace given you, to promote the peace and unity of the church?

(4) Do you promise to submit to the decisions of the Conference to which you may belong, and to subject yourself to the brethren in the Lord?

PRAYER.

After prayer the President shall address the candidate in the following manner:

My Brother: In the name of the Lord Jesus Christ, and by authority vested in the church, we license you to preach the Gospel of the Son of God wherever Providence may call you; and may the grace of God sustain you, and the Holy Spirit enlighten your mind. Amen.

2. This proceeding shall be duly recorded, and a certificate given to the Licentiate, signed by the President and Secretary of the Conference, to the following effect:

CERTIFICATE OF LICENSURE

This will certify that, a member of the Christian Church at, in..... County, State of, has been carefully examined upon the various branches of learning, as required by the Government of the Christian Church, and has given satisfaction, and is licensed as a probationer to preach the Gospel of the Lord Jesus Christ, wherever the providence of God may call him.

Done by order of the Christian Conference, this day of, 19....

.....President.
..... Secretary.

CHAPTER VII

ORDINATION OF ELDERS

1. Ordination should take place during the sitting of the Conference, or at such time and place as Conference may designate. A sermon or address on the office of the ministry should be delivered. Two Elders shall then conduct the candidate to the altar during the singing of a suitable hymn.

HYMN.

And the one to whom the part is assigned shall address the Chairman of the Presbytery and say:

Reverend Brother in Christ, we present to you, after due examination by the proper committee, under authority of the Christian Conference, this Brother approved by said Conference to be ordained to the office of the Christian Ministry.

The Chairman of the Presbytery shall read from these Scriptures:

Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ in them that are saved, and in them that perish. To the one we are the savour of death unto death; and to the other the savour of life unto life: and who is sufficient for these things? For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ. II Cor. 2:14-17.

And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to-wit, That God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. II Cor. 5:18-20.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him; but some doubted. And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, and even unto the end of the world. Amen. Matt. 28:16-20.

But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ. Eph. 4:7-13.

This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient; not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the Church of God?) not a novice, lest, being lifted with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without, lest he fall into reproach and the snare of the devil. I Tim. 3:1-7.

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee. I Tim. 4:14-16.

Thou therefore, my son, be strong in the grace that is in Christ Jesus, endure hardness as a good soldier of Jesus Christ. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. II Tim. 2:1-3, 15.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. II Tim. 4:1, 2. And shall say:

My Brother: From all these Scriptures you learn to how high a dignity, and to how weighty an office and charge you are called. Forasmuch then as your office and work is of great difficulty, and you are not able of yourself faithfully to fulfill it, so as to be well pleasing to God and to the edification of the church; we exhort you to put your trust in the grace of our Lord Jesus Christ, who is able to succor you. They that wait upon the Lord shall renew their strength. And he who has promised to be with us always even unto the end of the world, will uphold, and prosper you, in that whereunto He has sent you.

That all here present may be assured of your pur-

pose, to this end we are required to propound to you the following questions:

(1) Do you believe the Holy Scriptures of the Old and New Testaments to be the Word of God given by inspiration for our guidance, a sufficient rule of faith and practice?

(2) Do you promise to adhere strictly and faithfully to the Principles and Government of the Christian Church?

(3) Do you promise, to the best of your ability, through grace, to discharge the duties of an Elder as set forth in the Holy Scriptures and the Government of this Church?

(4) Have you been actuated, as far as you know your own heart, in seeking this holy office, by love to God and a sincere desire to spread the Gospel of his Son among men?

(5) Do you promise to obey the decisions of the Conference and to submit yourself to the brethren in the Lord?

PRAYER.

My Brother: In the name of the Lord Jesus Christ, and by authority vested in the church, we do ordain you to the office of an elder and do clothe you with power to take part of this ministry with us. And may the communion of the Holy Spirit be with you, and the peace of God which passeth all understanding keep your heart and mind, through Jesus Christ. Amen.

The newly ordained Elder arises. A charge shall then be given in the name of God to the newly ordained Elder by one of the officiating Elders.

THE CHARGE.

At the conclusion of which the Holy Bible shall be presented.

PRESENTATION OF THE HOLY BIBLE.

All the Elders present shall then give the right hand of fellowship.

RIGHT HAND OF FELLOWSHIP.

2. The following is a form of the certificate which ought to be given to the newly ordained Elder at the time of the presentation of the Holy Bible:

CERTIFICATE OF ORDINATION

We, the undersigned Presbytery of Ordination, appointed by the Conference, do hereby certify that Brother, having proved his gifts as a licentiate, having been recommended by the churches to which he has ministered, and having passed a satisfactory examination, as required by the Government of the Christian Church, has been this day set apart and ordained to the office of an Elder, by prayer and the imposition of hands, and is hereby authorized to administer the ordinances of the Church and solemnize the rites of matrimony.

Signed by order of the Christian Conference, held at, in the county of, and State of, on this the day of, 19

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Mrs. E. M. Johnson—I don't think I can do without THE CHRISTIAN SUN.

WHAT OTHER DENOMINATIONS ARE PLANNING

(Dr. Earle Taylor)

Let me read to you some denominational forward movements under way:

The American Missionary Association (Congregational) is launching a great forward movement.

The Baptist Church, North, under its General Board of Promotion, is launching a Victory movement for \$100,000,000.

The Baptist Church, South, under its Seventy-Five-Million Dollar campaign committee, is launching a campaign for \$75,000,000.

The Christian Church, under its Forward Movement, is launching a campaign for \$2,000,000.

The Church of the Brethren, under a committee of interchurch co-operation, is launching a movement with the figures not named.

The Churches of God, under their Centennial Forward Movement, are launching a movement, the figures not named.

The Congregational Church has its Pilgrim Memorial Fund of \$5,000,000, and the Pilgrim Tercentenary of \$2,000,000.

The Cumberland Presbyterian Church has an Endowment Commission with about \$1,800,000.

The Disciples of Christ have their Men and Millions Movement for \$9,000,000.

The Evangelical Association, through its Forward Movement, is launching a campaign, the amount not yet named.

The United Evangelical Church has a Forward Campaign of \$1,000,000.

The Friends Church has a Forward Movement Society with an amount not named, but an adequate sum for all its home and foreign work.

The United Lutheran Church has a Double-the-Appportionment movement for \$2,699,000.

The Centenary campaigns of our own church and the Methodist Episcopal Church, South, we know.

The Methodist Protestants have a Forward Movement, the amount not yet named.

The Moravian Church has a Larger Life Campaign with an amount not yet named.

The Presbyterians have the New Era movement with an amount already named of \$13,000,000 with larger figures in sight, and an educational campaign for \$25,000,000 in addition.

The Associate Reformed Presbyterian Church has a Forward Movement for \$250,000.—Exchange.

T. J. Simpson—This is the twenty-third time I have renewed my subscription and I expect to continue as long as I live.

Dennis F. Parsons—I look forward to the day for me to receive THE SUN as I do the letters I receive from home.

Revs. G. R. Underwood and R. F. Brown each write that their work is moving along nicely and that they are well situated.

MISSIONARY

MINUTES OF THE WOMAN'S MISSION BOARD OF THE EASTERN VIRGINIA CONFERENCE

The Women's Mission Board of the Eastern Virginia Christian Conference met in the Sunday school room of the Christian church, Suffolk, Va., on Saturday, December 13, 1919, with the following members present: Mrs. C. H. Rowland, President, Franklin, Va.; Mrs. M. L. Bryant, Corresponding Secretary and Treasurer, Norfolk, Va.; Mrs. W. D. Harward, Secretary, Dendron, Va., and three visitors: Dr. W. W. Staley, Suffolk, Va.; Dr. J. O. Atkinson, Secretary of Missions, Elon College, N. C., and Rev. W. B. Fuller, Sunbury, N. C.

Devotional exercises were conducted by Mrs. C. H. Rowland.

The Board took up the matter of appointing the specials for the new societies and a complete list of these societies and amounts will be printed later in THE CHRISTIAN SUN.

The President reported seven new societies since Conference, October 23, 1919, as follows: Antioch Bethlehem, Dover, Union (Southampton), South Norfolk, Ivor, Oakland, also a Willing Worker's Society at South Norfolk.

Moved and carried, That the same committee, Mr. and Mrs. J. M. Darden, Mrs. W. H. Andrews, and Mrs. I. W. Johnson, who went to Antioch and organized a missionary society be asked to visit the churches adjacent to Suffolk and organize societies.

The following was planned for each member of the Board for this present year: Mrs. Rowland to organize ten missionary societies; Mrs. L. E. Smith to secure twenty life memberships in the Southern Christian Convention; Woman's Board from this Conference and to visit the societies of Norfolk; Mrs. J. E. Cartwright to secure fifty new subscribers to the *Christian Missionary*; Mrs. W. V. Leathers to organize ten new Young People's Missionary Societies; Miss Mary Andrews to organize six cradle rolls; Mrs. M. L. Bryant was asked to confer with each society concerning the specials for this year; Mrs. Harward to look after the Home and Foreign specials in her section.

Moved and carried, that the Secretary instruct Miss Mary Powell to refund money, sent on Miss Hamaguchi's salary since her death, and the same be returned to Mrs. M. L. Bryant, Treasurer.

The apportioning of the \$1,000 to be raised by the Young People's Societies for the mountain work and for the Santa Isabel pastor was assigned to Mrs. W. V. Leathers.

To societies wishing a missionary play the Board recommends, "Hanging a Sign," a dramatic presentation of medical missions to be given by eight girls. This has been published in pamphlet form, ten cents per copy, or sixty cents per dozen. Address *Missionary Review of the World*, New York. This is especially interesting to follow the study of the book, "A Crusade of Compassion for the Healing of the Nations."

The Board recommends that new societies use package, called "Helps for the Year," which may be had for \$1.50 including a year's subscription to the *Christian Missionary*. Order of Mrs. Emma S. Powers, 249 Conover St., Dayton, Ohio.

The following were appointed delegates to the Southern Christian Convention: Mrs. J. M. Darden, Mrs. W. R. Mitchell, Mrs. I. W. Johnson, Mrs. J. L. Foster, Mrs. J. E. Harris, Mrs. J. G. Holland, Mrs. B. D. Jones, Mrs. E. T. Holland, Mrs. E. T. Cotten, Mrs. J. M. Raby, Mrs. R. B. Odom, Miss Jennie Willis Atkinson, Miss Amy Morris, Mrs. J. J. Harrell, Mrs. J. H. Sewell, Mrs. O. M. Cockes, Mrs. Turpin Whitley, Mrs. B. H. Lane, Miss Berta Savedge, Mrs. M. J. W. White, Mrs. F. T. Atkinson, Mrs. A. H. Saunders, Mrs. W. R. Cole, Mrs. J. C. Ellis, Mrs. B. F. Gibson, Mrs. J. W. Manning, Mrs. E. E. Benson, Mrs. J. D. Gray, Mrs. C. H. Rowland, Mrs. M. L. Bryant, Mrs. L. E. Smith, Miss Mary Andrews, Mrs. W. V. Leathers, Mrs. J. E. Cartwright, Mrs. W. D. Harward.

Owing to train schedules and other conditions, Resolved, That, if agreeable to the Holland Society, the Woman's Conference meet in next annual session on Saturday and Sunday before the annual meeting of the Easter Virginia Christian Conference, and that a program committee be appointed to make a program, covering the two days session. Committee, Mrs. C. H. Rowland, Mrs. Job Holland and Mrs. W. V. Leathers.

The meeting closed to meet at the call of the President. Prayer by Dr. Atkinson.

MRS. C. H. ROWLAND, *President*,
MRS. W. D. HARWARD, *Secretary*.

WOMAN'S LITERATURE APPRECIATED

The Woman's Board at Virginia Beach the past summer voted to print twelve pamphlets. So far five of these have appeared, one for each month. We send seven of these to some officer of every society and in churches not having a society to some woman we have reason to believe will be interested. We request these pamphlets read in society, Sunday school, or church. There are questions for study in societies not caring to use the regular mission study books.

We receive regularly many such letters as this from Mrs. J. A. Kimball, of the Mt. Auburn society:

"We all enjoyed the pamphlet "Jesus and Women" so much; we wish at least half a dozen more copies to distribute among the members of our Missionary Society. We enjoy all the pamphlets written for our monthly meetings and are trying very hard to have them read in every home represented in our church.

Yours very truly,
MRS. J. A. KIMBALL."

Whenever a society desires more copies write either to Mrs. M. F. Cook, Greensboro, N. C., or to the undersigned at Elon College, N. C.

MRS. W. A. HARPER.

NEW SOCIETIES

Miss Bessie Holt has organized new societies as follows:

Oak Level: Mrs. W. H. Hudson, president, with sixteen members.

High Point: Mrs. L. R. Gibson, president, ten members.

She expects to organize twenty this Conference year.

MRS. W. A. HARPER.

A CHRISTMAS GIFT FOR MISSIONS

A good friend noticed in THE CHRISTIAN SUN a reference the writer made by the suggestion of another, about the appropriateness of making Christmas gifts for missions, and with a most cheering word of approval handed the writer a dollar. This good friend declares an awakening on the subject of missions during the year just passed, and hopes that 1920 will see an awakening in the Christian Church on the subject of missions, such as we have not heretofore had or dreamed of. This friend feels that a proper understanding of missionary need and a vision of blessings and benefits coming to those who enter into missionary effort and sacrifice, will bring to the Church generally growth, power and development, such as has not been witnessed and by another year hundreds, if not thousands, would willingly make a Christmas gift for missions. The idea is certainly one joyous to contemplate for all of us understand that all the joys of Christmas come from the birth and influence of the Christ. Non-Christian lands and peoples therefore have no such joy, and it behooves those of us who have the joy to share the same with those who have it not. It is an interesting and engaging theme to think upon and the writer is placing the dollar as requested to an account of a Christmas Fund, since we have no alternative in the matter other than to do as requested by the donor and he is wondering if by the time another Christmas rolls around there will be others who will catch the vision that this friend has caught and express the gratitude for the same as this friend has. Our Christian country is in the enjoyment of such prosperity as it never witnessed before and the only safety valve of this prosperity is that an increasing amount of it shall flow into the channels of benevolence.

J. O. ATKINSON.

THE CHRISTIAN ORPHANAGE

SUPERINTENDENT'S LETTER

This will be my last appeal for the Thanksgiving offering for the year 1919. Out of the 223 churches 123 have answered the call for the Thanksgiving offering. While our Thanksgiving offering has been larger than any year in the history of the Christian Orphanage, it could have been so much more if the one hundred delinquent churches and Sunday schools had joined in and lent us a helping hand.

I hope and pray that the day will soon come when each church in the Southern Christian Convention will feel enough interest in the helpless orphan children in our land to make a Thank-offering and Easter offering and a monthly offering toward the support of the Institution.

Would you like to see your Superintendent the happiest man in Elon College? If you will look at our financial report this week you will see that we just lack \$396.00 being at the \$25,000.00 mark for the year 1919.

If we can reach that total we will wear a smile as broad as Dr. Harper, though we would have to get it on our face lengthwise, but we will get it there just the same. We are so near the goal and it would be heart-breaking disappointment to fail to reach it. We have till January 21 to close our books for the year 1919 and we have enough confidence in the membership of the Christian Church to believe they will not see us fail in reaching this mark for the year 1919.

If your church has not sent in its Thanksgiving offering or its Christmas offering or monthly offerings for the past year, let us have them by January 20, without fail, so we may reach this goal.

How many men and women have we who would like to make a contribution (special) just to help reach this goal? Let us have your checks for this by January 20. I know you are just as anxious to see me reach it as I am to reach it and I know you are willing to make some sacrifice in order that we may reach it. Let us make just one more strong pull just at the finish and round out the \$25,000.00. Will you help us?

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR DECEMBER 31, 1919—CONTINUED

Amount brought forward, \$23,211.70.

Sunday School Offerings

Morrisville, N. C., \$2.00; Durham, N. C., \$11.46; Ivor, Va., \$2.35; Spring Hill, Va., \$2.00; Third Church, S. S., Norfolk, Va., \$19.66; Peoples Church, Dover, Del., \$6.75; Wadley, Ala., \$1.75; Total, \$45.97.

Special Offerings

Mrs. Effie Wicker, \$10.00; Junior Philathea Class, Suffolk, Va., church, \$2.50; Mr. J. J. McKinney, on support of Clarence McKinney, \$123.00; total, \$135.50.

Children's Home

Wilbur Kerr, \$5.00; J. J. McKinney, \$15.00; Total, \$20.00.

Christmas Gifts

J. O. Wiggs, Norfolk, Va., \$5.00; Washington Street S. S., Portsmouth, Va., \$70.00; Washington, D. C., Sunday school, \$30.10; Brushton church, Brushton, N. Y., \$5.00; Waverly Christian Sunday school, Acorn Bible Class, \$8.33; Friends and Birthday offerings, \$4.64; Third Christian church, Norfolk, Va., \$40.25; Total, \$163.32.

Thanksgiving Offerings

Jas. N. Williamson, Jr., \$200.00; Mrs. J. P. Avent, \$5.00; C. E. Geringer, Richland, Ga., \$5.00; Durham Christian church, \$80.00; Berea (Nansemond County), Va., \$75.00; Porterville Christian church, Eaton, Ill., \$8.04; New Center church, \$20.00; Mrs. Margaret Wilkins, \$2.00; L. A. Booker, \$1.00; Mrs. J. A. Ora Scott, \$5.00; Fiatt Christian church, Fiatt, Ill., \$15.00; Raised by Boy Scouts, Pleasant Union church, N. C., \$57.03; Liberty, (Vance County), \$50.00; Mrs. E. A. Busie, \$1.00; A. D. Geringer and Wife, \$10.00; Burlington Christian church, (Additional), \$1.00.

Dendron Church, Va.

Class No. 1, \$7.75; Class No. 2, \$1.80; Class No. 3, \$1.50; Class No. 4, \$1.26; Class No. 5, \$1.70; Class No. 6, \$1.00; Vol. Bible Class, \$8.00; 1910 Bible Class, \$9.50; Sunday school, \$9.90; Total, \$42.41.

Fairview Sunday school, Mt. Vernon, Ohio, \$5.50.

Mt. Auburn Church, (Additional)

M. H. Hayes, \$10.00; J. F. Hilliard, \$5.00; Total, \$15.00.

Waverly, Va. Christian church, \$52.00; Rosemont Sunday school, \$83.00; Baleville, N. J., church, \$14.03; Oak Grove, Ga., and Ala. Conference, \$4.70; Union, (Surry), S. S., \$12.20; Oronque Christian S. S., Kans., \$3.50; Bethel Christian church, \$27.00; Third Christian church, Norfolk, Va., \$67.64; New Hill Church, \$15.00; Raleigh N. C. church, \$105.00; M. W. Hollowell, Portsmouth, Va., \$5.00; Pope's Chapel, N. C., \$23.00; Christian S. S., Romeo, Mich., \$2.70; Haye's Chapel church, N. C., \$15.70; Total, \$1,028.45.

Total for the week, \$1,393.24; Grand total, \$24,604.94.

FORM AND POWER

A fine, symmetrical, beautiful form is admirable and a good form and becoming style ought to be commendable and desirable. Every form ought to appear neat and attractive as possible, because neatness and attractiveness are needed by every one who aspires after better and greater things. There ought to be some striking characteristic about each individual to make him look and feel well as he can all the time. You already know there are signs—often many of them—we all hang out, and the world reads these old outward signs as we pass along and understands what kind of a soul we have. The looks, the gestures, the poise, actions, attitude, walking or sitting, the speech and many others, are some of the signs we all hang out. They hang to us—close up, and we are not sensible of their presence. "Who and what are you?" are reflected back to our inspectors. Some considerate ones have already thought these things and are finding out more about themselves. The grace, ease and dignity with which you move about the different ways of your work will give a good impression, and greatly help you in its accomplishment. But if a form or figure is beautiful or attractive it will be useless to itself and the world if it has not health and power to do things. Having a form but to be denied the power thereof is a sad disappointment and a great misfortune.

This introduction leads to notice the words: Having a form of godliness, but denying the power thereof. Expect that some are formal, nominal professors of religion, presenting a pleasing and very fine appearance to each other but denying themselves the real spiritual joy—the help and blessedness of the spirit filling power. To better illustrate this subject, yonder is a new fire engine just from the shop. It has a good form, designed with precise calculation. Great care and much mechanical skill were employed in its design and build, and is intended for locomotive power. Its workmanship passes inspection and has the ways and means through which the power can work—but it stands still, and cannot move itself until it has the power. When coal, wood or oil, fire and water are properly used, steam is generated, the power is applied, and then it moves like a thing of life and beauty. So the professor who has a form of godliness can have the divine power applied and run successfully in the Christian race. When he gets a touch of the power they received when Peter preached his great sermon, he will be so full of the power of God as to run this heavenly race looking continuously unto Jesus.

Some will simply look at the head line of this article, then glance at the last line, a few will scan it over, part will read it, and many, so many will not read it at all.

J. T. KITCHEN.

Windsor, Va.

SO WALK YE IN HIM

"As ye have received Christ Jesus the Lord, so walk ye in him." Our walk shows the measure in which we have received Christ Jesus as Lord. We may deceive people by our talk, but they will not be deceived by our walk for that tells for or against us always. We cannot walk in Him unless we have Him. We cannot have Him unless we receive Him as Master of our lives.

We must be filled with His truth, we must be indwelt by the Spirit. The believer's walk is to be a Spirit-filled walk. "Be ye filled with the Spirit," is not a suggestion, it is a command. The believer is not to walk after the flesh, but after the Spirit. The believer is not to walk in darkness but in the light, as He is in the light. All things are made manifest by the light. If we have received the Light of the world, we are conscious of the sins in our lives, and becoming conscious of them we confess them and forsake them.

If we have received Christ Jesus as Lord, we will let Him be Master of our lives. If we have received Him as Lord, we will let Him be Master of our service. If we have received Him as Lord, we will "walk in love, as Christ also hath loved us." Our walk will be an upright walk, knowing that no good thing will be withheld from them that walk uprightly.

If we have received Christ Jesus as Lord, though we walk in the midst of trouble, His right hand will save us. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me: thy rod and thy staff they comfort me."

If Christ be Master of our lives, we will "walk by faith and not by sight. We will walk worthy of the Lord, being fruitful in every good work, increasing in the knowledge of God." We are to walk "even as He walked." We know our Lord's walk was so faultless that the man who passed the death sentence upon Him, could find no fault in Him.

If we have received Christ Jesus as Lord, our "conversation will be as becometh the gospel of Christ." Our conversation will be just what it would be in His presence. There will be "neither filthiness, nor foolish talking nor jesting." But every thought will be brought into captivity "until Christ be formed in you." Such a walk brings us closer and ever closer to Jesus' side. It leads us to drink deeper and ever deeper of His truths. It will become our whole aim to bring the life into complete subjection to the Father's will. "In thee do I trust: cause me to know the way wherein I should walk. Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name."

MISS MINNIE LOHR.

Mt. Vernon, O.

M. J. Carlton—Each issue of THE SUN is a witness of arduous toil and care for upbuilding and strengthening our Church for real service.

Sunday School and Christian Endeavor

SUNDAY SCHOOL LESSON FOR CHRISTIAN ENDEAVOR TOPIC FOR
JANUARY 25, 1920 JANUARY 18, 1920

(C. H. Stephenson)

(By Barelay Meador)

Subject: Peter Stands up for Truth and Honesty. Acts 5:1-11.

At: Jerusalem, A. D. 30.

Golden Text: Lying lips are an abomination to Jehovah; but they that deal truly are his delight.

Devotional Readings Psalm 15; also Ex. 20:16, Prov. 11:1, Matt. 6:2-4, Rev. 22:15.

The story of the fate of Ananias and his wife, Sapphira, holds two lessons for Sunday school workers of North Carolina—the lesson of giving and the lesson of truth. When the infant church at Jerusalem needed money Joseph Barnabas—rich in lands and copper mines—sold his possessions and laid the money at the apostle's feet, a bequest proportionate to Mr. Rockefeller's Christmas gift of \$10,000,000.

In striking contrast with this gift Ananias, coveting the high esteem for Barnabas' generosity, sold his property but secretly held back a part to himself. He wanted honor without paying the price. How many Christians in our Sunday schools today are trying to buy religion over the bargain counter and pay only half-price? But there can be no discount from the right; nor can there be found passports to salvation at an auction sale. Heaven is a one-priced shop and only those who pay this in advance may expect the desired reward. Begin now to rid your Sunday school of half-way methods, spiritual short-cuts. They discount and cheapens the very thing for which Christ made His sacrifice. Insist on living the truth, which is often harder than merely telling it. So often by our very acts we lie to ourselves by a false assumption of motive or piety. This is hypocrisy and suggests Matthew 23:15: "Woe unto you, scribes and Pharisees, hypocrites." Then beware the wolf in sheep's clothing.

DR. J. H. BROOKS

DENTIST

Foster Building

Burlington, N. C.

My Favorite Psalm and Why

Lesson—A Study of Psalm 139.

This psalm is an example of the poet's highest art in blending the lyric and the didactic. Its form is that of an address to God and its phrases express the deepest emotions of the human heart, while at the same time they disclose an orderly development of profound truth concerning God. It is at once a song, a prayer and a setting forth of the attributes of the Eternal God who is our dwelling place. It reveals an acquaintance with God that had come from "The practice of the presence of God." Being in the first person it gives the reader a sense of the nearness of God.

The Badge of Eternal Life

If God is omniscient, omnipresent and omnipotent and his attributes bring him into close relation with men what response may men make to his overtures? Is there in men a complement to those attributes of the heavenly Father? God knows us altogether, he is "acquainted with all our ways." We may know God through him whom he hath sent. Indeed this is the goal of Christian experience. Paul had it before the eye of his aspiration, and his endeavor. He said: "That I may know him and the power of his resurrection and the fellowship of his suffering * * * * * (Phil. 3:10). Again he said he had not attained, but had he not? His own words confirm it, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." (II Tim. 1:12). This answer is a badge of their eternal life. (John 17:3).

Fallacy of World Philosophy

The world's creed is set over against David's teaching. The fallacy was introduced in Eden. God had said that our first parents should die if they ate of the forbidden fruit. The serpent said that God was mistaken. So the word that God does not know has passed down the line of the generations of men. And men have taken the risk and suffered the

consequences. It was so with David himself in an unguarded moment. But the words of the faithful prophet Nathan, "Thou art the man," burned the fallacy out of his heart. It was so with Prof. Webster of Harvard University who, when he had unwittingly slain the young man who came to him to collect a bill, burned the body, piece by piece, and thought that neither God nor man knew.

Fruition for the Faithful

If the fallacy has led men to their ruin acceptance of the truth has led them to their exaltation. "Great is the mystery of godliness," exclaimed Paul in a moment of exaltation, (I Tim. 3:16) whereupon he proceeded to give a comprehensive declaration of the doctrine of God as manifest in Christ. The truth was known in Abraham's day only in a remote way and yet it led that Patriarch to a response to God's overture, "Fear not Abraham I am thy shield and thy exceeding great reward," (Gen. 15:1) that made it possible for the historian to characterize him as the friend of God. The leaders of the world, hold as the chief end of their existence that communion with him to which his fatherly interest in them invites. And this is equally true of the most obscure disciple in the jungles of Africa or the rock bound coast of Labrador.

References:—Matt. 9:4, John 2:24-25, and 8:12, Romans 8:27-35, 38 and 39, Hebrews 4:13, II Chron. 16:9, I Peter 3:12, Psa. 40:15, Prov. 5:21, Jer. 17:10, and 23; 22-24, Amos 9:2-3.

Next Topic:—January 28. Limitations of God. Romans 8:19, Matt. 13:54-58, Heb. 6:8.—*Christian Evangelist.*

CHARLES W. McPHERSON, M. D.

Eye, Ear, Nose, Throat

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BURLINGTON, NORTH CAROLINA



MARRIAGES

STRATER-BRAME

At the home of the bride, Mr. and Mrs. J. D. Brame, Reidsville, N. C., on December 29, 1919, Mr. J. E. Strater led to the altar Miss Gillie Mae Brame. The bride was given away by her father. It was a scene of a beautiful home marriage. Many of their friends were present to witness the ceremony. After the ceremony they all retired to the dining room where a bountiful supper was served. May their lives be long and happy.

W. L. WELLS.

MOORE-EVERETT

On December 27, 1919, at the home of Mr. J. D. Brame, Reidsville, N. C., Mr. Moore and Miss Viola Everett were united in marriage by the writer in the presence of a large number of friends and relatives who wish for them a long and happy life.

W. L. WELLS.

BARKER-WELLS

At the home of the writer, Reidsville, N. C., on December 24, 1919, Harvey J. Barker of Milton, N. C., and Miss Lucile Wells of Semora, N. C., were happily united in matrimony. Their many friends wish for them a long, happy, and prosperous life.

W. L. WELLS.

CARROLL-HOLLAND

Mr. Wiley A. Carroll and Miss Alice Grace Holland were married at the residence of the writer near McCullers, N. C., on December 14, 1919. Mr. Carroll is one of the most progressive young farmers of our community. Mrs. Carroll is the accomplished daughter of Mr. and Mrs. Merriman Holland, Apex, N. C., R. F. D. No. 2. The young couple will make their home in the community near Catawba Springs Christian church where they are both members. We join with their many friends in predicting for them a progressive and useful life.

GEO. M. McCULLERS, J. P.

MILES-UNDERWOOD

On Sunday, December 7, 1919, at Bethel Christian church, Mr. L. A. Miles and Miss Rena Underwood were married in the presence of several friends. May their lives be long and happy. Ceremony performed by the writer.

J. S. CARDEN.

JONES-DRAKE

At my home, 906 Shepherd Street, Durham, N. C., January 1, 1920, Mr. J. C. Jones and Miss Nina Drake were married in the presence of a few friends. May their lives be long and pleasant. Ceremony performed by the writer.

J. S. CARDEN.

HALL-WHITE

The home of Mrs. J. E. White, Suffolk, Va., was the scene of a pretty home wedding Wednesday, Dec. 31, 1919, when her daughter, Miss Margaret Edith White, became the bride of Marion Frank Hall. Just before the ceremony Miss Cloe Edwards sang "Believe Me if All Those Endearing Young Charms." accompanied by Mrs. M. T. Whitley at the piano. The bridal party entered to the strains of the Lohengrin bridal chorals. The only attendants were Mr. George Hall, best man, and Miss Nertie Mae Barnes, maid of honor. The ceremony was performed by Rev. J. M. Roberts. Immediately after the ceremony the bridal party motored to the home of the groom, where a wedding supper was served. Mr. and Mrs. Hall will make their home in Isle of Wight.

J. M. ROBERTS.

MICHAEL-WAYNICK

The home of Mrs. G. T. Waynick was the scene of a pretty marriage December 24, 1919, at 4:30 P. M., when her daughter, Nannie, became the bride of Joseph Elder Michael. The ceremony was performed by Rev. J. W. Patton of Greensboro, N. C., in the presence of the family and a few intimate friends. Immediately after the ceremony, they were ushered into the dining room, where a sumptuous supper was served.

On Thursday, December 25, Mr. and Mrs. Michael were honor guests at the home of the groom's mother, Mrs. Margaret A. Michael, where thirty or more relatives and friends

gathered to partake of the Christmas dinner.

Mrs. Michael is a daughter of the late George T. Waynick of the MeLeansville section. Mr. Michael is a promising young farmer of Guilford County, and, like bride, has many friends.

They will make their home with the groom's mother, near Gibsons ville, N. C.

A FRIEND.

HERNDON-WALKER

Married by the writer at his residence in Burlington, N. C., on December 24, 1919, Mr. George Herndon and Miss Mary G. Walker, of Union Ridge, N. C.

A few friends accompanied them and witnessed the site and wished for them a long and prosperous life. May happiness attend their wedded pathway.

P. H. FLEMING.

KING-WRIGHT

On December 31, 1919, at the Christian Parsonage, Burlington, N. C., Henry Jennings King and Myrtle D. Wright were united in marriage by the writer. Mr. King is the son of Mr. G. L. King of Burlington, Route 3, and Miss Wright is the daughter of Mr. William Wright of Cedar Grove. After the marriage we went to Mrs. King's where a sumptuous dinner was waiting for us. Mr. and Mrs. King will make their home at his father's. May God bless them and their lives be long and happy together.

J. F. APPLE.

HUDSON-HOPPER

At the home of the writer, Saturday night, December 27, 1919, Mr. N. J. Hudson of Reidsville, N. C., and Miss Ada S. Hopper of Ruffin, N. C., were united in marriage. These people are very popular among their many friends and acquaintances, who wish for them much happiness and a long life.

W. L. WELLS.

OUR ONE GREAT NEED
THE CHRISTIAN SUN
IN EVERY HOME

OBITUARIES

MATKINS

Mrs. Francis Ella Matkins, wife of the deceased J. L. Matkins, was born February 13, 1845, died suddenly on December 31, 1919, living to be 74 years, 10 months and 18 days. She was at the time of her death a faithful member of the Reidsville Christian church. Two brothers and two sisters survive her. May God comfort these sorowing hearts.

W. L. WELLS.

THE GREATEST HISTORY AND THE GREATEST MYSTERY

A little child
A little star,
A stable rude,
The door ajar,
Yet in that place, so crude, forlorn,
The Hope of all the race was born.
A lonely cross,
Upon a hill,
O'er Judah's Son
Death had his will.

Yet strange, ah, strange! 'Twas
Death who died
That day beside the Crucified.

—Selected.

TONGUE TWISTERS

How nimble is your tongue? See how rapidly you can repeat each one of these sentences.

1. One old ox opening oysters.
2. Two tall Turks twirling twisted turbans.
3. Three tinkering tailors totally tired.
4. Four fat Frenchmen fanning a fainting fly.
5. Five funny farmers feeding feathered fowls.
6. Six slippery snails slide slowly seaward.
7. Seven shy sailors shooting salted salmon.
8. Eight eccentric Englishmen exhibiting educated elephants.
9. Nine nimble noble men nibbling nasturtiums.—M. E. Blair.

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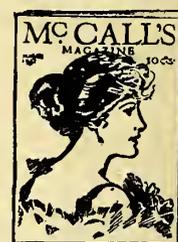
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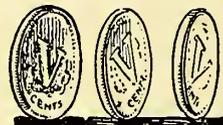
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THE CHRISTIAN SUN

MEN AND MILLIONS FORWARD MOVEMENT
ANNOUNCEMENT NUMBER

Vol.
LXXII

BURLINGTON, NORTH CAROLINA

Wednesday, January 21, 1920

No.
3

Our Threshold Message to the Brotherhood

An Address to the Churches

Dear Brethren and Sisters in Christ:

We summon you to the noblest undertaking of our thirteen decades of history, a history honorable, thrilling, inspirational to every member of our beloved Church. The Christian Church is not afraid to pioneer the way in Kingdom truth and service. Our Brotherhood has been prophetic from its birth. The great-spirited men who rallied to James O'Kelly in 1792 were seers and prophets of the highest order. The day of religious freedom, of Christian democracy, of a united household of the saints had fully dawned for them in those far-away days. Their contemporaries could not understand them. They considered them dreamers and contemptuously styled them "New Lights." As with all prophets, these men were rejected in their own day, only to have their teachings espoused by the men of later generations. All men now love and speak the language of religious freedom. All men now are responsive to the urge of Christian democracy. Many men now stand for the union of Christ's followers, and the day is coming when all men will. The grand old Christian Church for more than a century has sponsored these mighty fundamentals of the Kingdom. The men and women of our Church in this hour are glad to be the inheritors of these priceless principles from a noble past and we pray for strength, for courage, for wisdom, for grace to propagate them in their fullness to this generation. Under the blessing of Heaven, we

shall not be unfaithful prophets in a time like this.

Dare we to be unwilling to continue the prophetic tradition characterizing our Church into this day too? It will be disastrous for the Kingdom's interests committed to our hands, should we fail to respond as the valiant devotees of the Christ we are in a program of advance, statesman-like advance, prophetic advance in this supreme hour for Kingdom progress. We cannot wholly choose the vehicle of our prophetic message. But we can discern the times as James O'Kelly did, as Jesus did, and we can suit our message to the spirit of our age. Men in O'Kelly's day thought in terms of regulative principles for life and so this princely democrat of the Kingdom, this uncrowned citizen of the Republic of God, proclaimed his message in terms of freedom and fellowship for the Christian life. The progress of his ideas since stamps him one of the world's great men, one of the Kingdom's princes.

In this day, the spirit of the age longs for expression in life and in money. We summon you therefore not simply to give money, but to give life too. We summon you to face the issue of Christian duty and privilege in the spirit of the challenge Jesus issued to the rich young ruler. The Kingdom totters today before its stupendous tasks because of lack of leadership, a leadership of surrendered and dedicated manhood and womanhood, and is a beggar in a land rolling in wealth

for lack of a scriptural conception of the stewardship of money. The Christian Church is now again being mightily called of God to proclaim the principles necessary to save this age for the Kingdom. We can do this if we will. We undoubtedly have come to the Kingdom for such a time as this. God help us to be worthy, worthy of our forefathers, the prophets of their day, and worthy of the God we serve and Whose we are, the God revealed to us in the life and sacrifice of our Christ!

We, therefore, summon the men and women of the Christian Church in this crisis day to give such a response in life and money to meet the requirements of this hour as shall from this time on induce every child of the King everywhere to face as the prime duties of life the service of the Kingdom as fundamental in its obligation and the trusteeship of money as the badge of true discipleship.

It is needless to say we cannot do this in the old way nor by the time-honored methods. It is impossible to be prophets of the new order unless our program shall first stagger us by its magnitude and then send us to our knees in humble supplication to God for the strength and resources that never fail in any hour of need, those who work His works. The resources of God are promised to those who undertake the program of God. Undertake great things for God, and we shall not only expect, but receive greater things from Him.

We have just passed through two great and marvelously successful campaigns for money, our missionary and educational appeals. But inspiring as these successes have been to our Brotherhood, they are but the beginning of our duty and our privilege. Only a few of our leaders in benevolence have been reached. The great mass of the Brotherhood has been untouched with the spirit of sacrifice. We do not believe God can hold us guiltless if we do not provide an opportunity for every member of every church to give for the Kingdom as God has prospered in this day. Conversely, it is our conviction that God cannot prosper any Christian permanently who declines to do his best in a cause like this, with his life and with his money.

We have, therefore, called this campaign "*The Men and Millions Forward Movement of the Southern Christian Convention.*" We have set our goal at \$2,000,000, which is not large in total, but is staggeringly large in comparison of membership with the financial campaigns of other churches. The largest sum undertaken by any Church in history so far is \$25.00 per member. Ours is \$80.00 per member. We have pioneered before and God has blessed us in our heroism and made us a blessing to our brother-men. He will do it again. We shall, God helping us, raise this \$80.00 per member and so help the Kingdom tremendously by showing larger denominations what a small body who love the Lord can do out of their poverty and their smallness. Together, beloved, let's do it, let's do it for God.

But we shall not stop with raising this stupendous sum of money. That is to be the beginning of our de-

votion to the Kingdom, of our sacrifice for it. In addition to putting over this most audacious program of benevolences in Christian history, we are summoning you to work and pray that we may have one percent of our total membership giving itself to the ministry or to preparation for it. No Church has projected such a program for securing Kingdom leaders as this. Let us do it, beloved, let us do it for God.

We summon you then, brethren and sisters in Christ, to thorough co-operation with the leaders chosen to serve us in this *Men and Millions Forward Movement*. When these brethren call on you for any service, respond to them promptly as representatives of the Christian Church and of God in the duties whereunto we have called them and to which they have dedicated themselves, "ready to be offered up" for the cause, anxious that our prophetic message to the world in this day may be properly voiced and practically demonstrated not in a spirit of vain glory, but of generous emulation, of fraternal provocation to all the household of God. Dr. J. O. Atkinson is Chairman of the Campaign Committee and Field Secretary; Rev. C. B. Riddle, Secretary of the Campaign Committee and also Secretary of the Speakers' Bureau and of Advertising; President W. A. Harper, Secretary of Organization and Publicity; Superintendent Chas. D. Johnston Executive Secretary, and Mr. C. D. West, Treasurer. These brethren are our servants and we are their servants. In mutual service and co-operation, let us serve the Kingdom with an abandon and consecration that shall put us safely over the top. God help us to do it.

We do not hesitate to declare our conviction that this Movement is of God. No man would have dared propose a program so stupendous as this, and if a man had dared propose, no man or set of men would have dared undertake it. Yet the five men we have chosen to do this majestic thing, this prophetic deed, have accepted with joyous hearts, because they have been witnessed to in their souls as we have in ours that God has called this Christian Church to the Kingdom for just such a time and just such a program as this.

A new day has come to the governments of the world. A new era has come in hope to the Church of God in America. With her wealth practically untouched by war's exhausting drain, with crops that burden our facilities of housing and transportation, with the spirit of Brotherhood stirring in men's souls like a tidal wave following this great upheaval in the ocean of life, with her thousands of young men and young women restless for the spiritual adventure that shall match the call of patriotism in the imperative urgency of its appeal, with every door of the wide world open to the flaming evangel of the Christ, surely these concurrent situations are a prophetic moment in Christian progress. Surely the divine reveille has sounded. Surely the Christian Church will awake, gird herself, go forth to its greatest task that any American Church has ever undertaken. Surely, beloved, we shall volunteer to this new, this glorious call to the colors of the blood-stained Cross.

To do his best, as God wills, we summon one and all. Let no man shirk in an hour and in a cause like this. Let every one dedicate himself to the Kingdom in this hour, large with prophetic hopefulness to the faithful stewards of the Master.

W. W. STALEY, *Chairman*,

I. W. JOHNSON, *Secretary*,

E. E. HOLLAND,

J. E. WEST,

K. B. JOHNSON,

Campaign Directors.

M—and—M

THE CAMPAIGN COMMITTEE ACCEPTS

We have accepted, and gladly, the commission directed to us by the campaign directors of the Men and Millions Forward Movement. We have not accepted this commission in any strength of our own, nor have we accepted it with any misgivings as to the purpose and will of God in it. We do not believe that we would have been willing even to consider undertaking so arduous a task if the movement as we conceived it had come from the men who initiated it. We are thoroughly convinced that this movement is of God, and for this reason we have been willing to place ourselves upon the altar to be used in any way that the directors of this campaign may suggest and the Spirit of God lead.

All we ask of the Brotherhood is that we be daily remembered in intercessory prayer and that the same loyal spirit of co-operation be extended us in the plans we shall elect to mature, which has characterized our membership in every forward movement and general enterprise our Church has so far launched. We recognize that \$80.00 a member for every man, woman, and child of the membership of our churches is the most mammoth financial undertaking ever inaugurated by any Protestant Church in the history of Christianity, and yet weak as we are we are willing to undertake it because we believe it is the will of God that we should and we are confident that our people will respond whole-heartedly to the demands of the movement and to our request for co-operation and service.

We are your servants, and yours will be the glory for any success that we shall be able to achieve. In full confidence we are, therefore, undertaking this commission and pledge to our constituency the very best we have and are capable of, and we are praying for ourselves the divine direction in all that we do.

J. O. ATKINSON, *Chairman*,

C. B. RIDDLE, *Secretary*,

W. A. HARPER,

C. D. JOHNSTON,

C. D. WEST,

Campaign Committee.

Praise and Approval

I HEARTILY APPROVE

W. P. Lawrence, Lit. D.

The Men and Millions Forward Movement of the Southern Christian Convention meets my approval and has my prayers and support. Here is one reason why I approve it: I like it because it is a loud call to the entire Church membership to arise in its might to move forward as never before in all its history in offering *men* and *money* to the Master for the carrying forward of the program of His Kingdom. I like it too, because the undertaking is big enough to challenge the most chivalrous heart and appeal to purses both big and little.

M—and—M

THE MARK NOT TOO HIGH

Rev. J. W. Harrell, D. D.

The action of the Southern Christian Convention in putting on a Men and Millions Forward Movement at this time is certainly timely. \$2,000,000 is a worthy goal. It is by no means too high. We have already passed every goal that the Convention has set for us and we can pass this goal.

The people of the Christian Church can do great things for Christ and His cause, as well as the people of other Churches. Our people have already shown themselves willing and ready. They have caught the spirit that is in the air and they have only begun to consecrate their means to God in larger sums. Better things are ahead.

Let every one become an intercessor for this Movement. God will answer His people when they call upon Him. Success is first won in the prayer room. Let us pray.

M—and—M

MEN AND MILLIONS FORWARD MOVEMENT CAMPAIGN

Rev. T. E. White

The campaign for \$2,000,000.00 is the biggest thing the Southern Christian Convention has ever undertaken, and it will certainly test the loyalty, liberality, and love of our whole membership.

As to the ability of our people to give, it is unreasonable to suppose that they are less blessed with prosperity than are their neighbors. We need to give *all* an opportunity not only for the sake of raising the amount, but that they might get the greater blessing—the joyful reaction upon their own lives.

The ministers of our Church need a larger faith in the Church. Nothing, I believe, will so encourage them to give their all to the ministry than to see this campaign succeed, and nothing will so largely bless the Church as the privilege and joy of doing it.

M—and—M

“PUT IT ACROSS”

Rev. J. V. Knight

The action of the Executive Board of the Southern Christian Convention in its recent session held in Suffolk, Va., not only sets the Church to thinking, but sets other

denominations to watching the progress of this particular movement. Eighty dollars per member within a period of five years means something, and is the greatest undertaking of any Church yet, but the task is none too large for it can and must be done.

Our leaders have had the faith, confidence and the vision to set the goal and lead the way, and as I see it there is only one thing to do, and that is: *Put it across.*

M—and—M

MEN AND MILLIONS FORWARD MOVEMENT

Rev. W. T. Walters, D. D.

The history of the progress of our Church for a century and a quarter shows that we need something to arouse us to a deeper interest and a greater activity. In asking for millions in money in this drive, we are on the right road—the road that is surest to reach the hearts of the people. Our Church will reap four distinct benefits from the campaign:

1. Increased funds for the enlargement of our work both at home and broad.
2. Increased interest along all lines by the membership of our churches.
3. A large increase in the number of young men and women offering themselves for the ministry, as foreign missionaries and as workers in the home church.
4. An aroused church will be a soul-winning church and as a result of this drive we are going to see a great increase in our church membership.

M—and—M

FOR THE GLORY OF GOD

Rev. H. W. Elder

I am glad I am living today. I am also glad that I am a member of the dear old Christian Church. We are undertaking great things for God, and we are expecting great things from God. Twenty-five thousand members are going to raise two million dollars in five years for benevolences. By God's help we will reach the goal. This is not the rich man's task, neither the poor man's. It is every man's task.

Our people have had faith in the Christian Church and now we will have a chance to prove our faith by our works. We hope the doubting Thomases will not show up in this campaign, but that optimism will reign in every pulpit and in every heart.

I voted for this campaign and I shall not be satisfied till we have put it over for the glory of God and the enlargement of the Church on earth.

M—and—M

I AM GLAD

W. E. Lindsay

I am very much gratified, and I think it should be a source of joy to every member of the Christian Church, to note that the Executive Committee of the Southern Christian Convention has, at last, launched such a great Forward Movement. "Men and Millions" with God's blessings upon them, can work wonders in advancing His Kingdom.

Our Church has suffered seriously in not taking such a step sooner. Every department of our Church is

very much in need of expansion. While the funds that will be spent will accomplish untold good, yet the greatest good and blessing will come to the ones who do the giving. "It is more blessed to give than to receive." I most heartily endorse the every member canvass.

M—and—M

MEN AND MILLIONS MOVEMENT

Rev. P. H. Fleming, D. D.

I like the alliteration, Men, Millions, Movement. It sounds like "a-going in the tops of the mulberry trees."

The Kingdom of our Lord and Savior Jesus Christ needs men, money and there is earnest need for a forward movement. "Lift up your eyes and look on the fields; for they are white already unto the harvest." "The harvest truly is great, but the labors are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

The Church needs men and it needs money; and it needs to pray. The churches giving will not enrich God for all things are His; but it will enrich Christian experience, service and sacrifice. It is a good thing to make all you can, save all you can, and give all you can.

The Men and Millions Movement is inaugurated and set forth to give each and every individual an opportunity to contribute something to the cause of Church benevolences and to enable all, even those of us who cannot give largely, to have a hand and a part, financially, in the Forward Movement of the Christian Church.

M—and—M

HERE WE GO!

Rev. J. Pressley Barrett, D. D.

What a marvelous growth has taken place in the Christian Church in the last forty years! In 1877 it fell to my lot to undertake to raise a mission fund for the Eastern Virginia Christian Conference. The plan was very simple. I was to induce the people to sign notes for whatever sum they might be willing, with the understanding that they were never to pay the principal, so long as they kept up the interest, at six per cent. My labors were rewarded with notes to the amount of ten thousand dollars, which really meant only *six hundred dollars* a year to the cause, and some of the brethren thought I was a prodigy in raising money, but now we are starting out to raise *two millions* for the next five years, or *four hundred thousand* each year. The beginning in 1877 looks no larger than the point of a needle as compared with what we are now undertaking. Some have thought our progress has been slow, but stop and think of the point of a needle as compared with the butt end of a log, two feet in diameter, and there you have the difference! Growth! It is wonderful. Now, let us lay to and make the raising of two million dollars a success. It will mark a new day in our work as a people. To undertake a great thing and do it, that means a new day to the doers. Let every friend of the Church fall into line and do his or her part, and our next forty years will show

greater progress than the last forty, which now seems marvelous. Let us bend to the task, brethren—the way is open and the field most inviting.

M—and—M

THE PEOPLE WILL DO IT

Rev. C. H. Rowland, D. D.

We know that the Christian Church will not fill its place in the world that God intended it should fill, until every member of every church has a definite work and is doing his work faithfully. The Men and Millions Forward Movement is to reach every member so that they may be with one accord, filled with the Spirit, witnessing for Christ and dedicating of themselves and all they have to the cause of Christ and the welfare of humanity.

I believe in the Movement, I believe in the leaders of the Movement, and I believe in the people, and I believe they are ready and anxious for a part in world evangelization. The money will be the smallest part of the blessings we shall receive in this great campaign. We shall find ourselves and our young people will find their places in the work of the Kingdom. We are praying that every member, young and old, rich and poor, shall rally to the standard of the Cross and do his part in this Forward Movement.

M—and—M

SIMPLY GREAT

Rev. A. B. Kendall, D. D.

It was with a distinctive thrill of pride and enthusiasm mingled with much rejoicing that I read the account in THE SUN'S columns of the action of the members of the Southern Christian Convention in putting on a campaign for "Men and Millions."

I am proud of the fact that the Christian Church possessed a body of men with the daring faith to attempt so great a task. I say faith and I mean just that; faith in God, faith in the cause, faith in our fellow Christians and their readiness to respond to a great challenge.

It is for God and His cause and the money that belongeth to the King will, I am sure, be forthcoming.

M—and—M
A LETTER

January 16, 1920.

Mr. C. H. Stephenson,
Raleigh, N. C.

Dear Brother Stephenson:—

I explained to you in former correspondence that I would have to have the Sunday school lesson by Wednesday of each week and by all means not later than Thursday. I dictate this letter at 9:30 o'clock, Friday morning, January 16, and I have received no Sunday school lesson for next week's paper; and have, therefore, supplied other matter for the space allotted to the Sunday school lesson.

Regretting the continued laxity of this work, I am
Yours very sincerely,

C. B. RIDDLE, *Editor*.

Later: Received notes Monday morning, but too late to get in.—C. B. R.

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

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Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of one-half cent a word.

Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

WANTED: A NAME

In the latter part of December we were asked to go to Suffolk, Virginia, December 30 to meet with executives and Convention officials to consider an every members canvass for the churches in the Southern Christian Convention. At the Suffolk meeting Drs. W. W. Staley and J. O. Atkinson stated the object of the body assembled; and back of the object for which the meeting was called, was a suggestion by Senator J. E. West at the meeting of Christian Missionary Association of the Eastern Virginia Conference that the Church put on an every member canvass. The Suffolk meeting has already been reported in THE SUN, but suffice to say that it was the unanimous opinion of those present that such a step as has been undertaken should be made.

At the Suffolk meeting, and other meetings held in interest of the same undertaking, those present seemed to lack one thing only—and that was a name for the undertaking. So great was the thought, so staggering was the idea, so stupendous was the task, that no one dared, for a while, to name the movement.

The suggestion of the plan at the Portsmouth meeting took "like fire" and the sentiment spread, and it would not, and will not, cease.

Hush! Listen! Pull back the curtain of time, give ear to the rumbling of the wheels of progress, see the world-wide program of Christian progress and look for the part that the Christian Church is to play in the evangelization of the world. There lies the secret. Something that we cannot *fully* understand, and that is why we want a name. We know that God wants men and He wants millions of the money we have that belong to Him. "Men and Millions Forward Movement"—Ah that gets nearer to it than anything that we have thought about, and yet, and surely, there is a name. Dare we say it as we write freer than pen can run? Yes, here it is: A call and a challenge to a Church to defend its time-honored principles and gird itself for its part in a world program.

Wanted: A name, not exactly that we want a name, but a full interpretation of what moves the Church to such definite action. In the hidden secrets of Heaven is locked the full revelation of it all. The summons is here; the command is given. If we can trust our Leader, He will reveal to us in His own good time the mysteries of the Kingdom.

God speaks to men through men and not angels. It has been made plain to those on whose shoulders some of the larger tasks have been placed.

Read the threshold message of the Committee and other articles in this issue and ask God to help you do your whole duty in this matter.

Wanted: A name for this great impulse of Church. God has it.

M———and———M

THE BUSINESS OF THE CHURCH

The business of the Church is to lead and not to follow. The business of the Church is not to be poor but to be rich. The business of the Church is to function and not fail. The business of the Church is to do business, do business for the King and the Kingdom.

The Church is *not* a beggar, though some of us have so classed it. Paupers beg, and the Church is not a pauper, though some of us have tried to make it one. The Church is not a weakling—she is strong if only we knew it by testing her strength.

The business of the Church is not only to heal wounds, but to prevent wounds from being made. She is an agency of *prevention* as well as an agency of *cure*.

The business of the Church is to invest, invest wisely, for no larger dividends are made than those made by the Church. The dividends of the Church are men, good government, peace, happiness of the individual and protection of the country.

Then shall we "beg" for the Church or invest in the Church? Shall we consider her institutions reformatories or agencies to make and mould the best possible manhood and womanhood from birth?

The Men and Millions Forward Movement is not a begging agency for the Church—she is an agency for wise investment. Pray for it, work *for* it, work *with* it, work *through* it for the Kingdom's enlargement.

M———and———M

A WORD TO OUR NEW READERS

With this issue of THE SUN more than a thousand new homes to this paper are visited. More names will be added from week to week. This increase is a part of the program of the Men and Millions Forward Movement, and persons receiving the paper may be free to accept it. The cost is being borne from the expense budget of the Movement.

We appreciate the opportunity, kind friends, of having this chance of reaching more of the Church's membership. We ask through the printed page a careful and prayerful reading for the sake of the new impulse of the Church, also for the sake of the official publication of the Convention.

You will receive THE SUN free until ordered stopped by the Publicity Department of the Movement. Should you become interested enough to forward your subscription and be placed on the permanent list it will be appreciated.

BOARD OF PUBLICATION.

M———and———M

THE CHRISTIAN ANNUAL

This week the *Christian Annual* is on the press and we hope to be able to make the distribution in a very short time. The final copy for the *Annual* reached us December 22, which meant that it could not be used until after the holidays because of the closing down of a week in the plant where we are having the work done.

Some of the brethren have seen fit to wage complaint each year because of the lateness of this publication. We do not say that the complaint is not justifiable but we can truthfully say that every possible effort has been made to push the work, and that no delay has been due to any hold-up of work in this office. In normal times we have never known a printer to guarantee the delivery of a book of 200 pages in a period less than 30 days after the final copy was received. This has been one of the most trying years for publishers. Labor has been scarce and work in great abundance, and yet the *Annual* is on the press in less than thirty days after the final copy was received. We feel encouraged and hope that others will be encouraged also.

M———and———M

ANOTHER ADVANCE IN PAPER

Another advance has been made in book paper. For several months we have been paying eight cents per pound for paper on which THE SUN is printed. The best price we have now is 10¾ cents with no guarantee of that standing. This means a heavier cost to THE SUN for each issue than in previous months. Also the

office in which THE SUN is printed, was operated on a fifty-four hour week until January 1, on which date the hours were cut to forty-eight with the same pay. The difference in each advance must be distributed on each job, and THE SUN will have to bear its part. We feel that our readers should be informed of these things.

M——and——M

CONVENTION EVANGELIST

It has already been stated through the columns of this paper that Rev. A. Victor Lightbourne has been chosen evangelist of the Southern Christian Convention. To us this seems to be a timely selection and a choice well made. Brother Lightbourne's heart is in the evangelistic work and there is sufficient territory for him and much work to be done. It seems to us that all his time should be taken, and we believe that it will. Let us support Brother Lightbourne by giving him opportunity for usefulness and praying for his success.

M——and——M

WASHINGTON, D. C. AND RICHMOND, VIRGINIA WORK

The work at Washington, D. C., under the leadership of Dr. A. B. Kendall seems to be moving along nicely. The work at Richmond has already started and Dr. W. T. Walters is soon to become resident pastor. The opening up of our work in these places should be a source of rejoicing. We have waited too long to begin our work in these progressive cities but since "it is never too late to do good," it should be no discouragement but rather an encouragement that we should support them in every way.

HEARING ON CHAPLAINS BILL BEFORE HOUSE COMMITTEE ON MILITARY AFFAIRS

Representatives of the General Committee on Army and Navy Chaplains secured a hearing January 13 before the House Committee on Military Affairs concerning the Hull Bill. There were in attendance: Bishop William F. McDowell, Chairman of the General Committee on Army and Navy Chaplains, Rev. Charles S. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America, Rev. E. O. Watson, Secretary of the General Committee on Army and Navy Chaplains, Dr. Gaylord S. White and Rev. Clyde F. Armitage representing the General Committee on Army and Navy Chaplains of the Federal Council; Chaplain John T. Axton, Chaplain Milton O. Beebe, Chaplain Julian E. Yates, Chaplain Francis P. Duffy, Chaplain Ignatius Fealey and Father Louis F. O'Hern representing Archbishop Hayes.

A full and courteous hearing was had before a full meeting of the Committee. There was absolute unanimity of sentiment as to what was required on Chaplain Legislation. All indications now are favorable for securing the ends aimed at through the Capper-Hull Bill introduced in the Senate and House.

PASTOR AND PEOPLE

PASTOR AND FAMILY FOUNDED

At my last appointment at Shady Grove church the good people of that church and community made up a purse of \$12.50, besides some other very valuable presents, and sent them to Mrs. Dollar and the children as a Christmas gift.

On Christmas morning Mrs. Dollar received a very valuable present from the good women of Mt. Zion church, which was a nice bed quilt and with it was sent a letter saying that it had been made and sent by them as a token of their appreciation of her.

On last Saturday I was sick and not able to get to my appointment at Noonday, but But Sunday it was my privilege to preach to a large and attentive audience. After service some of the brethren began to inquire as to where I was going to stop for dinner and of course I told them. So, in the afternoon the people began to gather at the home of Brother C. C. Huey where I took dinner, and such a pounding this unworthy pastor has never had before. They loaded my Ford with good things to eat and nice things to wear, consisting of 100 pounds of flour, 4 gallons of sugar-cane syrup, canned fruit and oranges, shirt, socks, ties, handkerchiefs, towels, glass and crockery ware and other valuable gifts, including some money. And now may the benedictions of the Heavenly Father rest upon every one who took a part in this act of kindness. It brings joy and gladness to our hearts and may God make us able to be to them a better servant, and may His name be praised.

J. D. DOLLAR.

Roanoke, Ala.

December 28, 1919

M——and——M

Be up and doing—the hour has struck! No slacker, no deserter. All to the front!—all together.

M—and—M

GEORGIA

We have no special news from this section of our brotherhood. Christmas passed off in the usual way for this section—it was a time of jollification and merry-making. It looked more like we were celebrating the fourth of July than the twenty-fifth of December.

Our work at Rose Hill church is moving slowly. We had a Christmas tree for the Sunday school and the children did their part very well. Their recitations were good and appropriate. Christmas giving abounded in a large measure. Almost every one in the Sunday school received some gift.

The writer was remembered in a most unexpected way. Brother T. J. Holland of Wray, Ga., sent me a fine turkey as a Christmas present—it weighed ten pounds after it was dressed. The gift was highly appreciated, but the circumstances made it even more so. In 1879, or 80 I was pastor at Holy Neck, Va., and Brother Holland was then a small boy. Through all of these years he had not forgotten me, and when I

came to labor in his own adopted State, he gave me a welcome after this manner. It was truly appreciated on the part of the recipients. Brother Holland is now one of Georgia's good farmers and is prospering in his business, but true to his early training, he is serving the Lord. Thank you, Brother.

At last we are in Rose Hill Parsonage, and we are glad. It is a decided relief to be once more settled, especially after months of moving around. My address has been changed several times since coming to Columbus. It is settled now—it is 1020 Park Place, Columbus, Ga.

J. PRESSLEY BARRETT.

January 14, 1920.

M———and———M

No begging, no parleying, no urging—just a time to do our duty, our whole duty.

M———and———M

REMEMBRANCES

(By W. S. Long, D. D.)

From time to time we see accounts in THE SUN that brethren have been pounded and we are always pleased to learn that faithful service has been acknowledged in a substantial way. Such acts of gratitude are always valued far beyond their intrinsic value. The individual who can receive favors and never show appreciation is an ingrate and unworthy of additional favors.

During the holidays I received a great many letters and cards from old students bearing love and good wishes. Some of these contained substantial gifts. Several articles came by parcel post. Some of these remembrances came from persons who were my students fifty years ago.

I give you one letter just as it was written:

Roxboro, N. C., Jan. 2, 1920.

My dear old School Master, Billie:—

Enclosed you will find my check for \$50.00. I remember you every day. Come to see me some time. Got plenty to eat and can take care of you and yours. If all the boys you have worked so hard over to educate would remember you some—and that is just what they ought to do.

Love to you and yours.

D. M. ANDREWS.

P. S. If you had just given me one more whipping it would have been \$75.00. So you see how much you have lost.

D. M. A.

M———and———M

Onward! Onward!! No retreating, no backward move—the Church marches to victory—Christ is in the lead.

M———and———M

CHRISTMAS IN GEORGIA

Christmas, 1919, was the first I ever spent in Georgia. It was much like Christmas in Virginia. One thing both Virginia and Georgia, and so far as I know all the Southern States ought to learn, and that is that Christmas is no time for frolics and fire crackers. Christmas celebrates the birth of the Savior. Now what would He think of us if He should come back to

earth at Christmas time and find His people celebrating His birthday by shooting fire crackers, by card parties, by dances, by big dinners and such like things? Can you tell what He would say to seeing His own birthday celebrated in that way? I cannot, but I fancy He would turn away from the scene and weep over it as He did once over Jerusalem. Let us pray to be kept from giving Him cause to weep over our conduct in celebrating His birthday. Let us learn to celebrate it as becomes a Christian people. We can get no good out of the celebration of the birthday of Jesus by making a mockery of it, as is too generally done.

I have lived in the North and I have lived in the South, but I am compelled to admit that the North is far ahead of the South in the way they celebrate Christmas as to this matter. I cannot recall ever having heard a fire cracker shot off on any Christmas day in any Northern State. It may be appropriate to shoot off fire crackers on the fourth of July, but it certainly is not appropriate to shoot them off as celebrating Christmas day. Brethren, let us quit it. Shoot fire crackers on the fourth of July, if you can find no better way to use your surplus money, but don't do it on Christmas day—it is a shameful mockery of the world's most universal tribute to Christ. Let us not do it any more.

J. PRESSLEY BARRETT.

Columbus, Ga.

M———and———M

From the "never change" church to the one in the progressive lead, the ties that bind us stretch. Strengthen the line.

M———and———M

POUNDED!

At the regular appointment at Good Hope church, Sunday, January 11, 1920, the members and friends of the church showed their appreciation of their pastor and their sympathy for him and his family by giving him what they termed a "pounding." As the pastor does not have a car, those good people concluded that the most convenient thing he could carry home was money. Therefore, instead of pounding him in the usual way, each one handed him a dollar or a half dollar or a quarter dollar,—amounting in all to nine dollars and seventy-five cents. One lady gave a pound of butter. The pastor and his family are very grateful for this token of love and appreciation, both to the dear people who gave it and to our Heavenly Father Who prompted and made possible the giving.

R. P. CRUMPLER.

Varina, N. C.

January 14, 1920.

M———and———M

A test for every member of the Church. With every need there is an opportunity. In the Men and Millions Forward Movement we have both. Study the need; seek the opportunity.

M———and———M

ROSEMONT—BEREA

For some time no word has appeared in THE SUN

from this field. This period of silence, however, should not be taken as an evidence of inaction in this field, for the work in general is moving steadily forward.

At Berea three good members have been received since Conference. During the winter months so far the Sunday school has maintained a normal attendance and interest. At the Christmas season a suitable and an attractive program was rendered, at which time an offering for the Orphanage was received. On Saturday before the first Sunday of this month the second quarterly business meeting for the year was held, this being a helpful and forward-looking session of the church. On Sunday following occurred the church's quarterly communion service, the new individual service being in use for the first time.

For Rosemont it may be said that substantial work is being accomplished. The program rendered at Christmas was in keeping with the occasion, and the offering received for the Orphanage and for the poor in the community was very gratifying. A most encouraging feature of the work here at present is the splendid Christian Endeavor Society with a membership of sixty or more and an average attendance of about forty. The church has recently bought an additional lot adjacent to the church. This lot has already been paid for. At the second quarterly business meeting of the church last Wednesday night it was decided to purchase at once the home now occupied by the pastor and family for a parsonage.

Both congregations are planning for evangelistic services later in the year and are praying for guidance from above.

The pastor's family was remembered in a most generous way during the recent holidays. From Berea came many good things for the table and from Rosemont a nice purse, for which we are deeply grateful.

G. O. LANKFORD.

Berkley, Va.

M——and——M

"I love the Christian Church." This quoted from many, many, ministers and laymen. Do you mean it? You shall have an opportunity of acting the answer.

M—and—M

SUFFOLK LETTER

The Bible teaches that "none of us *liveth* to himself," and that is such a wonderful truth, that we may well ponder its significance, we might say, that none of us *knoweth* to himself, or does business by himself. Man left to himself would be totally ignorant and helpless. We learn from others, we get our fortunes from others, we get happiness from others. A human being left to himself from infancy would not be able to speak his mother tongue, nor to supply his physical wants. The reason why one person knows more than another person is because he has learned more from other persons. He is indebted to others for all he knows, all he has, all he can do, and all he enjoys. There is absolutely no place for egotism, self-righteousness, or any feeling that looks down upon others. The man who does nothing for others stands in the light of those who do not pay their debts. If one has knowledge he owes society

for that knowledge; if one has social standing he is indebted to society for it; if one has money, he owes society for that money; if he has any talent or any possession he is indebted to society. If one could subtract what he has gained from others, he would be a pauper and a fool.

The human mind is a blank in infancy. It develops through contact with others and, later, through contact with books which are the accumulations of human thought and life in the past or the present. There is nothing more despicable than persons who assume superiority over others, because they know more, have more, or hold higher positions than others. It makes them debtors rather than creditors. Paul had the right view and expressed it in fine spirit when he said: "I am debtor both to the Greeks, and the Barbarians; both to the wise, and the unwise." Religion makes the Christian a debtor to others, and that is the ground for missions. The church is in debt to the world. The Christian is debtor to the sinner. The rich are in debt to the poor. The wise are debtors to the ignorant. The civilized are debtors to the uncivilized. There is no ground for human pride, human oppression, or religion bigotry. The honest debtor is always humble, and humility is the badge of wise and useful men and women. Good people owe so much to others, that it makes them humble. No man can feel proud till his debts are all paid; and the debts of good and wise people will never be paid till all men are free and saved. The very thought of what we owe to others, staggers us, humbles us, and awakens us to a new sense of our obligation to the ignorant, the needy, the unfortunate, and the heathen. Benevolence is what we owe to those who have not shared in the blessings which we have enjoyed.

Savages have no public debts, but civilized states are in debt and will be to the end of time. Great cities are in debt. Great corporations are in debt. Great nations are in debt. The Kingdom of God is in debt. It is high time for Christians to realize their obligations to all departments of church work at home and to missions. The only way to maintain credit is to pay debts; and the only way to care for character is to help others.

W. W. STALEY.

M——and——M

The larger your stock in a company, the more you are interested. Then get ready to invest in the Christian Church for the Kingdom. Invest until your interest is quickened. Invest in money, in time, in energy, in thought, in prayer.

M—and—M

HENDERSON AND FULLER'S CHAPEL

On the second Sunday in November Henderson church made an every member canvass for the 1920 budget with satisfactory results. All departments of the church, including Sunday school, Christian Endeavor, Ladies' Aid and Missionary Societies are well organized and are doing good work. The attendance at preaching services is somewhat larger than it has been, and we are hoping that there may be a still greater gain during the year.

We have held the regular services at Fuller's Chapel since Conference, with quarterly communion services second Sunday in this month. The ladies here are

planning to organize a Missionary Society in the near future. The congregations are good and the prospects for growth are encouraging.

We were kindly remembered during the season of giving and receiving gifts. Henderson church gave us a nice rocker; Brother D. I. Langston a turkey; Brother John Langston a ham; Mrs. C. D. Harton, Mrs. W. H. Stephens, Mrs. J. F. Coghill, Mrs. G. W. Edwards, Mrs. Powell, Mrs. J. W. White, and possibly others whose names I cannot now recall, kindly remembered us with good things to eat. All these acts of kindness we deeply appreciate, and greatly enjoy the gifts. We crave the prayers of the Brotherhood that we may face the work of the New Year with greater zeal for the Master's cause and greater willingness to be used of Him for the advancement of His Kingdom.

R. L. WILLIAMSON.

M—and—M

Sacrifice, ah you may not like the word, but the world drenched blood with millions of homes in mourning, said that it was a "sacrifice," and the conscience of the people speaks above technicalities. Whatever you call it, let's do the job!

UNION BY THE BACK DOOR

The following letter by the St. Paul's Guild of the Protestant Episcopal church of Conneaut, Ohio, is an illustration of how liberal minded laymen of different denominations are trying to get together in the bonds of peace:

"Conneaut, Ohio, December 22, 1919.

Rev. C. Summerbell:

"St. Paul's Guild takes pleasure in cordially inviting you, as a member of the Ministerial Association of Conneaut, to attend the Christmas Eve Communion service to be held at St. Paul's church, Wednesday evening, December 24, at eleven o'clock, and to partake of the sacrament in commemoration of our Lord's birth and the peace and union which we all hope will be finally secured when re-adjustments of methods of Church and State are worked out in accordance with the teachings of Christ, which we all recognize, but because of our ignorance and perversity have not fully accepted.

"This invitation is extended by the Guild because Church customs do not (yet) permit our Rector to do so, but we are sure he is in hearty sympathy with the sentiment expressed therein.

Respectfully,

ST. PAUL'S GUILD,

By Mrs. M. L. Rumpff, Sec."

M—and—M

Does the call come to you for help in the Men and Forward Millions Movement? Ask God before you say "no." He calls, He calls now and calls *you*. Answer!

M—and—M

WORDS OF APPRECIATION

It is too much of a task to undertake to write to all who sent sympathetic letters and showed acts of kindness in many ways to our family, in arranging for the burial of Deacon J. H. Moring, and sending so many flowers to decorate his grave. Hence, we are sending

a message through THE CHRISTIAN SUN to all of them. We certainly appreciate all that was done.

REV. & MRS. W. G. CLEMENTS.

M—and—M

FIRST QUARTERLY REPORT OF WOMAN'S HOME AND FOREIGN MISSION BOARD, VIRGINIA VALLEY C. C., ENDING OCTOBER 15, 1919

Personal Contributions

Mrs. J. E. Lincoln	\$ 1.00
Mrs. Samuel Earman	1.00
Mrs. Walter Liskey	1.00
Miss Sophia Byrd	1.00

Specials for Winchester

Concord	3.06
Bethlehem Young People	4.00
Mrs. T. H. Showalter	20.00

Specials for Japan Chapel

Mayland	11.58
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Orphanage

Palmyra S. S.	1.43
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Orphanage Children's Home

Concord	3.06
Bethlehem	3.00
Virdie Showalter	2.00
Mayland to E. K. McCord	5.00

Cradle Roll

New Hope	2.20
Bethlehem .....	.25

Total.....\$59.58

Disbursements

To E. K. McCord	5.00
To Mrs. W. T. Walters	54.58

Total.....\$59.58

VIRDIE SHOWALTER, Treasurer.

Harrisenburg, Va.

M—and—M

NOTE AND PERSONAL

We are in receipt of a neatly printed invitation which reads:

"Dear Friend: Our Sunday school which was organized last Sunday will meet January 11. You are cordially invited to be present and bring your friends with you.

P. J. KERNODLE, *Chairman*,

MILDRED ATKINSON, *Secretary*.

The "heading" of the letter on which this invitation was printed reads as follows:

"Under the direction of the Home Mission Department of the Southern Christian Convention. Christian Sunday school at 9:30 A. M. in the auditorium of the William F. Fox School Building, 2300 Hanover Ave. Rev. W. T. Walters, D. D., pastor; D. J. Kelley, superintendent, P. J. Kernodle, assistant; Mildred Atkinson, secretary and treasurer; Music Committee: Mrs. Inez Woodward, Miss Gladys Whidden, Miss Janie Pierce; Welcome Committee: J. W. Price, F. S. Gardner, Richmond, Va."

All of which looks mighty good to the Editor since he feels that we are at last beginning in Richmond, Va. the good work of organizing a Christian church weher we should have had one 50 years ago.

Principles and Government of The Christian Church

(The Franklin, Virginia, session of the Southern Christian Convention ordered that the Principles and Government of the Christian Church be revised and that a committee be appointed to make the revision. The following members of the Convention were appointed to do the work: Rev. W. W. Staley, D. D., President; Rev. W. S. Long, D. D., Rev. C. H. Rowland, D. D., Rev. N. G. Newman, D. D., and W. A. Harper, LL. D. Some weeks ago the committee completed its work, and we are privileged to print, in serial form, the Principles and Government as outlined, subject to ratification by the next session of the Convention.—**Editor.**)

(Continued from last week)

CHAPTER VIII INSTALLATION OF PASTOR

The installation services may be made an occasion of great value to the church and cause of Christ. The sermon should precede the installation ceremonies, and, when convenient, should be delivered by some invited minister.

After the introductory services and the sermon the installation ceremonies shall be as follows:

HYMN.

THE LORD'S MESSENGER:—

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem: the Lord hath made bare his holy arms in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean that bear the vessels of our Lord. For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your reward. Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. Isa. 52:7-13.

THE FAITHFUL MINISTER:—

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession: that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ; which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath

immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

PRAYER.

At the close of the singing of a hymn, the minister to be installed shall stand before the altar.

HYMN.

After which the officiating minister shall say:

REVEREND BROTHER:—You have been called to the oversight of this church and have signified your acceptance of the call. It is, therefore, obligatory upon you to labor for the edification of the church and the upbuilding of the Redeemer's Kingdom while this relation shall continue.

To the Church:

Does this Church now renew the call and promise to discharge its duties to the pastor? If so, the members may signify their purpose by rising.

To the minister:

Do you accept this call and declare your willingness to discharge the duties of a faithful pastor?

PRAYER.

The address of welcome may be by one person or separate parts may be assigned to different persons.

ADDRESS OF WELCOME:—

(1) On the part of the ministry, (2) on the part of the church, and (3) on the part of the community.

RESPONSE BY THE PASTOR INSTALLED.

During the singing of a hymn the right hand of fellowship shall be given to the new pastor by the ministers, Church officials and Christians generally.

HYMN.

BENEDICTION BY THE PASTOR.

CHAPTER IX THE DEDICATION OF A CHURCH

The general order of service for the dedication and consecration of a Church or Chapel may be as follows:

ANTHEM OR VOLUNTARY.

A hymn shall be announced in which the congregation may join in singing.

HYMN.

After which may follow an invocation by a minister assigned to this part of the order of service.

INVOCATION.

A historical sketch of the Church may at this time be given, if thought advisable, after which shall be read the following Scripture lessons, or other suitable selections:

SCRIPTURE LESSONS

DEDICATION OF THE TEMPLE:—

And Solomon stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands toward heaven: and he said, Lord God of Israel, there is no god like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart; who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day. Therefore now, Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so

that thy children take heed to their way, that thy walk before me, as thou hast walked before me. And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father. But will God indeed dwell on the earth? Behold the heaven, and heaven of heavens, cannot contain thee; how much less this house that I have builded? Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee today: that thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there; that thou mayst hearken unto the prayer which thy servant shall make towards this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray towards this place: and hear thou in heaven thy dwelling-place; and when thou hearest, forgive. And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven. And he stood, and blessed all the congregation of Israel with a loud voice, saying, Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. The Lord our God be with us, as he was with our fathers; let him not leave us, nor forsake us; that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and judgments, which he commanded our fathers. And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require; that all the people of the earth may know that the Lord is God, and that there is none else. I Kings 8:22-30, 54-60.

LONGING FOR THE SANCTUARY:—

How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God. Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God. Blessed are they that dwell in thy house: they will be still praising thee. Selah. Blessed is the man whose strength is in thee; in whose heart are the ways of them: who passing through the valley of Baca, make it a well: the rain also filleth the pools. They go from strength to strength; every one of them in Zion appeareth before God. O Lord God of hosts, hear my prayer: give ear, O God of Jacob. Selah. Behold, O God, our shield, and look upon the face of thine anointed. For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness. For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold

from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee. Psalm 84.

HYMN.

PRAYER.

DEDICATORY SERMON.

After which the minister chosen to dedicate the house of worship shall request the congregation to arise and at the end of the dedicatory formula to respond amen and amen, and shall say:

DEDICATORY FORMULA:—

And now most solemnly do we dedicate this house to God the Father Almighty, the only living and true God. We dedicate it to His supreme and unrivaled majesty; to His paternal love; to His free grace; to His supreme worship.

We dedicate it to the Lord Jesus Christ, the only begotten Son of the Father, the manifestation of God in the flesh, the only Mediator between God and man; to the memory of His dying love; to the celebration of His divine perfection; to the preaching of that gospel which He sealed with His blood, and confirmed by His resurrection from the dead.

We dedicate it to the Holy Spirit, the Comforter who proceedeth from the Father and the Son; to His regenerating and sanctifying power; to those heavenly influences which bring back the rebellious sons of men to the smiles of a Heavenly Parent; to those celestial visitations which communicate peace, joy and strength to the devout soul.

We dedicate it to the cause of Christian liberty and the right of private judgment; the union of all the followers of Christ, under the *one* divinely appointed *name*; to social worship; the keeping of the ordinances; to religious intercourse; to the communion of saints.

We dedicate it to Christian morals; to social order; to diffusive benevolences; to universal good will.

We dedicate it to those solemn warnings, affectionate entreaties and persuasive arguments by which perishing sinners are won from error's ways and brought back to the Father's house.

We dedicate it to the precious promises of the gospel, which pour consolation into the pious soul and lighten the burdens of human woe.

We dedicate it to the hope of a blessed immortality in that bright world of glory where one eternal day of rest, peace and joy is experienced by the saved.

We dedicate it to the great work of preparing the soul for that eternal state of blessedness, and for nearer approaches to God its Maker.

We dedicate it to God the Father, the Son, and the Holy Spirit, both now and forever, and let all the people of God respond with devout hearts: *Amen and amen.*

DEDICATORY PRAYER.

HYMN AND DOXOLOGY.

BENEDICTION.

(To be continued next week)

M—and—M

Rev. W. H. Garman writes: "This is to be CHRISTIAN SUN year at old Zion. I will see that THE SUN goes into every home." That is good news. Thank you, Brother Garman.

THE CHRISTIAN ORPHANAGE

CLOSING FOR THE YEAR

This report brings us to the final report for the year 1919. The year's work has been one that has been filled with encouragement and joy so far as the work has been concerned. The Sunday schools and churches, the pastors of the churches and the superintendents of the Sunday schools have been as loyal as we could ask and a large percent of the churches have contributed toward the support of the Orphanage. The different goals set for the year have been reached and passed. The loyal support of the pastors and superintendents of the Sunday schools and friends have made this possible. The time for closing our books for the year was at hand and we just lacked \$100 being to our goal. We happened to meet our dear old friend, Mr. R. T. Kernodle, and told him about being so near to the goal and the time so close to close our books, and yet not there. He gladly handed us a check for the \$100.00 to push us up to the goal. This was a push at a critical time when we were most out of breath and our strength almost gone. He was a friend when we needed a friend.

You see from the financial report that our total income for the year is \$25,021.89. This is far above our expectations. It is far above the goal set, but when we got so close to the \$25,000.00 mark we doubled our energy to reach it. Our Thanksgiving offerings for the year was at hand and we lacked \$100.00 being to our total.

This has been the best year, financially, the Orphanage has ever had. We have taken care of a larger number of children than ever before. The Lord has been good to us in many ways and has blessed us with splendid health. Practically no sickness during the entire year, and no deaths.

A number of the churches and Sunday schools remembered our little folks at Christmas and sent in boxes to make them feel that "Old Santa" had paid them a visit and to make them happy as other children at the Christmas time.

We are very grateful for the loyal support we have received, the kind words of encouragement that have been spoken and we only wish we were worthy to receive.

The following articles have been received:

River Side Hosiery Mills, Haw River, N. C., 4 dozens hose; May Hosiery Mill, Burlington, N. C., 5 dozens hose; Burlington church and Sunday school, one box containing many useful articles; Washington Street Christian church, Portsmouth, Va., one box containing a present for each child; First church, Berkley, Va., one box presents for children, one box canned fruit, one bucket of candy; Mr. Boyd R. Richards, one barrel apples; Mr. Alva C. Richards, one barrel apples; Winchester church, Va.; one box containing clothing, toys, towels, ties, etc.; Mr. E. W. Cather, Winchester, Va., two barrel apples; Mrs. Julia Euliss, Rock Creek, N. C., two sheets; Pilot Cotton Mills, Raleigh, N. C., 64 yards chambras; Mrs. Ed Smith, Clayton, N. C., 6 yards

gingham, two towels, pair shoes; Antioch church, (Val. Va.), one box containing quilts, sheets, blankets, gingham, hose and shoes; Willing Workers' Class and the Gleaners Class, of the First Christian church, Lincoln, Kans., one box presents for the children; Chapel Hill church, N. C., one box containing hose, shoes, hats, quilts, pants, etc.; Zion Sunday school, Moneure, N. C., one box containing towels, soap, gingham, counterpane, and quilt; Mrs. L. D. Price, Frankfort, Ind., one box clothing for children; Waverly, Va. Christian church, one box presents for the children.

We are very grateful for each and every contribution made.

CHAS. D. JOHNSTON, *Supt.*

M———and———M

FINAL REPORT FOR THE YEAR 1919

Amount brought forward, \$24,604.94.

Sunday School Monthly Offerings

Mt. Auburn, \$3.50.

Special Offerings

D. H. Hood and Willie Pope, Trustees, \$42.75; Dr. J. F. Burnett, Sec., Dayton, Ohio, \$27.86; C. B. Riddle for one desk, \$30.00; Miss Rachel Howard, for board, \$15.00; Cash for sale of pigs, \$15.00; Cash for sale of calf, \$4.00; Total, \$134.61.

Thanksgiving Offerings

Auburn, \$7.50; Eure, N. C., \$22.26; Mebane Sunday school (Additional), \$7.60; Antioch church, (Val. Va., Additional), \$2.53; Dry Run Sunday school (Additional), \$1.05; Two Sisters, Sprakers, N. Y., \$10.00; Mt. Zion church, (Ala. Conference), \$6.30; South Westerle church, N. Y., \$10.00; Fuller's Chapel church, \$70.00; Locktown Christian church, N. J., \$36.35; Mt. Zion Church, N. C., (Additional), \$5.25; R. T. Kernodle, Burlington, N. C., \$100.00; Total, \$278.84.

Total for the week, \$416.95; Grand total for the year 1919, \$25,021.89.

M———and———M

PREACH CHRIST

In this day when ministerial demands dip dangerously far toward the purely social and ethical, we need to revive the ancient fact that men are called to preach a gospel whose immediate end is the redemption of a soul from sin and death. There's no use talking—we are in danger of being programmed to death. Did you ever see an engine on a dead center? Is it possible that we are about to have a mass of machinery so complicated that the wheels interfere? O no; we are not pessimists. We just don't know of a solitary human condition that the cross will not solve. This old sin-sick world will always turn its languid eye toward the cross. Like the needle to the pole, the human soul, with all its load, dips in that direction. The one last, supreme hope of the race is the gospel which is the power of God—final, complete, sufficient. Preach Christ.—*Texas Christian Advocate.*

M———and———M

One of THE SUN's new subscribers is Rev. Ernest D. Gilbert, Fall River, Mass. He writes: "I have received THE SUN, and am sorry that I have not been a subscriber to this splendid paper before."

**COUNCIL ON ORGANIC UNION OF THE EVANGELICAL
CHURCHES IN AMERICA, AT PHILADELPHIA,
FEBRUARY 3-6, 1920**

One of the most vital problems of the times is the union of the Church of God. Multitudes are seeing the waste, uselessness and folly of the one hundred and eighty-six divisions in the American Church. Union cannot come at once, but those bodies of closest kin can and will get together, loosely, perhaps, at first, and gradually growing into organic union.

To meet this need the Council on Organic Union of the Evangelical Churches of America will meet in Witherspoon Hall, Philadelphia, February 3-6, 1920, and will there receive the plan which has been prepared by *ad interim* committee on an international conference that met in the same place December 4-6, 1918, out of a call from the General Assembly of the Presbyterian Church in the United States of America. This *ad interim* committee, composed of representatives from sixteen or more evangelical communions, has been at work constantly since its appointment, and now, after a careful survey over the whole field, is prepared to give its findings.

It was first discovered that the communions were not prepared to go as far as many of the leaders had hoped. This was a natural condition, due to lack of acquaintance and misunderstandings that have made apparent barriers. But the *ad interim* committee zealously worked out its problem, and its plan goes as far as it believes the communions represented are willing to go. In the February meeting it may develop that the communions are prepared to go farther. Many of us hope that such will be the case.

The plan, briefly, provides for the association of ourselves into a visible body to be known as the "United Churches of Christ in America" for the furtherance of the redemptive work of Christ in the world. This body shall exercise in behalf of the constituent churches only functions delegated to it by the Council and by subsequent action of the constituent churches, those churches retaining the full freedom at present enjoyed by them all in matters not so delegated. There shall be complete autonomy in purely denominational affairs. The basis of representation shall be two ministers and two laymen for the first one hundred thousand or fraction thereof of its communicants, and one minister and one layman for each additional one hundred thousand or major fraction thereof. The Council shall adopt and promulgate its own rules of procedure and order, and each constituent communion shall continue the exercise of its several powers and functions as the same exist under the denominational constitution. In order to prevent overlapping, friction, competition or waste in the work of the existing denominational boards, or administrative agencies, the Council shall undertake to harmonize and unify the work of the united churches, such consolidation to be progressively achieved as by the union of the boards of churches of any two or more of the constituent denominations.

The Council is to undertake inspirational and educational leadership of such sort as may be decided upon

by the constituent churches from time to time in the fields of evangelism, social service, religious education and the like. Each constituent communion shall certify from its governing or advisory body its assent to this plan. It is also planned that the commission on group union of constituent bodies shall be appointed, whose specific duties will be to cultivate friendly relations between those bodies that are nearest kin. There are other plans that have been presented to the *ad interim* committee. These will be published in the Blue Book, which will be presented to the February Council. They embody plans of a more complete united church, with specific articulations of powers and functions, and they may be preserved for consideration at some future time, when it may be deemed expedient to take a further step in the direction of organic union.

There is every expectation that the February Council will be abundant in interest, patient and true in its attempts to go forward, and that it will make a definite contribution to the great problem that is now absorbing such interest. In the event that the plan or plans submitted are not satisfactory, there will be opportunity for the presentation of other plans. Whatever we do, one thing we ought to be sure of, and that is the plans may be laid for the foundation of a permanent union of the Evangelical Churches of America.

The chairman of the *ad interim* committee is the Rev. William H. Roberts, D. D., and the secretary is the Rev. Rufus W. Miller, D. D. For further particulars address either of these at the Witherspoon Building, Philadelphia, Pa.

PETER AINSLIE,
Chairman of Committee on Publicity.
M——— and ——M
LITERATURE YEAR

It is a matter of disappointment to us that so few books are purchased by our people, at least the books are not purchased through this office.

We have been in correspondence with various publishers of the country and have made arrangements to buy closing out stocks of books at reduced prices and feel that we can secure enough good books under this plan to fully carry out our plans during this year.

The plan is this: The average cost of one of these books that we have arranged to buy at a discount will be about 25 cents the copy, including the mailing. We have, therefore, planned this arrangement: Each subscriber who renews his or her subscription and adds 25 cents will receive by return mail a copy of some useful and valuable book. We cannot undertake to announce titles from which subscribers may select because the supply on hand at times will contain quite a number of titles and possibly there would be more calls for certain titles than we would have books. Most of the books will be for children, and utmost care will be exercised in selecting the very best reading matter. Our purchases will practically all be made from Church publishing houses and that alone insures the books to be wholesome. We entertain the hope that our people will co-operate with us this year in placing more books into the homes of our constituency. Send for a book.

(Reprinted from last week)

Sunday School and Christian Endeavor

CHRISTIAN ENDEAVOR TOPIC FOR
FEBRUARY 1, 1920

(J. Vincent Knight)

"What does our pledge require?"
Deut. 13:4; John 14:21-26. (Christ-
ian Endeavor Day—Consecration
Meeting).

Our pledge is a promise made to Jesus Christ. If it were made to man, we would not think of breaking it, but it is made to Jesus Christ and it would be a miserable shame to break it. It requires faith, fear, obedience, service, ingenuity, love, and consecration enough to keep us from breaking it. It carries nothing that every Christian ought not, and cannot do. It requires our attention. It is no good unless put into practice, for a pledge or promise is no good unless we live by it. I wonder how many of us face "broken promises?"

Our pledge requires thought. Think of what it means to you as an individual—to your Society, your church and to Jesus Christ for you to keep this pledge, and live up to its requirements. Is it nothing to you that your church fails to meet its obligations? Look into the matter, maybe some one has failed to meet what was required of them in the pledge they made to their church. Failure always marks the pathway of those who fail to meet their obligations. If we sum it all up, our own pledge requires a real consecrated consistent Christian life of active service to Jesus Christ, and that is nothing unthinkable or unreasonable for any Christian. Have you signed the pledge? If not, do it now, and try your best to live up to its requirements.

A Correction

Something, I know not what, made me say in the question box two weeks ago, that North Carolina has 385 Societies with a membership of 750. That is wrong. This is right: 385 Societies with a total membership of *ten thousand, seven hundred and fifty*.

More Questions Answered

"What will be the program for Christian Endeavor in Dixie after the New Orleans Convention July 8-11?" (Norfolk).

I cannot give an answer that will be absolutely correct. I can give you an idea. The All South Committee will be continued. The All-South Secretary will be continued, probably under different title. *The Dixie Endeavorer* will be continued and enlarged, probably edited by Mr. Lehmann. The States will be grouped, and wherever possible, two States adjoining will swing a field man for full time. The Executives of North Carolina and Virginia are agreed that we must have a man for full time in these two States. Help us push things towards that end.

"From whence comes the support of the Board of Religious Education of the Southern Christian Convention?" (Dover, Delaware).

It hasn't any. This Board is an orphan child which will go the way the Young People's general Convention went unless some means of support is found. We have failed to get support from the various Home Mission Boards, and our schools now give one Sunday to the Orphanage, and one to the Mission Board of the Southern Christian Convention and it takes the other two to support the school. So as I see it, this Board is helpless at present.

"Don't you think the conflict between the Young People's Missionary work, and the Christian Endeavor is one reason why we have so few Societies?" (Franklin, Va.)

I did not know there had been, or could be any conflict. Give us some light on that subject. Christian Endeavor teaches missions and in addition calls for volunteers for the field. Secretary Greenleaf of the Inter-Church World movement tells us that for the last 15 years ninety-six percent of all ministers, field workers and missionaries going from churches having Christian Endeavor have been trained in these Societies. I welcome all information on the subject, will use it in these columns and give you credit for it. Come on!

DR. J. H. BROOKS

DENTIST

Foster Building

Burlington, N. C.



JUDD-JONES

Mr. M. Hubert Judd, Ensign United States Navy, for the present located at Norfolk, Va., and Miss Esther Kathryn Jones, Elon College, N. C., were happily united in marriage at the home of the writer, Elon College, N. C., at 5 o'clock P. M., Friday, January 16, 1920. There were no invitations issued but several friends of the bride in the college and village; also the groom's mother, Mrs. L. G. Judd, Mrs. Scott and Mr. Davis, of Dalton, Ga., were present to witness the ceremony. Mr. Betts of the Music Faculty, presided at the piano. Miss Lottie Lee Jones, sister of the bride, sang: "I Love You Truly," and Mr. Alexander of the Music Faculty sang: "O, Promise Me." Mendelssohn's Wedding March was played while the bride and groom approached the marriage altar and while the ceremony was being said. The souvenir ring ceremony was used. The bride wore a lovely costume of white Japanese silk, trimmed in real lace, and the bridal veil trimmed in real lace and orange blossoms, and carried a corsage of roses and sweet peas. The groom's gift to the bride was a handsome lavalier of diamonds set in platinum.

The bride was a former student in Elon College and is the daughter of Mrs. Sadie Jones, of Elon College. After March 1 Mr. and Mrs. Judd will reside at Dalton, Ga., the home of the groom. Prior to the marriage Mrs. Atkinson, aunt of the bride, gave a dinner to the bridal party and relatives present.

J. O. ATKINSON.

FERRELL-HALL

On the evening of January 16, 1920, Miss Effie May Hall became the bride of Mr. William Everett Ferrell. The ceremony that united them in holy wedlock was performed by Rev. J. W. Holt at his home in the presence of a few friends. Both parties were of Graham, N. C., where they will reside.

J. W. HOLT.



ANDREWS

Mrs. Sallie E. Andrews, wife of W. F. Andrews, was born August 26, 1875, and died January 14, 1920. The funeral was conducted at Apple's Chapel January 16, 1920, by the writer. She leaves to mourn their loss a husband, twelve children, four sisters and two brothers. The funeral was attended by a large crowd. She joined Apple's Chapel Christian church when quite young. May God bless the bereaved ones.

J. F. APPLE.

BARHAM

Robert Barham died January 10, in his seventy-fifth year. He was an honest and industrious man, and much beloved by those who knew him. He married three times, and was the father of twenty-one children.

He withdrew from the Baptist church of which he had been a member, and at the time of his death had not connected himself with any church. He was a man of strong faith, and claimed to have been divinely healed of cancer in answer to prayer.

His funeral was conducted at the home of his son, Thomas Barham, by Rev. J. D. Wicker, and the interment was in the neighborhood burying grounds near Clem Mitchels. An immense audience had gathered there out of respect for a good man, and beautiful flowers covered his grave.

J. D. WICKER.

CHARLES W. McPHERSON, M. D.

Eye, Ear, Nose, Throat

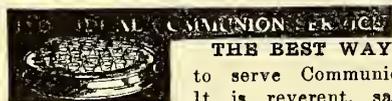
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FIRE-SIDE SMILES

Danny Gets One on Dad

"Pa," asked Danny Duff, "can you tell the difference between an apple and an elephant?"

"No, son," replied Tom Duff. "I'll give it up." Which is what Mr. Duff always does when Danny springs a riddle on him.

"You'd be a fine man for ma to send out to buy apples, wouldn't you, Dad?"—*elected*.

* *

Don't be a Quitter

"The Lord hates a quitter,

But he doesn't hate him, son,

When the quitter's quitting something that

He shouldn't have begun."

—*Capper's Weekly*.

* *

Some Speed!

Two stenographers, says the Argonaut, were boasting to each other of the speed of their shorthand writing.

"Whenever I am reporting at a meeting on a warm evening, all the people try to get near to my table," said one.

"Why?" asked the other.

"Because," said the first, "my hand goes so fast that it creates a current of air like a fan."

"That's nothing," said the second man. "I always have to report on wet paper, or else the current of air caused by the movement of my hand would blow it away. Besides, the paper has to be wetted every few minutes because the friction caused by the rapid movements of my arms would set fire to it in no time."

* *

In Case of Sickness

Hans was speaking about the high price of cabbage in his town. "Kebbeges is awful high dis year," he said. "Me and mine wife puts up seven, eight nine, barrels of sauerkraut efery year—but ve can't dis year. De kebbeges cost too much."

"But you put up some sauerkraut, didn't you Hans?" questioned a friend.

"Oh, yes, two or three barrels—just to half in de house in case of sickness."—*Dayton Journal*.

A Hero

"Have you ever been on the firing line?"

Sure; only last week my boss stood us all in line, and I was the first one he fired."

"And were you ever rewarded for bravery?"

"Oh, yaas."

"Did you get the iron cross?"

"Nope."

"The Victoria Cross?"

"Naw; I got the Maltese cross."

"How did you get the Maltese cross?"

"I stepped on her tail!"

Selected.

* *

The Preacher Knew The Difference

"Father," said the minister's son, "my teacher says that 'collect' and 'congregate' mean the same thing. Do they?"

"Perhaps they do, my son," said the venerable minister; "but you may tell your teacher that there is a vast difference between a congregation and a collection."—*Selected*.

* *

To Keep You Guessing

Read these riddles aloud to the family, withholding the answers, and see how many can answer them:

When are heads like mountains?
When capped.

When is a thought like an oil painting?
When framed.

Why is a dentist like the captain of a Mississippi steamboat?
He is always looking for snags.

What loaves of bread are like the Brooklyn Bridge?
Passover loaves.

—*Capper's Weekly*.

* *

MARRIED THREE BIRDS

The wife of a lawyer in West Virginia has been married three times. Her maiden name was Patridge, her first husband was Robin, her second husband Sparrow, and the third one a Quail. There are two young Robins, one Sparrow, and three Quails in the family. One grandfather was a Swan and another a Jay, but he's dead now and a bird of Paradise. They live on Hawk Avenue, Eagleville, Canary Island, and the fellow who wrote this is a Lyre and a member of the family.—*Exchange*.

The Church Needs
Men

THE

The Church Needs
Millions

CHRISTIAN SUN

State Library

MEN AND MILLIONS FORWARD MOVEMENT
PROMOTION NUMBER

Vol.
LXXII

BURLINGTON, NORTH CAROLINA
Wednesday, January 28, 1920

No.
4

Men and Millions Forward
Movement Calls the Church

FIRST: To Prayer

SECOND: To The Ranks of Service

THIRD: To Victory

All Together, All Together Now

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

Entered at the Burlington, N. C. Post Office as second class matter.

Subscription Rates

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Six months 1.00

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Many persons subscribe for friends, intending that the paper be stopped at the end of the year. If instructions are given to this effect, they will receive attention at the proper time.

Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of one-half cent a word.

Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

A LETTER AND A REPLY

Suffolk, Va., January 20, 1920.

Rev. C. B. Riddle, *Editor*
THE CHRISTIAN SUN,
Burlington, N. C.

My dear Mr. Riddle:—

I read your editorial "Why——When" in regard to the Board of Religious Education, and I am taking it upon myself to answer a portion of it.

I shall not endeavor to answer the portion that refers directly to the Board, leaving that to the officers. I only answer in so far as it was directly aimed at me. I suppose most people know that during the last year and half I have had the task of providing the Sunday school and Christian Endeavor topics, but no one, I least of all, can be aware that you have had to beg, persuade and write to get them there on time. I *did* ask you to write me when they were due, and thus to assist me in getting them there on time, but this you positively refused to do, saying you were in no way responsible for that page. If you ever wrote me, *once*,

asking for this material, the letter certainly never reached me.

I explained to you that it was almost impossible for me to keep ever in mind in the midst of other duties, just when it was time for me to send more notes, as I tried to send six or more weeks' supply at a time. You refused to aid me, and if my material was not there on time, both the Lesson and Notes and articles on Sunday school work all found the waste basket together. At least, from the tone of your letters, and from several other editorials, I became convinced that my work was personally distasteful to you, and for that reason, and no other, offered my resignation. It had been a labor of love with me. I have never received so much as a postage stamp or a piece of paper on which to write, for my work, nor did I ask for it. I gave the best I had to give, and while you found it so very inferior, some of the few who do read the page have been kind enough to say my work was, in their opinion, up to the standard.

Now, I have a suggestion to make: You state that one member of the Board of Religious Education never reads the Sunday school page. While he cannot judge what he has never seen, he certainly has not done his duty as a member of the Board. It appears to me that right now is a good time to put him to work. Why not give his name, in confidence, to the President of the Board, and perhaps the Board will permit him to write the Sunday school and Christian Endeavor topics for a while? I am sure it would be good for that member and it might be helpful to all of us.

I will appreciate it if you will print this letter in THE SUN, with as much publicity as was given the previous article.

Yours truly,

MRS. F. BULLOCK.

Our Reply

1. Mrs. Bullock calls the work a *task* and not a *pleasure*, and we presume that is why there was no regularity about sending the articles.

2. There is in THE SUN office copies of several letters to Mrs. Bullock about the matter in question. Mrs. Bullock replied to three of these letters and they are on file in THE SUN office, portions of which do not correspond to the above letter.

3. Mrs. Bullock says that the letters never reached her. Her reply to these letters reached this office. Just a case of forgetting, we presume.

4. We gave Mrs. Bullock a schedule as to when to send the material and repeated this in letters. We could not tell when the material would not reach us on time, and to write her ahead of time for it, would, it seems to us, have been forever reflecting upon the ability and interest of the author of the Sunday school notes. When they came too late, they were too late, and the waste basket is the only place for such things when not accompanied by postage or request to return.

5. Mrs. Bullock says: "If you ever wrote me *once*

asking for the material, the letter certainly never reached this office." Again she says: "At last, from the tone of your *letters* * * * ." She seems to have received the letters and read them enough to hear the "tone."

6. This paper is not responsible for the pay of the Sunday school lesson editor. That is a matter with the Board. Pay or no pay, when a person accepts a duty it should be performed.

7. We did not intend for the editorial to aim at any particular member of the Board. Mrs. Bullock takes it as such and defends her position as an individual and not as a member of the Board. We cannot, therefore, address this reply to the Board, but to Mrs. Bullock alone.

8. We have made this reply advisedly, knowing and weighing the matter. Mrs. Bullock asks that her letter be printed, and in so doing grants the privilege of reply, which is always understood in such matters. Mrs. Bullock has been granted the privilege of stating her case, and we have stated ours. *This ends the controversy with Mrs. Bullock so far as these columns are concerned.*

Gentlemen of the jury, the case is in your hands. Nations flourish where justice is supreme; they crumble to dust where the hand of injustice leads.

FORWARD MOVEMENT MEETING FOR GREENSBORO THIS WEEK

A great meeting is planned for Greensboro Thursday and Friday of this week in the interest of the Men and Millions Forward Movement. All the ministers of the Convention have been invited, and will, we think, accept the invitation. More next week.

THE LOCAL CHURCH AND THE CAMPAIGN

What is the part of the local church in the Men and Millions Forward Movement? Its part takes in many things which will be discussed from week to week in THE SUN. Let us consider one thing this week.

The pastors are being called upon to help in the Movement, and this may mean the loss of services in some cases. What will be the answer of the local church to this? Will the church say *no* when its pastor has had an opportunity of being of great service to his denomination? One pastor writes: "My Board has gladly voted for me to help." That sounds good, and believe us now, that church will never die.

If your pastor can be of service to the great cause, let him help, and let him help now. What church will be so narrow as to refuse its pastor off a few Sundays? Don't all speak at once—one at the time will do.

SEES NEW HOPE FOR THE UNDERPAID PARSON Dr. E. T. Root Finds Tendency is For Just Compensation For Ministers

Some phases of the problems of the underpaid clergyman were discussed in a recent article in a Boston paper by Edward Tallmadge Root, Executive Secretary of the Massachusetts Federation of Churches.

"The remedies for the relief of the struggling minister," said Mr. Root, "are, first, the arousing of the people of every church to the realization of the situation, with the result that the pastor receive a salary enabling him to attend his church with more care and less worry about his worldly duties; second, the setting of a minimum salary by every denomination for its ministers, the extra amount called for being assessed on the richer churches for the benefit of the poorer communities, with the added provision of ministerial pensions; and, third, the combination of small congregations into larger groups, even though this may mean the binding together of people hitherto held apart by denominational considerations.

"Though pledged to suffer martyrdom if necessary, the minister is not ready, and ought not to be ready, to embrace privations and hardships that are altogether unnecessary. When a small salary is combined with a field so divided by denominationalism that the minister's work is no longer a man's job, then the minister must refuse to continue in such a situation.

"Our county survey men of the Interchurch World Movement of North America, visiting and interviewing thousands of pastors, are finding the situation even more serious than had been supposed. Preacher after preacher has been forced to resign to find work more remunerative.

"I am proud to belong to a profession that is not demanding an increase of income. I am glad that the ministry is setting the example of going quietly on with its work, and accepting hard conditions with Christian fortitude. But this very heroism and courage of the ministry puts the more obligation upon the church and the community to see that the ministry does not suffer and that this great work is not hampered.

"When our evangelical churches combine in Christian fellowship, our ministerial wage problem will be largely solved. The minister may then be properly compensated, and Christianity will go on apace."

Word reaches us that Dr. W. T. Walters and members of his family are ill with Influenza. The Brotherhood will pray a Father's blessing upon that home.

Dr. J. O. Atkinson has just returned from the Georgia and Alabama Conferences where he has been in the interest of the Men and Millions Forward Movement.

Dr. Chas. S. Macfarland, New York City, will deliver the literary address at Elon this year, with Dr. L. E. Smith, Norfolk, Va., preaching the baccalaureate sermon.

See Brother L. M. Clymer's advertisement on page fifteen, and when in need of his services, he will serve you acceptably.

Add 25 cents to your renewal and get a nice book. See our announcement in the last two issues.

PASTOR AND PEOPLE

VALLEY LETTER

The Christmas season has passed leaving many hearts happier because of gifts given or received. Christ has again been presented to the people in appropriate sermon or service as the new born King, Prince of Peace, and Savior of the world. Many hearts have doubtless been persuaded to look to Him anew as the Giver of every good and perfect gift.

In my field Bethlehem and Dry Run prepared and rendered excellent Christmas programs to the delight and edification of large and appreciative congregations. It was my happy privilege to attend both these services and have a little part in the program, either for better or worse. Near the close of the program at Bethlehem I was asked to come to the front. Miss Claren Lincoln was also called forward. In a very pleasing and appropriate little speech she presented, on behalf of the Sunday school and church, an envelope, which upon opening I found contained a ten-dollar bill. During the distribution of the presents at Dry Run I was handed a fine pocket-book which I found contained \$13.00. Both of these presents were very much appreciated, and served to gladden my heart and make me feel under renewed obligations to these loyal people. In addition to these, little gifts of various kinds frequently came my way from the loyal members and friends of my churches. All these are appreciated far more than their real value because of the good will and kind regard conveyed by them.

The Sunday school at Mayland has recently installed curtains by which the six classes of the school are provided with separate class rooms. It is quite an improvement, and such as almost every school could have, and should have, unless they have something better. Bethlehem also some time ago curtailed off one class, and Concord two classes. The day of the one-room school is fast passing—and the faster, the better. A work so important and fruitful as that done by the Sunday school deserves the very best equipment that can be obtained.

May the year into which we have recently started bring us rich blessings and large fields of usefulness.

A. W. ANDES.

Harrisonburg, Va.

GREENSBORO

The fact that nothing has appeared in the columns of the paper concerning the work of our Greensboro church does not mean that we have been entirely idle. Our work here is moving forward with enough interest in it to make a man glad he is pastor of such a church. Below we are giving some facts concerning the progress of the work during the fourteen months the present pastor has been on the work here.

The church attendance has doubled. Every family in the church takes the Church paper. The Sunday school has almost doubled from the standpoint of efficiency. It has a Teacher-Training class of twelve mem-

bers, and the superintendent, Mr. S. D. Scott, has put on the regular monthly teachers' meeting. It has six organized classes. One class of young men who are educating a missionary for Porto Rico. The Junior Christian Endeavor has doubled its membership twice, and now has a Junior choir in the Society. The Senior Society has been re-organized and is doing fine work. The Ladies' Missionary Society has broken all records of the past, and is to double all past records for the coming year.

During the fourteen months the church has broken all records in the way of finances, and is now rounding out \$19,000.00 for the various drives, current expenses, etc. And still the work goes on, for the men of the church have taken up an option on a lot in one of the most beautiful localities of the city, looking forward to the erection of a more commodious building for the church. The committee has just announced that a drive is soon to be made to raise \$12,000.00 for the local church, and when it is launched under the present plan and direction, the folks will put it across, too. In addition to all that a \$300.00 raise was made in the pastor's salary at the beginning of the year.

The church is fortunate indeed in being centrally located enough to have the Men and Millions Forward Movement Conference with us on January 29-30. We are looking forward to a great meeting while all the pastors of the Convention are with us, and we hope no pastor will stay away from this meeting, because we want you here. Then too, we are looking forward to our Evangelistic Campaign from April 11-25. Rev. J. F. Morgan, pastor of the First Christian church, Norfolk, Va., will be with us, and do the preaching, and that means we are to have fine preaching. Write to us, think of us, pray for us, and help us along with the work in the Gate City.

J. VINCENT KNIGHT, *Pastor.*

DENDRON—WAKEFIELD CIRCUIT

I am serving as pastor for the fifth year in this field. The people have shown an appreciative spirit and that has given encouragement to the work. When we think about what might have been accomplished, and what we have desired to see, it seems that we have come short and yet when we begin to check up, it occurs to us that after all the work has been worth while.

We found one missionary society in the field, now there are seven. One Ladies' Aid Society has been organized. The duplex envelope system has been introduced and is being used in four of the churches. The duplex envelope has been introduced in two of the Sunday schools and an offering is made for missions each Sunday. Another makes an offering for missions once per month. The others will follow soon.

The pastor's salary has been raised three times, the recent raise being \$400.00. More than a year ago the churches purchased a parsonage and the last call to the pastor was for an indefinite time.

The people have been very considerate of our physical needs. Besides poundings reported we have often received many good things to eat. At the Christmas time we received a turkey, goose, a ham and five dollars in money.

An encouraging feature of the work is the interest taken in missions by our young people. I neglected to mention the Y. P. S. Christian Endeavor that has been organized at Dendron.

We are hoping for the best year yet. With the Men and Millions Forward Movement Campaign now on we have a proposition that is big enough to challenge the best that there is in every life and we are hoping to get as many as possible to line up in this great movement.

W. D. HARWARD.

Dendron, Va.

SUFFOLK LETTER

The value of land is measured by its productive capacity or its relation to business. If it produce trees, with lumber value, it thereby becomes valuable; if it produce corn, wheat, potatoes, orchard fruits, or grass, it becomes valuable in proportion to its capacity for production. Again, if human population increases and business grows, until a city is created, then land becomes valuable by reason of its proximate relation to such conditions. In that case, the value is created by human conditions. The truth is, that the human element puts value on land. The man who tills the land makes it valuable, if *he* is valuable. Land values are some times reduced by the low character of the human beings who reside on a street or in suburbs.

The value of people is measured by their capacity to produce what others need. The farmer is valuable, the lumberman, the miner, the inventor, the discoverer; the trader puts new values on property and thereby increases prosperity by increasing activity. The man who produces ideas and makes others think, the composer who produces music and makes others sing, the author who produces books and makes others read, the Christian who produces character and makes others better; all these are valuable assets in society.

The man who gives and makes others give is valuable. Liberality has value as well as business. There is one place on earth that receives all the time and gives nothing, and that is the *dead sea*. The river Jordan pours all its waters into it, and other streams from the mountains empty their snow-water into its bosom; but the *dead sea* gives out no stream to enrich land, slake thirst, or to produce power. Nothing can live in its waters, not even grass or moss. No fish swims in its depths. It receives, but it does not give. No green willow grows on its shores. Desolation surrounds it, and death within its waters.

Organizations and men are measured by what they *give*. "It is more blessed to give than to receive," said Jesus, and it was one of His great utterances. Liberality is not only a Christian virtue, it is a Christian necessity; "by their fruits ye shall know them." The value of Christians is measured by what they give *to* the Kingdom and not what they get *from* the Kingdom. Life depends on a double action of the lungs—*inbreathing* and *outbreathing*. Lungs cannot act in one direction alone and support life. The Christian cannot receive *from* God and not give *to* God and live. Life receives and gives. The earth itself teaches us this great

lesson. If the earth did not give moisture to the clouds, the clouds would give no rain. The coal gives out the heat it had received and we are warm, the engines pull the train, pump the water, and grind the grain. If one wants to see a useless Christian, let him look at an old engine that gives no power—a worn-out engine, fit only for the junk heap. The Christian to *live* the Christian life must give *money, service, influence, love, example, and life* to God and to others.

W. W. STALEY.

THE OLD AND THE NEW WAY

The beaten paths of the fathers of the Christian Church, the pioneer preachers and laymen were packed very hard by repeated travel. Over and over them they passed again and again without much onward movement but they held the ground and helped to open the way for the present great success and activity of the Church. They worked with the best light and means at their command. Perhaps they did not do their best, but they were mainly honest, hearty, healthy, hard working, devoted men. They were deficient in many ways and things and they knew it, but most of them did what they could under the conditions of their times. From place to place they traveled in the cold regions of the North and over the sunny and burning plains of the South with much inconvenience and very little salaries, but they kept right on trying to do more and more, and they did much good. You have studied Peter and John with devoted and increasing interest. What did you think of their first work with Jesus? What did you think of them after they got right and were filled with pentecostal power? What did you think of Paul when he first played with sin and the world? What do you think of him today as he stood on Mars Hill, and worked and moved with such tactful and missionary skill during his wonderful and inspired evangelistic preaching? No doubt, you think he was a godly, manly man.

To be brief, you need not be told of the great men in all ages and different parts of the world who have done so much to make the Church what it is today. They have ceased to labor, but their works in a glad, generous glorious way live after them.

Says the young, new life of the present day: "Why didn't these good old saints do as we are doing in 1920? Do things and move the world into more Christian activity and liberality?" Because the opportune time had not come. The fullness of times had not come. The leaven which they put in the service has been working its way through the kingdom until now, and this is the time for its greater rising success. Don't despise your parents because they were not as well educated as you are; don't dislike them because they did not make money like you do; don't depreciate their worth because they do not have the style nor wear the fine fashionable clothes as you do. They are dead—but they are living in you today. Water does not rise above its level.

Why didn't the great Methodist and Baptist Churches with their millions of men and money raise five or six hundred millions of dollars before this great, glad, eventful day of getting and giving? They were

full well able to do these large things before, but the time for this large work had not come. They did great things with their people and means before this flood of greatness came, but they are doing even greater now, and will do far more, as they have started on the flowing tide of church liberality.

The Christian Church wants to do her part, and is doing it well. Because the fullness of time has come, and it will become fuller and fuller all the time. They have not been asleep all the time as some say. The time has come to begin their greatest and best service of giving to extend the Kingdom of Jesus to the world. Then the work will be largely educational, and will make it far more easy in coming years to raise means for Christian work.

Expect, too, that all the ministers, active ones at least, are giving liberally of their small salaries to the calls and needs of the Church. Those favored with getting good salaries ought to be willing to give as they have been willing to receive. Where much is given more ought to be expected. Have not been informed as to the amounts the preachers give, and have no anxiety to know, but suppose they all do their best part, and if any are too old to contribute liberally it may be unfortunate for them. The writer of these remarks has said nothing in print before on this subject but that in itself did not prove any lack of interest in him. But wishes to say that he desires to do what he can for the needs of the Church. And besides this there were others better prepared in every way to speak and to write on these vital subjects, and he did not think it best to take the space and place of those who could discuss it better and more successfully. Silence is best some times. The silent forces of nature are none the less useful because they are not speaking in tones of thunder.

In the onward, rapid progress of human thought, generosity, benevolence, great advancement and achievements, do not let us forget the beginning of the work, nor despise the day of small things. Remembering it was the beginning that laid the foundation for the construction and reconstruction of these wonderful, welcome, working days.

J. T. KITCHEN.

Windsor, Va.

SECOND GREAT INDEPENDENCE DAY

Dear Bro. Riddle: Let us rejoice together. This is the second great Independence Day of our Country! Think of it! Today we are a saloonless-nation. We praise God and take courage.

J. P. BARRETT.

January 16, 1920.

Rev A. T. Banks, Ramseur, N. C., in writing about the Men and Millions Forward Movement says: "Hurrah!" That sounds like victory, let us all say hurrah!

Rev. A. Victor Lightbourne is holding a meeting at Elon this week. A good revival is in progress, we hear.

MOCK OBSEQUIES

(Western Christian Advocate)

The obsequies of John Barleycorn were the sensation of the hour last week, when the nation went dry from constitutional enactment. It is reported that Billy Sunday and his evangelistic party at Norfolk, Va., in the presence of ten thousand people, held one of the most spectacular services in his tabernacle.

The ceremony began at the railroad station, where the "corpse," in a casket twenty feet long, arrived on "a special train from Milwaukee." Twenty pallbearers placed the casket on a carriage and marched beside it through the streets to Mr. Sunday's tabernacle, while His Satanic Majesty trailed behind in deep mourning and anguish.

At the tabernacle door Mr. Sunday met the "corpse" with a delighted grin and led the way to its resting place while he preached the sermon. The devil, wearing a mask and assuming a state of deep dejection, sat with the party of mourners.

Perhaps no man in this country has delivered more severe blows on the body of the booze business than he. Thank God the victory has come! The Christian people have led in the fight, and on them rests the responsibility of keeping the nation sober.

FLAVOR FOR THE DAY

What Alias?

"You didn't know who I was this morning!"
"No? Who were you?"—*Harvard Lampoon.*

* *

Depends Upon His Work

"Don't you enjoy listening to the honk of the wild goose?"

"Not when he's driving an automobile."—*Brooklyn Citizen.*

* *

Echo Answers "Where?"

A London preacher once said: "When I look over my congregation on a Sunday morning, I ask myself, Where are the poor? But when I see the collection counted in the vestry, I say, Where are the rich?"—*Exchange.*

* *

The Will to Cheerfulness

"What a cheerful woman Mrs. Smiley is!"
"Isn't she? Why, do you know, that woman is naturally so cheerful that she can have a good time thinking what a good time she would have if she were having it!"—*Youth's Companion.*

* *

Faithful Censor

The British newspaper fraternity chafed under the restraints of the censorship during the great war and one of them made the following fling at the censor:

"Cannon to the left of them, cannon to the right of them, cannon behind them, volleyed and thundered." So quoted the enthusiastic war correspondent. But the censor cut out this passage. "Can't be giving away the positions of our artillery," commented he, sagely.—*The Argonaut.*

MISSIONARY

RICHMOND, VA.

This personal line explains itself and will be of interest to others as well as to the Mission Secretary:

“Rev. J. O. Atkinson,
Elon College, N. C.

Dear Brother Atkinson:—

By having Brother Eastes here at Winchester in a meeting yesterday, I got the chance to go over and hold a service with the Richmond, Va. people. They have a splendid auditorium, with a seating capacity of four or five hundred, with beautiful surroundings and in a good location. Those associated with the movement are deeply interested and very enthusiastic; there were twenty present at the Sunday school and twenty-seven at the church service. They are planning to have some good speaker give them an address every Sunday morning until I take up the work regularly. Mr. N. C. Scott, Chairman of the Executive Committee of the State Sunday School Association, will address them next Sunday. They want you one Sunday in February if possible.

Yours truly,
W. T. Walters.”

Will SUN readers who know members of the Christian Church in Richmond, please send their names and addresses to Rev. W. T. Walters, D. D., Winchester, Va., who is to take up the work for us in Richmond, March 1, 1920, or to the writer?

J. O. ATKINSON.

REPORT OF WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETIES OF EASTERN VIRGINIA CHRISTIAN CONFERENCE, FIRST QUARTER ENDING

DECEMBER 31, 1919

Amounts received:

Berea, Nansemond	\$ 11.55
Bethlehem	6.00
Cypress Chapel	8.94
Damascus	6.90
Dendron	11.40
Dover, Del.	33.28
Franklin	43.60
First Church, Norfolk	13.00
Holland	15.00
Holy Neck	13.60
Ivor	6.02
Liberty Spring	13.40
Memorial Temple	42.85
Mt. Carmel	11.10
Oakland	5.00
Portsmouth	20.28
Rosemont	61.85
Suffolk	69.10
Third Church, Norfolk	28.10
Waverly	15.50
Wakefield	19.60
Windsor	9.38
Union, Southampton	5.00

Total.....\$470.45

Young People's Societies

Burton's Grove	\$ 6.50
First Church, Norfolk	34.00
New Lebanon	3.65
Suffolk	4.40
Dendron	4.94
Liberty Spring	4.55
Portsmouth C. E.	3.00
Franklin	1.00

Total.....\$62.04

Willing Workers

Franklin	\$ 1.30
Suffolk	3.34
Waverly	1.50

Total\$6.14

Totals

Woman's Societies	\$470.45
Young People	62.04
Willing Workers	6.14

Total\$538.63

MRS. M. L. BRYANT, Treasurer.

SOME STARTLING FACTS

Here are some startling facts which we glean from *The Christian Advocate* (New York) and they should be heeded by our people:

“From figures compiled by Dr. Walter S. Athearn, head of the religious education division of the Inter-church World Movement, it is evident that the Protestants who profess the faith in its fullness have been much more lax in the religious training of their youth than other religious bodies. The 1,600,000 Jewish children in the United States receive 250 hours of religious instruction annually, and the 8,000,000 Catholic children are instructed in religion 200 hours a year, while Protestant children receive during the year an average of only twenty-four hours' religious education. Furthermore, this authority claims that there are 27,000,000 Protestant boys and girls not affiliated with a Sunday school. According to Dr. Athearn, the Protestant churches of America spend three times as much for the services of their church janitor as they do on the religious education of their children.

“If we are to have a Church militant and triumphant we must have a Church intelligent. One generation of youth, properly taught the saving principles of the Christ they have been persuaded to accept as Lord and Master, would afford the most secure foundation for the evangelization of the whole world.”

This looks like that the Protestant Church is facing a big issue. She has every means of meeting it, and let us pray and *work* that she may.

Dr. W. A. Harper was in Raleigh last Sunday and spoke at the Christian church in the absence of Pastor Eastes.

**THE CHAIRMAN OF THE CAMPAIGN COMMITTEE OF THE
MEN AND MILLIONS FORWARD MOVEMENT
OUTLINES THE CAMPAIGN'S OBJECTIVES**

Giving The Church a Chance

In the Men and Millions Forward Movement, about which SUN readers are reading and our Christian forces are beginning to think, my heart's desire and prayer to God is that a whole Church shall have a chance. From youth up I have believed in the people. Give every man and woman, boy and girl, rich and poor, learned and unlearned, a chance to do the right thing, and the right thing will get done. I do not mean by that that all of us do the right thing every time we have the opportunity. But I do mean that those who have been redeemed and brought from darkness into light by the saving power of the blessed Christ only wish to know what is their duty, what their privilege is, and then given the opportunity, they will, by the help of God, do that duty and avail themselves of that privilege. I have craved with all my heart that all the people of the Southern Christian Convention should have a chance at doing their duty in behalf of all the benevolences that the Church has undertaken, or may undertake. If I understand at all the significance of the Men and Millions Forward Movement, it is that every man, woman and child in the Church shall have an opportunity to do something through their church to advance the Kingdom of their Lord.

We have men of a ripe old age amongst us who have given their lives with all their energy, effort and enthusiasm to the service of their Church. They are now too far advanced in life to make a living. It behooves the Church of the living God to take care of such men, and this Men and Millions Forward Movement means, if it means anything, that we shall do the right thing by these good and faithful servants of the Cross, and shall see to it that they have a competency during their last days on earth that will make them glad of the labors they have wrought, and happy in the love of the Church to which they have given their lives.

We have an Orphans' Home to get well-established and to provide for. The demands of this Home are constantly increasing and the plans for its enlargement must be constantly prosecuted, and a growing number of fatherless and motherless children must be cared for. All of us in the Church ought to have a hand and a part in caring for these needy ones. This Men and Millions Forward Movement means, if it means anything, that we shall establish on a solid and fixed basis our Orphans' Home, and shall carry it on with greater efficiency and better equipment.

We have a Church paper and other publications which must be provided for, and through the years we have had to struggle and lay plans and make efforts to keep the paper going and the editor supported, and have had to limit our printed page and our work of publicity to exceedingly narrow confines and limitations. This Men and Millions Forward Movement means, if it means anything, that we shall have a fund with which to put on a sure and safe basis not only THE CHRISTIAN SUN, but other needed publications of the Church. Publications should increase and multi-

ply amongst us, making known to the world the holy and heavenly principles which are so near and dear to our hearts, and which the world stands so much in need of.

In our Georgia and Alabama Conferences for years the brethren there have been clamoring for a school or college in which our own young people, who are to enlist in church work in the years to come, may be educated and, so far, nothing practical has been done. All of us who are at all acquainted with the situation have come to realize that these claims are just and that these needs are pressing, and that such a school or college must be built. This Men and Millions Forward Movement means, if it means anything, that our brethren of the far South shall have their dreams realized, and see their hearts' desires materialized.

We have never had in many of the Conferences the funds wherewith to help educate needy young men preparing for the ministry, who desired help in obtaining an education. I have never known in all my day our Heavenly Father to call from a home of wealth and ease and luxury a man to preach the Gospel. The men who enter the Gospel ministry, as a rule, come from very humble homes and are of very limited circumstances; and at the very time when they most need help, the hand that can help and will help is most doubtful and hesitating. This Men and Millions Forward Movement means, if it means anything, that we shall have a fund with which to help every worthy young man in the Christian Church who is preparing for the Gospel ministry, at home or abroad, to get ready for his work and give him aid at the time when that aid is most needed and most effectual.

Our own Elon College has recently been helped by many strong men and women in the Church. Yet that help was not sufficient in view of the changing standards of the educational agencies, and there are hundreds who were not called upon to help in the Standardization Drive, who were as willing to help on a small scale as those that did help on a large scale. These want a part in helping to sustain and carry to greater usefulness and power our beloved institution which has trained so many of our ministers and so many of the best young men and young women of our Church throughout the South. This Men and Millions Forward Movement means, if it means anything, that thousands who wanted to do so may have some opportunity at least in dividing their means for the support of this institution that is leading us on, and has for years led us on to even greater and greater tasks.

And then our Church has ever been backward in the matters of missions, home and foreign. After a hundred years, we are just beginning to awake and there are thousands in the Church who desire to have a part in planting Churches in centers where we have no Christian Churches now, and in sending out missionaries to the lands which need the gospel. The Field Secretary has only been able through personal effort to reach a few individuals in this great behalf in these two years. He desires that every man, woman and child in the churches of the Southern Christian Convention shall have the same opportunity to help plant

Christian churches and send out missionaries that the few have had during these few years of personal appeal and personal work, and that *all* shall have a hand in spreading the good news of our Lord in all parts of the earth. This Men and Millions Forward Movement means, if it means anything, that every man, woman and child, shall have such an appeal and shall have the privilege of saying that "My Church gave to me the same opportunity that other Churches have given to other individuals and that my Church had already given to a few individuals."

We, all of us, know that our Sunday schools and Christian Endeavor Societies lag and many of them are inefficient. We have no man or men amongst us giving their whole time to the development of the Sunday school work and the carrying on of Christian Endeavor work amongst us. We should be planting Sunday schools where we haven't them, so that churches might grow out of them, and we should be planting Christian Endeavor Societies where we haven't them and all of our Sunday schools should have the help of some individuals' time, effort and thought who is giving his whole life to Sunday school and Christian Endeavor development. This Men and Millions Forward Movement means, if it means anything, that all our Sunday schools and Christian Endeavor Societies are to receive a real impetus and are to have the benefit of the aid of an individual or individuals in the Church who will be giving all his time, effort and strength to making for us more and better Sunday school and Endeavor Societies.

We haven't half the Missionary Societies among the women, the young people and the men that we should have. We are only beginning to realize what these Societies really mean for a church and the great majority of our churches have not yet had the privilege and benefit of such Societies. This Men and Millions Forward Movement means, if it means anything, that redoubled efforts are to be put forth with increased means to plant Missionary Societies for men, women and young people in all our churches and that the missionary spirit is to be developed in our homes and in our communities to the glory of our Heavenly Father and to the advancement of His cause.

Then I know full well that the accumulated wealth of our day is leading to increased extravagance. Unless the Church can open up increasing channels of benevolence for the outlet of our increasing wealth, our civilization is heading in the same direction that the civilizations of the past have headed in. Be it remembered that nations have gone to pieces, not because of poverty and want, but because of riches and extravagance. We are living in a delirium of extravagance and our only hope is that the Church of the living God will so busy itself, that a constantly increasing amount of God's good money shall be directed to the saving work of God among the peoples and the nations who know Him not.

We are needing today recruits by the score and by the hundreds to prepare to spread the Gospel in our own land and to carry it to other lands. A thousand

strong young men in the Christian homes of the Southern Christian Convention ought today to be offering themselves as ministers and preparing to be missionaries. One thousand young women should be preparing to give their efforts and their lives and hearts to the spreading of the Gospel and the carrying of the message of the Gospel to the millions who have not heard it. The Men and Millions Forward Movement means, if it means anything, that we unitedly ought to pray to our Heavenly Father that He send laborers into His vineyard, for surely the fields are white unto the harvest and the laborers are so very few.

Brethren and beloved, we shall do this great and good thing, and our dear Church shall go forward by leaps and bounds if we all of us shall undertake this task in the name and for the sake of our Lord and His Christ.

I am willing to admit that the sum to be raised is large and the number of men and women to be found is large, but he was preaching the gospel of light and of right and of wisdom who said, "If God is your partner, make your plans large." And surely God is our partner in this our noblest, greatest, most unselfish undertaking for Him.

J. O. ATKINSON, *Chairman.*

Elon College, N. C.

HEARTILY ENDORSES IT

T. J. Holland

I heartily endorse the Forward Movement of the Southern Christian Convention and hope we will be able to put it over on time and in good spirit.

* *

IT WILL REACH HIGH AND LOW

Rev. J. G. Truitt

The Men and Millions Forward Movement is, in my opinion, going to fill some of the present great needs of our Church. I am glad it is being launched. By it we shall be able to learn who we are and where we are, even into the very highways and hedges. It may be likened unto a renovating and airing out process for our whole Christian Church in the South. Into it the sunlight of God's love will shine, bringing into view for service the widow's son as well as her mite. Our Church is greatly in need of both. Like the Father's love it will reach high and low, great and small alike and abundantly bless all that it touches.

* *

A CHANCE TO DO OUR UTMOST

Wesley Webb

The work that has been outlined by the Campaign Committee for this Forward Movement is comprehensive and will give everybody an opportunity to do his utmost for the cause of Christ in the world, and every member of the Christian Church should enter into the campaign heartily and work with the utmost possible earnestness and zeal.

* *

IT MEANS AN AROUSED CHURCH

Rev. W. M. Jay

It seems to me that this is the greatest opportunity that has yet presented itself to our Church. It is team work by which every member of the Church is to be

reached. Individual work gets money but team work gets not only money but produces results far beyond mere money-getting. It seems an aroused Church, an awakened Church, a Church interested in and working for the things in which it only had a passing interest and many in the Church not having even that.

* *

TIME TO SETTLE UP

Rev. L. E. Smith, D. D.

Two million dollars for the Kingdom from the Southern Christian Convention? Certainly. Why not? Think of the years that we have given practically nothing. It may be that some of us owe debts to God that are long standing. God has not withheld His blessings from us even if we have been tightening our purse strings. It is getting about time to settle up. There are folks today in the Church, plenty of them, who have money in the bank over their signatures that belong to God. You will grow in grace a thousand times more rapidly and your treasury's will not run dry if you will walk up like a man and settle.

* *

GOOD NEWS

Rev. Stanley C. Harrell

The announcement that the Christian Church is preparing to give its members an opportunity to undertake large things for the Master and His Kingdom, is the best news I have heard since November 11, 1918. It is good news because it shows that we have recognized the world need of Christ's message and Christ's Kingdom and because it shows that we are willing to do our part towards supplying that need. It will bless both the world and the Church.

* *

PRAYER AND CO-OPERATION NEEDED

Mrs. Alice A. Lincoln

A personal appeal to each member will convey to him the real need of the general enterprises of the Church.

The benefit derived there from will strengthen and enrich the giver not in proportion to what they contribute but the spirit that prompted the giving.

Backed by the prayerful co-operation of the entire membership success will attend the undertaking.

* *

AN AWAKENING FROM OUR LONG SLUMBER

Rev. A. W. Andes

The launching of the Men and Millions Forward Movement is but another evidence of our awakening from our long slumber to the larger things of the Kingdom. What a pity we did not awake long ago! How much larger and stronger we would have been today, and what a large part we might have had in the Lord's great redemption plan for the world! There may be some among us who will hang back as they have always done, and refuse to take any part in this great movement toward bigger and better things for the Kingdom, but let us hope their numbers will be very small. The masses of our people will catch the larger vision, and imbibe more of the spirit of liberality, and lend a stronger hand to the advancement of the Kingdom.

CHRISTIAN EDUCATION

EARLY TRAINING IN CITIZENSHIP

The problems arising in the reconstruction period demand quite as much devotion to country as those of the war. Conditions of social unrest can only be settled by justice and right training in citizenship. The kindergarten provides this right training early in life. The hope of our nation lies in our children and all of the 4,300,000 little ones of kindergarten age should have this training which only 500,000 are now receiving.

The democratic kindergarten is the ideal place for first lessons in efficiency, adaptability, and good citizenship. The games teach fair play, honesty and consideration for the rights of others; the patriotic songs and stories sow the seed of love of country; the block building, clay modeling and paper work lay the foundations of the skilled mechanic and teach head and hand to work together.

If more of our neglected little children could have this splendid training in honesty, efficiency and self-control, there would be a tremendous saving of money to the State in the maintenance of reformatories, prisons and asylums. Our park benches contain many pathetic examples of dishonest, inefficient, lawless men whose early years were wasted. What better investment can we make of our time, our money and our effort than to forestall this lamentable result of neglect by early training in honesty, efficiency and adaptability, making citizens who are an asset and not a liability to the State?

Appreciation of the kindergarten is growing, and parents all over the country should work to secure its advantages for their little ones, all of whom are entitled to receive them.

P. P. CLAXTON,

Commissioner of Education.

Washington, D. C.

CONSCIENCE NOT FOR SALE

All honor to Charles Evans Hughes and William Howard Taft! "When the liquor men began casting about for a man to contest constitutional prohibition in the courts, they decided to look for some one of social prominence," says the *Christian Century*. They laid down on the table in front of Charles Evans Hughes a check for \$150,000. The great jurist replied: "I would not champion this cause before the courts for any sum of money you could name." Failing to buy Mr. Hughes, they next went to William Howard Taft and placed before him a signed check, telling him to fill it in for any amount he wanted. The reply of this statesman will be memorable: "Gentlemen, you couldn't pile enough gold on this continent to induce me to take your case before the courts and before the public, for I will have you know my conscience is not for sale." In sad contrast to these stalwart men stands Elihu Root, in dark shadow, attorney for the liquor men.—*Evangelical*.

*Principles and Government
of
The Christian Church*

(Continued from last week)

CHAPTER X

SOLEMNIZATION OF MARRIAGE

1. Marriage was instituted by God, and is the union of one man and one woman; and they should never be within the degrees of consanguinity or affinity prohibited by the Word of Inspiration.

2. Marriage ought to take place only between persons capable of making their own choice, and should be solemnized by ministers of the Gospel.

3. The minister having received a license, or being satisfied that the parties may rightfully be united in the state of matrimony, at the time and place appointed, the persons to be married shall appear before the minister, the woman on the left of the man.

GENERAL MARRIAGE CEREMONY

Dearly Beloved, we are assembled in the sight of God and before these witnesses to join together in the holy estate of matrimony and

Forasmuch as marriage is holy, being instituted by God in the time of man's innocency, and confirmed by the word of Christ, it is incumbent on all who seek this holy estate to duly consider its sacred obligations and enter therein soberly, discreetly, and in the fear of God.

I, therefore, charge all present, and especially you who seek the married estate, that if any can show just cause why these persons should not be joined together that he instantly speak, or else hereafter forever hold his peace.

Join your right hands.

The minister then says:

Wilt thou,, take this woman to be thy wedded wife, to live together after God's Word in the holy estate of matrimony; and wilt thou pledge thyself before God and this company to be to her a faithful and loving husband, and, forsaking all others, keep thee only unto her, so long as ye both shall live?

The man shall answer:

I will

The minister then says:

Wilt thou,, take this man to be thy wedded husband, to live together after God's Word in the holy estate of matrimony; and wilt thou pledge thyself before God and this company to be to him a faithful and loving wife, and, forsaking all others, keep thee only unto him, so long as ye both shall live?

The woman shall answer:

I will.

The minister then says:

Forasmuch as you have covenanted together in holy wedlock before God and these witnesses, I pronounce you husband and wife, according to the laws of the land and the Word of Almighty God.

The minister then offers the following prayer, all standing with bowed heads:

O eternal God, creator and preserver of all mankind, giver of all spiritual grace, the author of everlasting life, send thy blessings upon these thy servants, this man and this woman, that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the covenant and vow betwixt them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. Amen.

THE RING CEREMONY

The parties to be married standing before the minister, the woman on the left of the man.

"Grace to you and peace from God our Father and the Lord Jesus Christ."

"And the Lord God said: It is not good that the man should be alone; I will make him an help meet for him." "Therefore shall a man leave his father and his mother and shall cleave unto his wife: and they shall be one flesh."

"Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives." "Let everyone of you in particular so love his wife even as himself; and the wife see that she reverence her husband."

Then shall the minister say:

Dearly Beloved: We are assembled in the sight of God and before this company to join together in the holy estate of matrimony and

Forasmuch as marriage is holy, being instituted by God in the time of man's innocency and confirmed by the word of Christ it is incumbent on all who seek this holy estate to duly consider its sacred obligations, and enter therein soberly, discreetly, and in the fear of God.

I therefore charge all present and especially you who seek the married estate, that if any can show just cause why these persons should not be joined together, he now speak, or else hereafter forever hold his peace.

Join your right hands.

Then shall the minister say:

Wilt thou,, take this woman to be thy wedded wife, to live together after God's Word in the holy estate of matrimony; and wilt thou pledge thyself before God and this company to be to her a faithful and loving husband; and, forsaking all others, keep thee only unto her so long as ye both shall live?

The man shall answer:

I will.

Wilt thou,, take this man to be thy wedded husband, to live together after God's Word in the holy estate of matrimony; and wilt thou pledge thyself before God and this company to be to him a faithful and loving wife, and, forsaking all others, keep thee only unto him so long as ye both shall live?

The woman shall answer:

I will.

Then shall follow the giving away of the woman, (which may be omitted if desired), the minister saying:

Who giveth this woman to be married to this man?

The person giving her away shall answer:

I do.

The bridegroom shall then pass the ring to the bride and the bride to the minister, who holding it up shall say:

This ring, given and taken, is a symbol of nuptial love. It is pure, and under fiery trial shines with a richer luster. Its form, being a circle, is without end. It is therefore a fitting seal to your marriage vows and the sign to you of an endless bond.

The minister then gives the ring to the bridegroom, who places it upon the fourth finger of the bride's left hand, the bride and groom then joining their right hands, and the minister continuing:

Forasmuch as you have covenanted in holy wedlock before God and these witnesses, giving and taking the ring as the seal, I pronounce you husband and wife, according to the laws of the land and the Word of Almighty God.

"What therefore God hath joined together let no man put asunder."

All standing with bowed head.

O eternal God, creator and preserver of all mankind, giver of all spiritual grace, the author of everlasting life, send thy blessings upon these thy servants, this man and this woman, that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made and may ever remain in perfect love and peace together, through Jesus Christ our Lord. Amen.

(To be continued next week)

Dr. J. U. Newman, Elon College, N. C., writes: "I finished *second* reading of THE SUN. Getting better all the time. Last issue was great in inspiration and vision. Today is the birth of a new era in the Christian Church."

TWO PAPERS ADVANCE SUBSCRIPTION RATE

The Christian Observer, Louisville, Kentucky, increases its subscription price from \$2.50 to \$3.00 the year to help meet the high cost of print paper and labor.

The Greensboro Daily News, Greensboro, N. C., changes its subscription rate from \$7.00 to \$9.00 the year to help get by with increased cost of production.

NOTE FOR NORTH CAROLINA ENDEAVORERS

Had you thought about your State Christian Endeavor Convention? The date is June 11-13, and the place is Greensboro. Coming? Lawrence C. Little of Louisiana, will be there; Karl Lehmann, of Tennessee, will be there; Miss Grace Hooper, of Nebraska, will be there, and—listen! Dr. Daniel A. Poling, of Boston, will be in the Convention. The above have accepted our invitation, and invitations have been extended to two other speakers of great reputation, and we are pretty sure they are going to be with us. Look out for final announcements.

THE CHRISTIAN ORPHANAGE

NOW AND THEN

Each goal set for 1919 was reached and passed. The Superintendent is wearing a very broad smile and is very grateful for the loyal support of the pastors, Sunday school workers, and friends. Four years ago the total income for the Orphanage was less than six thousand dollars. The Thanksgiving offering was \$2,000.00. The year 1919 has an income of \$25,000.00, and the Thanksgiving offering was more than eight thousand dollars.

Four years ago we had an indebtedness of about seven thousand dollars. Today we have no indebtedness. Four years ago we had forty-five children. Today we have sixty children. During the past three years the Orphanage has bought and paid for more than six thousand dollars worth of land and made considerable improvement on the Orphanage building. I mention these facts to show that the Orphanage is making some progress. It has been brought about by our people getting more interested in the Orphanage work. Still our people have not done as much as they ought to have done. Just think our Church established the Christian Orphanage in the year 1905. Its doors were opened for the admittance of children in 1907. We have been running for thirteen years and still have just the one building. Our Church is strong enough and able to support one hundred children and we ought to build a new building every five years and equip it and fill it with the little helpless tots. The Orphanage should hold a very tender spot in the heart of every church member in the Southern Christian Convention. Everybody should be willing to give to help care for the helpless.

We want to build, during this year, a home for small children and equip it and give the little tots a home. We have in cash more than two thousand dollars contributed toward building that home. How much, dear reader, do you want to see that fund grow? Let us know by the amount of your contribution.

Our January offerings have started off nicely and the income for the month of January has been the largest we have ever had for the month of January.

Let us make the year 1920 the best year in the history of the Institution. Let everybody pull together and pull all the year—and it will be surprising to know just what our people can do. They are just beginning to know they can do things.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR JANUARY 1920

Children's Offerings

Hoyle Spivey, ten cents; Lester B. Frank 30 cents; Olive D. Poythress, Jr., 50 cents; Jennings Hargrove, 10 cents; Jack Hargroves, 10 cents; Junius E. Hargroves, 10 cents; Joe Stuart, 10 cents; Total, \$1.30.

Sunday School Monthly Offerings

(North Carolina Conference)

Piney Plains, \$15.90; New Lebanon S. S., \$1.00; New Lebanon Baracca Class, \$1.00; Shiloh, 75 cents; Howard's Chapel, \$1.70; Shallow Well, \$2.47; Christian Light, \$3.83; Graham, \$2.87; Sanford, \$8.67; Wentworth, \$17.53; Hopedale, \$1.80; Ramseur, \$2.75; Henderson, \$7.26; Amelia, \$2.12; High Point, \$3.73; Six Forks, \$2.60; Wakefield, \$3.47; Chapel Hill, \$2.67; Pleasant Hill, \$2.88; New Providence, \$2.45; Pleasant Ridge, \$2.75; Palm Street, \$2.00; Bethel, \$9.00; Wake Chapel, \$5.40.

(Eastern Virginia Conference)

Ingram, \$6.00; Berea (Nansemond), \$10.00; Mt. Carmel, \$3.50; Isle of Wight, \$2.50; Class No. 6, Mt. Carmel, \$1.00; Waverly, \$2.05; Oakland, \$4.00; Franklin, (November and December), \$10.00; Suffolk, \$25.00; Centerville, \$1.00; Holy Neck, \$4.00; Holy Neck Bible Class, 80 cents.

(Valley Virginia Conference)

Leaksville, \$2.50; Dry Run, \$3.00; Dendron, \$5.00; Antioch, September to March 1920, \$14.00; Linville, \$1.00.

(Georgia and Alabama Conference)

North Highlands, \$1.87; Richland, \$1.00; Bethany, \$3.65.

Miscellaneous

Huntington, Ind., \$13.85; People's Church S. S., Dover, Del., \$5.33; Total \$232.65.

Special Offerings

Mrs. Peter Strickland, \$5.00; O. W. Mann, \$10.00; A. F. Perkins (rent), \$12.50; Miss Mabel Eaton's Sunday school Class, \$4.00; G. L. Jones, \$35.00; W. H. Thomas, \$25.00; W. J. Pierce, \$10.00; "A Friend", \$10.00; A Friend, \$1.00; F. M. Wright, \$5.00; S. V. Holt, \$15.00; Mr. and Mrs. A. H. Liskey, \$2.00; Total, \$129.50.

Children's Home Fund

"A Friend," \$25.00; C. E. Boyd, \$25.00; N. A. Woodell, \$25.00; J. T. Lewis and Wife, \$20.00; Jet H. Howell, \$5.00; B. D. Jones, \$20.00; J. T. Rawles, \$50.00; E. E. and R. E. Burnett, \$2.00; Alice B. Garrison, \$1.00; N. L. King, \$5.00; H. C. King, \$5.00; George A. King, \$5.00; L. R. Blanchard, \$5.00; B. F. Branch, \$20.00; Mrs. J. H. Massey, \$25.00; Miss Celestia Penny, \$15.00; Miss Sarah E. Boyd, \$20.00; B. F. Ayscue, \$25.00; Margelia Ayscue, \$25.00; T. F. Ayscue, \$10.00; Miss Carrie Griffin, \$10.00; N. M. Thomas, \$5.00; I. T. Byrd, \$50.00; W. A. Ellis, \$10.00; C. W. Byrd, \$5.00; C. E. Harrell, \$10.00; Mrs. L. R. Rogers, \$1.00; J. R. Morgan, \$2.00; Roxanna Pierce, \$5.00; H. E. Savage, \$25.00; Total, \$456.00.

Thanksgiving Offering

Sarem, \$10.00; Good Hope, \$6.25; Zion Church, \$44.25; Graham, \$47.00; Big Oak, \$25.00; New Hope, \$25.00; Christian Chapel, \$22.13; L. C. Huffines, \$5.00; Dr. Job. G. Holland, Nannie J. Holland, Gilmer J. Holland, A. J. Holland, Gordon L. Holland, \$25.00; Union (Virgilina), \$40.00; First church, Norfolk, \$100.00; Antioch, (Ala.), \$6.50; Ethel Hawkins, \$1.00; Berea (Nansemond), \$29.75; Damascus church, \$22.50; Liberty, (Additional), \$21.60; Antioch church, (Chatham), \$10.00; Smithwood, \$3.50; Total, \$444.48.

Grand total, \$1,263.93.

CHILDREN'S LETTER

Dear Uncle Charley:—I am a little boy seven years old. I am sending a dime for the little orphan children. I wish you all a Merry Christmas and a Happy New Year. Love to all.—*Joe Stuart, Jr.*

We had a happy Christmas and "Old Santa" came to see us. You must write often this year.—"*Uncle Charley.*"

Dear Uncle Charley:—I am a little boy six years old, but little boys can help, so I'm sending a dime for January and will send more soon. Mother used to belong to the Corner when she was a little girl, and she told me about the little orphans.—*Jennings Hargroves.*

Glad to have your letter to start the New Year with. You must write often for the Corner.—"*Uncle Charley.*"

Dear Uncle Charley:—I am sending a dime to the little cousins. I hope they are well. I had a fine Christmas.—*Hoyle Spivey.*

Glad you had a fine Christmas. Our little folks had several presents each and enjoyed Christmas very well.—"*Uncle Charley.*"

Dear Uncle Charley:—Mother has been reading to us the letter from the cousins and I am writing to know if I may join with them. I am in the third grade and my teacher is Miss Eugenia Jones. Hope you and the little girls and boys had a jolly Christmas. Love for all.—*Jack Hargroves, Jr.*

We gladly welcome you to the Corner and trust you will write often this year.—"*Uncle Charley.*"

Dear Uncle Charley:—I have been too busy to write. We have moved from Oklahoma to Virginia and are now living with Grandma Andes. I have big times playing with Uncle Alfred's little boys who live near. Enclosed please find my dues for November, December and January.—*Lester B. Frank.*

Glad you have come back to Virginia and I know Grandma was glad to see you.—"*Uncle Charley.*"

Dear Uncle Charley:—I want to join the band of cousins. My daddy is a farmer and when I am old enough I want to be just like him. I am going to help my mother and daddy to make some money to send to the Corner. Love and best wishes for a Happy New Year.—*James Everett Hargroves.*

You are a boy after my own heart. I was a farmer boy too, and still like to farm. You must come to see us some time.—"*Uncle Charley.*"

Dear Uncle Charley:—I want to wish you and all the cousins the happiest New Year of your lives. I have been sick with the croup and a bad cough. The doctor gave me some bad medicine and I think I am improving, although I don't like to take it. Mother holds me while daddy pours it down my throat. Enclosed find check for 50 cents, my dues for January. With love and best wishes to you and the cousins.—*Olive D. Poythress, Jr.*

Now, I am sorry you have been sick and had to take bad medicine. It is not a bit good, is it? You must write often for the Corner this year.—"*Uncle Charley.*"

Sunday School and Christian Endeavor

SUNDAY SCHOOL LESSON FOR FEBRUARY 8, 1920

C. H. Stephenson

Subject: Peter at Lydda and Joppa. Acts 9:32-43.

Time: A. D. 40.

Place: Lydda and Joppa.

Golden Text: The prayer of faith shall save him that is sick, and the Lord shall raise him up.

Devotional Reading: Psalm 61, Luke 5:17-26.

Adult Topic: The Secret of Spiritual Power.

Peter's experience at Samaria, treated in last Sunday's lesson, convinced him that the greatest need of the new church was Christ's method of teaching—that is, in making missionary tours around the country and not confining himself to Jerusalem. Accordingly today we have him in Lydda—a rich little town in the plain of Sharon about a day's journey from Jerusalem. And as he went about, seemingly without aim, he came on one Aeneas, a paralytic of eight years—as if directed thereby some unseen but omnipresent hand. And Peter said unto him: "Jesus Christ maketh thee whole." How willing the apostle was to place the credit where it belonged! It was Jesus who had done the miracle through Peter and the latter did not detract from its glory by claiming it, as Simon the tanner might have done for himself.

This is a strong lesson for the world today. At the Paris Conference nations were too willing to set up claims to all the spoils instead of giving credit where it was due. Be it said for our representatives in that conclave, that while they may have been guilty of errors in judgment and foresight, still they stood stronger than any others for credit to those principles on which the war was actually won. In business we are too often guilty of misrepresentation to prove a point or drive a sale. Let us give credit to whom credit is due and though we may lose the immediate sale, we are sure to win in the bigger business of life.

From Lydda Peter went to Joppa (now Jaffa on the Palestinian coast)—a nearby town where he lifted up from death a certain woman, Dorcas,

who had been full of good works. What greater miracle than by simple prayers to pass over that border whenever there is no human return and bring back a Christian worker to her loved ones! What power to achieve such marvel! And still how simple the method of achieving this power. Prayer conquers everything. Then, in our Sunday school and Christian Endeavor work, let us make it a very real and permanent part of our service. Pray simply; pray fervently.

"And God shall make divinely real
The highest forms of thine ideal."

CHRISTIAN ENDEAVOR TOPIC FOR FEBRUARY 15, 1920

J. Vincent Knight

"What Prayer Will Accomplish."
Psalms 34:122.

The one outstanding need of the Church in the present crisis is prayer. Every great movement of the world has been born and developed in prayer, and even the Son of God Himself recognized its place in the development of all programs for the betterment of world conditions. The great forward movements of the Church today were born in prayer, and the one essential thing to make it a valid success and a complete victory is the earnest prayers of the whole Church. The great underlying danger to be avoided is the neglecting danger to be avoided the neglect of prayer. We must not forget to pray in order that the work be pleasing to our Christ.

Prayer increases our faith, delivers our souls from sin, opens the soul to God, enlists us for active service and brings the richest blessings of heaven to our sin-sick souls. Without the prayer life our souls would starve and die. It does not take a prophet to proclaim a new revelation of prayer, for each of us can readily see the need. How shall we get it? You cannot revolve the wheel and bring back the family altar again as much as we would like to see it. So the next best thing to do is to emphasize the "Quiet Hour," and make it a practical thing, for our churches need a new revelation that can come through nothing except prayer. Our

young people's societies ought to be a real power for God because of the great things they can accomplish through prayer. Let us get behind our Forward Movement and pray it through, for we shall never be able to reach the goal except through much prayer.



POND-JOHNSON

On December 27, 1919, at the residence of the bride's parents, Deacon and Mrs. T. W. Johnson, near Waverly, Va., Alice Ophelia Johnson was united in marriage to Albert Henry Pond, of Cleveland, Ohio.

It was a quiet, beautiful home wedding, only the immediate family being present. Miss Gladys Johnson, the bride's sister was the only attendant; she carried pink carnations. The bride wore a traveling dress of mid-night blue and carried brides' roses. They left immediately for Washington, Niagara Falls and Cleveland.

The bride will be greatly missed throughout our community but we wish for both the happiness that comes when hearts as well as hands are united. Ceremony performed by the writer.

JAS. L. FOSTER.

ANDES-LINEWEAVER

On December 15, 1919 Mr. Samuel E. Andes and Miss Pearl Lineweaver were quietly married at the home of the officiating minister. Both are residents of Brooklyn, Iowa, and are relatives of the writer. After a visit among other relatives in Virginia they returned to Brooklyn where they are making their home.

A. W. ANDES.

BRITTON-JOHNSON HAMILTON-SMITH

On Sundy morning, January 18, 1920, at 10:30 at the home of Mr and Mrs. S. J. Johnson, near Holy Neck church, occurred a very pretty but quiet double wedding scene.

The contracting parties were James Thomas Britton and Annie May John-

son; also John Wade Hamilton and Sylvia Ionia Smith.

Mr. Britton is the son of J. T. Britton, a farmer living near Holland, and Miss Johnson is the daughter of S. J. Johnson, also a farmer of near Holland.

Mr. Hamilton is the son of the late J. T. Hamilton, deceased, and Mrs. Claude Wilkins, his mother and Miss Smith is the daughter of W. J. Smith, a farmer of near Holland.

Both Mr. Hamilton and Mr. Britton will pursue their usual occupation of farming in the nearby community and we wish the happy couples a most prosperous and happy life. The ceremony was performed by the writer.

W. M. JAY.



GWALTNEY

Maude Blanche Gwaltney was born February 14, 1898 and died January 20, 1920, at 6:30 P. M. The "flu" more than one year ago left her weakened so that she never fully rallied. For the past six or eight months she has struggled against tuberculosis till quietly and trustfully the end came at the above date.

She was the loving daughter of Mrs. Virginia Raines of Waverly, Va. She leaves three brothers and one sister to mourn their loss: Samuel, Harry T., Robert and Mrs. Mollie Padgett. "Maude," as every one called her, was very popular. She served at the post-office window for quite a while, was reared in Waverly, Va., had been a member of the Christian Sunday school from a little girl and joined the church ten or twelve years ago. She was faithful in attendance till she moved to where she retired and was too feeble. Her love to mother was beautiful and her trust in Jesus Christ that of a loving child.

The burial services were held at the home, the attendance was large, and the floral offerings were beautiful. Peace to her dust and joy forever to her soul. Services by her pastor.

JAS. L. FOSTER.

CRISMAN

William Wilson Crisman was born August 26, 1919 and died December 30, 1919, aged four months and four days. Little William was the son of Mr. and Mrs.

Maybery Crisman who are good people of the Methodist Church in Powell's Fort, and live near Joppa. Surviving the parents are a little brother and sister. It is hard to give up a little one like that, but he is safe in the arms of Jesus.

Funeral services were conducted at the home on January 1, 1920, by the writer.
A. W. ANDES.

RESOLUTIONS OF RESPECT—SIMMERS

Whereas, it has pleased God in His infinite wisdom and mercy, to remove from us our beloved friend and member, Mrs. Hattie Davis Simmers, therefore be it resolved:

First, That in her death our church has lost a member full of good works, whose life was an inspiration to us all.

Second, That while deeply lamenting her death, we realize that our loss is her gain, and pray that God may give us strength and wisdom to continue the work dear to her heart,

Third, That we extend our deepest sympathy to the bereaved relatives and pray that God may be their ever-present help and comfort,

Fourth, That a copy of these resolutions be spread upon the minutes of this church, and a copy be sent her husband, and to The Christian Sun for publication.

Adopted by the Linville Christian church, January 4, 1920.

MARYE E. F. KRATZER,
CLAIRE MESSERLEY,
ORA SCOTT,

Committee.

CHARLES W. McPHERSON, M. D.

Eye, Ear, Nose, Throat

OFFICE OVER CITY DRUG STORE

Office Hours: 9:00 a. m. to 1:00 p. m.

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REPORT OF THE CONDITION OF

The Elon Banking and Trust Co., at Elon College, in the State of North Carolina, at the close of business, December 31, 1919:

Resources	Dollars
Loans and Discounts	\$ 31,005.83
Demand Loans	4,285.00
Overdrafts, unsecured,	•
\$2,723.79	2,723.79
United States Bonds and	
Liberty Bonds.....	4,600.00
Banking Houses, \$1,737.13; Furniture and Fixtures,	
\$1,839.91	3,577.04
Cash in vault and net amounts due from Banks, Bankers and	
Trust Companies	38,005.62
Cash Items held over 24 hours.	2,000.24
War Savings Stamps	42.30
Total.....	\$86,239.82

Liabilities	Dollars
Capital Stock paid in.....	\$ 8,200.00
Surplus Fund	370.00
Undivided Profits, less current expenses and taxes paid....	356.27
Deposits subject to check ...	47,445.12
Time Certificates of Deposit ..	28,818.16
Cashier's Checks outstanding..	191.81
Certified Checks	15.60
Due to National Banks Interest Reserve.....	328.86
Liberty Bond Account	164.00
Accrued Interest due depositors	350.00
Total.....	\$86,239.82

State of North Carolina, County of Alamance, January 14, 1920.

I, Marion C. Jackson, Cashier of the above named Bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

MARION C. JACKSON,
Cashier.

Correct—Attest:

S. W. CADDELL,
THOMAS C. AMICK,
J. J. LAMBETH,

Directors.

Subscribed and sworn to before me, this 15th day of January, 1920.

J. J. LAMBETH, J. P.

DR. J. H. BROOKS

DENTIST

Foster Building Burlington, N. C.

Where to Put the Emphasis

Men

Millions

Forward

Movement

The Church Needs
Men

THE

The Church Needs
Millions

CHRISTIAN SUN

PRAY FOR THE
MEN AND MILLIONS FORWARD MOVEMENT

Vol.
LXXII

BURLINGTON, NORTH CAROLINA
Wednesday, February 4, 1920

No.
5

A Testing Time

- ☪ The present call of the Church will test the loyalty and faithfulness of its every member.
- ☪ Will any one fail in a time like this?
- ☪ The history of the Brotherhood says NO!

Onward! : *Onward!* : *Onward!*

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

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Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

"THAT THEY GO FORWARD"

Our Ministers Called Into Conference

NO report, however lengthy, and no record, however accurate, can convey to our readers any adequate conception of the wonderful meeting of our pastors in the First Christian church, Greensboro, last Thursday and Friday, January 29 and 30. Pastors were there from every Conference and every quarter of our work, and they were there intent upon the "King's Business." It is doubtful if a conference has been held amongst us for a quarter of a century which was so harmonious in action, so united in purpose, so determined in effort and so glorious in fellowship as was this one. The workers, the leaders, the key men of the Church, to quote one speaker, "Had foregathered to take counsel together about the King's Business." All felt the gravity and the solemnity of the task and the occasion, and fully realized, seemingly, the monumental task now laid upon the Convention and the churches to which we are to give ourselves in the coming weeks and months. It seemed as if all present had heard the voice of the Lord which said unto Moses, "Speak unto the

Children of Israel that they go forward." There was somehow a feeling that the time had come when God was speaking to the Church through us in unmistakable terms and that we were face to face with a real crisis in our history. In a marvelous and magnetic address which held his audience spellbound and swept the minds of all up and up to the highplaces, Rev. L. E. Smith, D. D., of the Third church, Norfolk, Va., in the closing moments of the Convention declared: "God has brought His Church into judgment and our Church has now been put on trial. Which shall it be with us, progress or stagnation, life or death?" And every member of his audience felt that this dear Church of ours of the Southern Christian Convention is face to face with the most momentous issue that it has faced through the years.

There were speeches, papers, addresses and a program, but from the opening session on Thursday evening till the closing moments late on Friday night, the very atmosphere was tense with bigness, and surcharged with holy zeal and Heavenly vision. The brethren had met primarily for prayer and praise, for worship, for re-consecration, for dedication, for devotion, to a great plan, a great purpose and a great task. Much and often and long we tarried together on bended knees and with uplifted heart, until it seemed that we could hear the still, small voice and from our hearts could cry out "How dreadful is this place! This is none other than the house of God and the very gate of Heaven!"

We were to speak, plan and pray for the best methods of undertaking in all our churches the program of our glorious Men and Millions Forward Movement. A belated train Thursday evening interfered considerably with the arrival of many brethren and their part upon the program, but those who were present were greeted by a good house, and Rev. Victor A. Lightbourne, Convention Evangelist, after a song and prayer service, opened the meeting with a most eloquent and powerful address which he styled "Carry On." Brother Lightbourne took his theme from a battle front slogan and made a most eloquent appeal that we of the Christian Church, like true and devout Christian soldiers, march to the front and to the thick of the fight for Christian liberty, for Christian truth and Christian conquest under the blood-stained banner of the Cross. It was a fitting opening for a great conference, and touched the hearts of all present and gave a vision of courage and of battle which all of us need in these days of world upheaval, and of world conflict between the forces of righteousness and unrighteousness.

The Field Secretary of Missions, Dr. J. O. Atkinson, followed Brother Lightbourne with an explanation of the Campaign that we are putting on and made clear the purpose of this meeting. He told of how matters had gone which culminated in this great gathering, from the time when Col. J. E. West first publicly mentioned the matter of undertaking a great campaign, in his never-to-be-forgotten address before the Christian Missionary Association at Portsmouth, Virginia, December 7, 1919. It was told how from the first mention of our undertaking, a universal campaign designed to give every man, woman and child in all our churches a chance, the mat-

ter had taken fire and spread in every direction so that our people fully agree that the beginning was of God and the leading was of His divine wisdom.

Rev. A. B. Kendall, D. D., of Washington, D. C., followed in a masterful address under the topic, "Millions," in which was vividly portrayed a picture of the great ideal and the great thought of our day. We are thinking in terms of millions, both as related to men and to money. The recent world war made it easy for us to think in such terms, and possibly made this contribution to our time. If we of the Christian Church are to measure up to the demands of our day, we too must think in terms of millions, or be forgotten in the progress and plans of the times in which we live.

After a fitting prayer and song service, the first session of the pastor's conference for the Men and Millions Forward Movement came to a close and all felt that in deed and in truth it was glorious to be there. Our Greensboro First church gave the glad hand and liberal hospitality to all who were present and there was a clamor for delegates and visitors in many more homes than there were guests to go.

On Friday there were three sessions appointed to begin at 9 o'clock and last till 1, beginning at 2 and continuing till 6, and beginning at 7:30 and continuing until the conclusion of the program. It was indeed a busy day. Great things were planned and still greater things were accomplished.

Before the appointed hour of meeting Friday morning, the brethren had assembled and were engaged in a joyous song and prayer service. It lasted for an half hour, paving the way, as it did, for the sweet fellowship which was to obtain and the unity of purpose and action that was to prevail throughout the day. Rev. J. W. Harrell, D. D., of Burlington brought the Convention to its knees by a wonderful, thrilling and inspiring address on prayer. The speaker declared that some of the results of prayer were: (1) The awakening of the Church. "Prayer," declared the speaker, "is the central battle ground of this campaign. Through prayer we have got to get ready to be hurt, to be wounded, to be burdened and yet have the courage to advance and keep on advancing till triumph is declared and victory won. The great events of church history began in prayer. While the one hundred and twenty prayed in the upper chamber, God was making ready for Pentecost. Prayer results in a vision of the world's need, and this vision we must have if we are to get our hearts burdened with the spirit and the power which assures victory. Through prayer we get a vision of our resources. God wants live men and has no use for dead ones in the Church; and prayer it is that prepares the Church for action. Prayer results in courage, the courage to overcome in every time of trial, of doubt and of danger. Prayer results in larger faith and this large faith we must have, and it results in asking for large things and then best of all prayer results in that unity in which alone is strength and which alone assures victory and brings about that spirit of sacrifice which God is pleased to accept and use to the achievement of a great purpose in the world."

Dr. C. H. Rowland of Franklin, Virginia, spoke out of the depths of a great heart, appealed to the hearts, and reached the souls of his hearers in an impassioned address on "God's Claims on a Man's Life." Dr. Rowland told how two of his laymen, after the preaching service one day, followed him to his room, and said, "Give us of the Christian Church a chance. Other Churches have had a chance, and are having it to grapple with the great problems of our duty and to go forward, but our Church has not had such a privilege. Why do you preachers not give us a chance?" Dr. Rowland declared first of all that the preachers must let God set up an undisputed claim in their lives. "God has a claim on the preacher as a leader and when we feel and realize that God has a claim on us as the key men in His church, this wide world will be saved for Him. We are the key to God's claim on men for society, men for state, and men for every walk in life. It is the easiest task in the world to raise money. The speaker did not doubt for a moment but that the money asked for in this campaign would come and would easily come. But the most difficult task is going to be to get the men and the women of the Church to give God undisputed sway in their lives and let Him set up in their hearts His claim prior to every claim that is made upon us." Both Dr. Harrell's address and Dr. Rowland's eloquent and masterful heart-talk lifted the brethren to mountain heights and to where it is simply glorious to be, and all of us realized what Peter meant when he said, "Master, it is good to be here. Let us build three tabernacles."

Rev. W. W. Staley, D. D., President of the Southern Christian Convention presented a paper on fundamentals which because of its depth and gripping power and wonderful sweep was, on request, not only read, but re-read. It was entitled, "Where Our Christian Church has Led." It was a great utterance from a great heart. "Leadership," declared Dr. Staley, "depends not upon members and prestige, but upon spirit and upon power. God does not always choose great and large things. He may, as did our blessed Christ, just say, 'A little child shall lead them.'" Equality or right has been advocated in the Christian Church from the beginning. It led in co-education, which has resulted in equal suffrage. It led in religious journalism and the fruit of this is the religious press. In 1852 Horace Mann opened Antioch College, Yellow Springs, Ohio, on equal terms to all men and women without regard to race or sex and this was the first institution, as far as the speaker knew, ever to do this prophetic thing. God helps men in the days of their realized and expressed need. Our Church, because of our need and struggle, has received from Him wonderful blessings of leadership and of service. Dr. Staley stirred the convention with his wonderful presentation of fundamental principles which have ever characterized our brotherhood and made a plea that as God has chosen us to lead, that we go forward in the great task to which He seems to be calling now. Rev. James O'Kelly made a Patrick Henry stroke for Christian Liberty and the spirit which was being born into the world politically

in the days of O'Kelly has ever manifested itself in our Church religiously to the light of the world and the glory of our God.

Mrs. W. A. Harper, President of the Woman's Board of the Southern Christian Convention, read a thrilling and most wholesome paper which she entitled, "The Womanly Heart in this Forward Movement." In this address the speaker set forth some of the differences between the heart of man and that of woman in the tasks of the Church. She believed that the womanly heart was more trustful than that of man; that woman has a sure and steadfast trust in God that has ever been a power for truth and righteousness and achievement in the church. Then the speaker maintained that there was a degree of genuine and unsullied consecration in the womanly heart which speaks of a devotion that man's heart does not know. Women are devoted with a passionate fondness that overlooks and is blind to faults and failures and sweeps on toward the object of its devotion. And then declared the speaker: "Woman has a willingness to sacrifice that is sublimely powerful." In this campaign which we are now making for men and millions, and which also includes women and millions, it will be discovered amongst us, if there are any of us who have not discovered it, that our women are willing to sacrifice to their last penny and the last portion of their strength that our dear Church may go forward in this task. And finally women have a readiness to be led. "We do not aspire to leadership, but to comradeship. The Church will have great leaders among the men in this mighty movement of our forces and in that we women shall glory, and assure them that there shall be a comradeship that will nerve and inspire them and will help win, and all of us will be co-workers together in achieving this great task in our Master's name and strength."

The morning session closed at 1 o'clock with visions of glory and of greatness, of conquest and of power, of courage and of power, of courage and of achievement, with songs of praises on our lips and with emotions of joy thrilling our hearts.

The afternoon session from 2 until 6 was given over entirely to the mechanical side of the campaign. The Field Secretary first explained the duties that had been laid upon him, telling that he was ready to speak on any platform and before any audience where opportunity might present and where occasion might demand that the spoken word should be delivered in behalf of this movement.

Dr. W. A. Harper, Secretary of Organization and Publicity, explained his method of organization and gave to the conference a thorough reading of the campaign Text Book, which has been prepared, and a copy of which was given to every member present, and is for free distribution among our brethren. Dr. Harper began his part of the program by asserting that "when a church is satisfied, a funeral is in order," and this campaign means that "the Christian Church is not satisfied with itself." If there ever was a time in all history when a church needs to be active, that time is now. "There are three things" declared the speaker, "which

are more necessary and larger in this campaign than the money. The first of these is, life recruits, and a period from February 21 to 29 has been set aside in which we through prayer and devotion and appeal are to call for one per cent of our total membership to enlist as ministers, missionaries or as life recruits for Christian service in some field. Secondly, that of Tithers Week, March 7, to 14, in which we are to seek to enlist ten per cent of all our membership as tithers. The Church should cease to be a pauper in a land of plenty and if our people would learn to tithe, His Kingdom would be enlarged, His name glorified, and every church treasury would have an abundance. March 28 to April 4, a crusade for personal workers. During that week there is to be a crusade to secure personal workers for the work of the Church and the work of the Lord." The Convention was turned into a class room for the time being and all present were given a lesson, clear, definite and specific, as to how the work was to be organized in the Conferences, in the county, in the district and in the local church. The speaker also told of the class of literature that is being produced and of its contemplated distribution every week from now till the campaign is ended.

Editor C. B. Riddle, Secretary of Speakers' Bureau and Advertising, told of the position to which he had been called and which he was seeking to fill to the best of his ability. His is to a most strenuous and active life in these trying days. He is to secure the speakers for the various groups that shall gather throughout the Church, the four minute men of the local church and for all occasions that may arise, and demand public speech for the campaign, and through the process of advertising keep the people advised as to the progress and the needs of the campaign.

Executive Secretary, Chas. D. Johnston, told of his willingness to do what he could in looking after the financial side of the campaign, to see that all moneys were properly expended and handled, to see to invoices and charges and that they were correctly and accurately kept and that the funds, when pledged, should be collected and properly distributed.

Treasurer C. D. West, of Newport News, Va., not only told of his willingness to keep the books of the campaign, to receive and pay out funds as ordered, but of his own interest deepened and quickened by his contact with the brethren and by the magnitude and spirit of the convention.

The evening hour program opened with an address by Rev. Stanley C. Harrell of Durham, N. C., who declared that the new slogan of the times was "Evangelize or Fight," for he believed that the world must give its strength and effort to evangelization in the name of the Prince of Peace, or there would in the years ahead of us come a war so stupendous and far sweeping in its blighting consequences as to make the recent war seem but a skirmish. There is today a crisis, the most momentous in all history. In this war we have only won the first victory and hardly made a beginning in the great conflict now ahead of us. Class is arrayed against class, capital against labor, money against manhood, race against race. Jesus Christ has given to the

world a recipe for the solution of these problems and a program, the character of which would settle them right and that recipe is contained in Matthew 28:19-20, which says: "Go ye into all the world and preach the gospel to every creature." The world must settle its problems in the light of this great command and the object of this campaign is to call us of our Church to this most worthy and momentous task.

Brother D. R. Fonville, Attorney of Burlington, N. C., made a very eloquent address on the "Claim of Country, versus the Claim of God," in which it was vividly shown that the claims of country are very close akin in kind and character to the claims of God. Our country calls for allegiance first of all and then for loyalty and then the spirit of thankfulness—for splendid opportunities; and finally for service. Now, this same allegiance, loyalty and spirit of thankfulness and devotion through service must be manifest through the church and to God if we ourselves are to prove faithful in life's conflict. We have been trying to take our dreams out of the sky and make them a living reality through our supreme sacrificial service in the war period, and this is exactly what we of the Christian Church are to try to do in this Men and Millions Forward Movement. We have been dreaming and dreaming of the good and great and wonderful things of God. Now, we are to buckle on the armour and set to the task with a courage and determination that we shall snatch our dreams from the sky and make them a living reality upon the earth.

Rev. L. E. Smith fittingly concluded, with a great and gripping speech, this wonderful program of great things. The speaker was former pastor of the Greensboro church and he felt that he was with his own when he faced this audience. He is beloved by all the ministerial brethren and he realized that he was speaking not only for them, but for 25,000 other members of the Christian Church not present. The burden of a great task was upon his heart and profound emotion struggled through his eloquent tongue for expression and for utterance. "We need now," declared the speaker, "divine optimism. There can be no standing room amongst us for the pessimist. There is now a new sense of responsibility before this great task such as we have never realized before. God will fulfill His promises but only on condition that we yield ourselves to Him and obey unreservedly His commands. We have the faith to lay this challenge before our people. Whether they have the faith to accept it or not, is yet to be seen. The reason we have not accepted more is because we have feared failure. We who have taken counsel together have at last put aside our fear and are willing to face failure for our Master's sake." "Playing is safe," he continued, "is no longer a slogan of our time for it does not go into the thick of the fight where the shells are bursting and the bullets are most deadly and dangerous. 'Courage,' 'Onward,' 'Forward.' These are the words that must be our slogan now and we talk about safety only after a glorious victory by God's help and leadership which have been assured. God has brought us into judgment and it is now life or death with us. Men who believe in the

divinity of our origin and our destiny have shaped and are shaping this matter for us and we who are here, believe that God has charged us with this task. We are called upon not merely to give our possessions but our bodies living sacrifices and we are to fling not merely what we have but all that we are in strength of body and mind and spirit into the achievement of this task which means life or death for us." A pity it is that the membership of our churches everywhere could not have heard this wonderfully masterful appeal for that dauntless courage and unselfish faith that leads to victory and to God. Standing on this high and noble heights of eloquence, of Heavenly fervor, of holy zeal, the congregation broke forth in the song, "Onward Christian Soldiers" and the writer is sure that those who were present will never forget that moment and are ready as never before on account of it to move forward in solid phalanx to the accomplishment of the great task which our Heavenly Father has laid upon us in this trying time. We cannot convey to CHRISTIAN SUN readers the emotions that stirred the hearts and the power of the spirit that prevailed through the meeting; but we feel that from that night in Greensboro will go gleams of glory and streams of wholesome and refreshing life to hundreds of places and thousands of lives in our dear Church. The Campaign is on, Beloved, for men and millions, men for the Master's work and millions for the Master's service.

NEW COMERS TO THE SUN FAMILY SINCE LAST REPORT, DECEMBER 13, 1919

I. T. McAdams, Mebane, N. C.; Mrs. T. E. Cuthrell, Berkeley, Va.; Mrs. J. B. White, Buell, Va.; Mrs. R. A. Hyslop, Norfolk, Va.; Mrs. W. T. Davis, Port Norfolk, Va.; Miss Louise Pittman, Wakefield, Va.; Miss Grace Apple, Sanatorium, N. C.; Mrs. W. O. Cunningham, Henderson, N. C.; Fred Mirks, Swepsonville, N. C.; H. T. Floyd, Baltimore, Md.; Mr. David Anderson, Norfolk, Va.; Mr. W. W. Williford, Norfolk, Va.; Mrs. S. C. Anderson, Norfolk, Va.; C. S. Will, Linville Depot, Va.; W. I. Beasley, Garner, N. C.; Horace Sellars, Burlington, N. C.; Ernest D. Gilbert, Fall River, Mass.; Mrs. W. M. Hand, Enigma, Ga.; S. M. Johnson, Pittsboro, N. C.; D. H. Mann, Moncure, N. C.; H. K. Williams, Wakefield, N. C.; Mrs. J. T. Ayscue, Henderson, N. C.; Mr. Cornie Harward, Corinth, N. C.; Mr. W. J. Edwards, Windsor, Va.; John T. Bason, Altamahaw, N. C.; W. H. Stephenson, Cambridge, Mass.; P. K. Kenney, Graham, N. C.; L. H. Huey, Roanoke, Ala.; E. P. Boroughs, Kemp Mill, N. C.; R. Lee Kirkland, Flemington, N. J.; D. J. Womack, Lillington, N. C.; Interchurch W. Movement, Charlotte, N. C.; F. S. Gardner, Richmond, Va.; J. W. Price, Richmond, Va.; Miss Mildred Atkinson, Richmond, Va.; D. W. Darden, Richmond, Va.; Mrs. J. W. Stephenson, Philo, Ohio; Samuel W. Lincoln, Broadway, Va.; J. Howard Alfred, Norlina, N. C.

HIGHLY PLEASED

I received my SUN today and it seemed to shine with Divine power. I thank God that I have lived to see this great day dawn in our denomination. I have been praying for just such a movement among the Christians. Isn't it wonderful! I am sure God will bless it with success, as I feel that His hand is guiding.

MRS. M. F. COOK.

January 22, 1920.

MEN AND MILLIONS FORWARD MOVEMENT

J. A. Dickey

The Men and Millions Forward Movement of the Southern Christian Convention deserves and requires the whole-hearted endorsement of every member of the Church, as it is a movement to place the Christian Church of the Southern Christian Convention in its entirety and with more force and effect in a position to go forward and accomplish more for the Kingdom. The world is traveling at an unheard of speed and the forces that make for good and for right must travel a little faster so as to lead humanity amid the dangers of a sin-cursed world.

* *

IN THOROUGH SYMPATHY

Rev. J. T. Kitchen

I am in thorough sympathy with the Men and Millions Forward Movement of the Southern Christian Convention, and will try to do what I can for its success.

* *

ON THE MARCH

Bessie I. Holt

I am so glad that our Church has seen a vision of its opportunity. Let us invest for God and good of others, it may cost sacrifice. Difficulties will arise, problems to be solved, but none of these will take away the joy of victory. As I see it, "Men and Millions Forward Movement is Stewardship of life and Estate."

The Church is on the march, only the deaf will fail to hear the tramp of feet, and only those without vision to see the great goal toward which we are aiming.

* *

AS ANOTHER WOMAN SEES IT

Mrs. J. J. Lincoln

Throughout our Southern Convention, no less than other places, a large door of need and opportunity long has stood open. Some of us have understood but we have not cared. It took courage and grace and faith to open the way which at last has been opened.

When the summons went out in every direction for leaders to "come let us reason together" what the Lord would have us do, the "Here am I" flashed back and those leaders came. They prayed and planned and in their prayers and plans they were no respecters of persons. And therein shall be the glory.

Now, it is *our* time, the Churches' time, to respond. For Jesus as truly called the masses as he called the twelve or the seventy "Men and Millions" does not denote men alone. Or if it does, women's share comes in on the "Forward." Let the Church, the whole Church, pray God that the very mind and spirit of Jesus may lead us all; that the promoters of this great undertaking may be imbued with His power and His wisdom; and that the people, the whole people, may get an intelligent, unrelenting grasp on the meaning, the privileges, the possibilities of this wonderful "Movement."

If the Men and Millions Forward Movement campaign, in the matter of awakening prayer and opening purses, can but fulfil its purpose of reaching every

member of the Southern Christian Convention, it will, for that reason alone if there were no other, prove the biggest and best thing that ever has entered into our church propaganda. I am humbly thankful for the step that has been taken.

* *

THE MOST FAR REACHING

A. T. Banks

Of all the undertaking the Christian Church has done, the Men and Millions Forward Movement as now planned is the most far-reaching.

I am glad our people have at last caught a vision that is big enough to enlist the interest, sympathy and money of all classes of our people.

I am glad that men are put first instead of millions. I hope and pray that many lives will be enlisted during this campaign. If the Gideonite band will pray for lives as well as money it will mean a great deal for the Kingdom.

* *

DO YOUR BEST FOR THE "MEN AND MILLIONS MOVEMENT"!

P. T. Hines

The Christian Church needs to break its shell. It cannot grow until it gets a world-wide vision of the needs of the Kingdom and then does something to realize that vision. The "Men and Millions Movement" offers the opportunity to grow for the Master.

It deserves your support!

Why?

1. It is doing the Master's work.
2. It will help the Christian Church to fulfil its mission.
3. It will make you spiritually a bigger man or woman.

* *

MUCH INTERESTED

Chaplain H. E. Rountree

I note with great interest the new movement of the Christian Church, South, to raise funds for a triumphant program of the Church. Some call it "Forward Movement." Others call it "men and millions" movement. If a name signifies distinctive actualities I like the latter better, because it carries with it something of the real; and apparently it comprehends a future program adequate to the needs of men. Whether this shall be true or not, rests with the makers of the program and whether they will or not depends upon their mental and spiritual grasp of the future church as a unit and its relation to the triumphant, invisible, glorified church to come.

* *

BIG LOAD—BUT ALL ARE HELPING

Mrs. W. P. Lawrence

The call of the Men and Millions undertaking of the Southern Christian Convention is an effort to get every church member in the Convention to add his mite in carrying on the general work of Christ's Kingdom. I do not like to see one stand idly by when his brother is toiling to carry a heavy load. This undertaking is a big load and I hope to see every one lend his strength and his influence in its favor.

A CAMPAIGN SONG

The Call for Men and Millions

(Tune: "Keep the Home Fires Burning")

By Dr. A. B. Kendall, Washington, D. C.

1. When the whole world's peace was shattered by a tyrant's cruel greed,
From across the restless ocean came the cry of lands in need:
Calling, calling, O, Columbia, unto you is our appeal,
Haste to save the struggling nations from auto-
cracy's iron heel.

CHORUS

Men and Millions needed,
Men and Millions needed,
For to save this world of ours for liberty:
And the cry we heeded,
Gave them all they needed,
Saved the world by our great gifts and kept it free.

2. Now there comes a ringing summons, falling from the throne above;
'Tis a challenge to our people from the Christ, our King of love.
"O, my people, hasten, rally 'gainst the bannered hosts of sin;
Help to crush man's mightiest tyrant; bring my glorious kingdom in."

CHORUS

Men and Millions needed,
Men and Millions needed,
Shall we heed the call of Christ, our glorious King?
Shall our lives be offered,
And our gold be proffered,
'Till with shouts of victory the heavens ring?

3. O, the sad world needs the message, in its sinfulness and loss,
Of the overcoming power of the blood of Calv'ry's cross.
We must send this message glorious, over sea and over land,
'Till as sons of God victorious men at last shall conq'rors stand.

CHORUS

Millions for his glory;
Men to tell the story;
These, O glorious Son of God, we offer thee:
Lay them on thine altar:
Never will we falter:
'Till our blessed Christ 'shall reign from sea to sea.'

4. We are heralds of the dawning with the Bible as our creed;
With the blessed name of Christian, this the only name we need.
We with Christ our only Leader stand for Christian liberty,

Praying with our loving Master for the church's unity.

CHORUS

Millions for His glory;
Men to tell THIS story;
You must bring, O Christian Church, your gifts so free;
'Till the world is lighted,
And the church united
In the Spirit's bonds of love and liberty.

TALK JESUS CHRIST

Has a Christian concern with any other conversation than Christ? This whole land would be swept with the Christian life as no section of the world has ever been swept with it if men made it their business to talk Christ; if, when they walked with one another, they talked Him; if, when they sat down for a conversation, they talked Him; if they came to know Christ as the object of their speech. Mr. Ruskin gathers up what the conviction of all of us must be, in his "Notes on the Construction of Sheepfolds," when he says that it is the business of every Christian man, whether he be a minister or layman, to be constantly and incessantly talking Christ, not only indirectly but directly; to the servants in his home, to the men he meets on railway-trains, to that man with whom he is thrown in touch in his work in life; it is his one business as a Christian man to talk Jesus Christ. Oh, the glory of the lives who have learned that lesson!—*Robert E. Speer.*

Let us, so far as may be, look at life steadily and whole. It is not all darkness; it is its crimson dawns, its rosy sunsets. Its blackest clouds have their silver embroideries, and through the rifts we may catch glimpses of the radiant blue of heaven.—*Cannon Farrar.*

Just prior to the time when the Eighteenth Amendment went into effect, approximately 100 carloads of liquor were shipped to Calexico and Mexicali; just across the Mexican border.

Several Pittsburg doctors have fallen into the clutches of the law for writing whisky prescriptions. One of them has been arrested twice within the last few days. Several druggists have also been arrested. The Allegheny Medical Society is taking cognizance and is preparing to deal drastically with guilty doctors.

I most heartily endorse the "Men and Millions Forward Movement," and shall pray God's blessing upon it.—*Stella Johnson, Neuse, N. C.*

Don't wait to get a statement about your subscription. We will be unable to get any statements for some time for the lack of time and office help. We need your renewals, and so don't wait.

A little late this week, also last week. Shortage of help the cause.

Principles and Government of The Christian Church

(Continued from last Week)

CHAPTER XI

BURIAL OF THE DEAD

1. When any person departs this life, due respect and attention should be paid to the body, and it ought to be kept a proper and sufficient time before interment.

2. The minister ought, if invited, but as pastor, it is his duty, to offer the comforts of religion to the bereaved, and console them by the promises of God, and otherwise improve the occasion as may be thought expedient.

3. If a sermon is to be preached, or an address in memory of the deceased is to be delivered, and the services are to be performed in the church, the minister shall meet the corpse at the door, and passing before it to the altar, shall repeat the following passages:

I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die. John 11:25, 26.

I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another. Job. 19:25-27.

Or, the following:

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. John 5:25.

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. Rev. 14:13.

SCRIPTURE.

Ascending the pulpit or standing at the altar the minister shall read the Scripture, or portions of it:

But now is Christ risen from the dead, and become the first-fruits of them that slept.

For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things

are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for tomorrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame.

But some man will say, how are the dead raised up? and with what body do they come? Thou fool! that which thou sowest is not quickened, except it die. And that which thou sowest thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit. How be it, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now, this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written, death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. I Cor. 15:20-58.

After the lesson, a suitable hymn shall be read and sung.

HYMN.

Then shall follow an appropriate prayer.

PRAYER.

After which the sermon or address shall be delivered.

SERMON OR ADDRESS.

The services will be concluded at the grave.

The pall-bearers selected shall then bear the body to the grave, the minister and undertaker going before it, and the family and friends following in the rear. On arriving at the grave, after the body is lowered, the minister, taking his position at the head of the grave, shall say:

Man that is born of a woman is of few days and full of trouble. He cometh forth as a flower, and is cut down: he fleeth also as a shadow, and continueth not. All flesh is grass, and all the goodliness thereof is as the flower of the field. They are like grass that groweth up: in the morning it flourisheth; in the evening it is cut down and withereth. For here have we no continuing city.

Lord, make me to know mine end and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as handbreadth, and mine age is as nothing before thee; verily every man at his best state is altogether vanity.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave and the Lord taketh away, blessed be the name of the Lord.

Continuing, the minister shall say:

Forasmuch as it hath pleased Almighty God, in His wise providence, to take out of this clayey tabernacle the soul that inhabited it, we therefore commit the decaying remains to their kindred element; *earth to earth; ashes to ashes; dust to dust*; looking for the general resurrection, through our Lord Jesus Christ, at whose coming to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in Him shall be made like unto His own glorious body, according to the mighty working whereby He is able to subdue all things unto Himself.

Then shall be said the Lord's prayer.

Our Father who art in heaven. Hallowed be thy name. Thy Kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom and the power and the glory, for ever. Amen.

Benediction.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you. Amen.

(The grave may then be closed by the undertaker and his assistants, and the company may retire).

(The End)

PASTOR AND PEOPLE

FOUNDED—AND POUNDED

Others have expressed through THE SUN their appreciation and expression of good will and kindness on the part of people to pastor while I have been somewhat tardy in doing so. The churches of my charge presented me with a purse of \$138.00 in addition to the obligated salary. A few days before Christmas we received two boxes from the people of Liberty, Nathalie, Va., containing all the substantial usually found in a good old fashioned pounding. The people of Virgilina also remembered us with a nice pounding. In addition to what has been mentioned above the people of Virgilina and community have placed us under special obligations since our loss in November of barn and a mileh cow by fire. A purse was handed me soon after the fire containing money sufficient to purchase a cow and several months' feed.

C. E. NEWMAN.

REIDSVILLE

Eight substantial members have been received into the church since January 1. The Sunday school is growing under the good leadership of our Superintendent, Brother W. H. Smith. The church has made fine progress the past few months in eliminating the church of indebtedness. Our plans are to pay the entire debt off by March 1, this year. Our Reidsville members love their church and they have been very responsive to all of its needs. Christmas they remembered their pastor and family in a most substantial way with such things as fresh sausage, flour and other articles of usefulness.

We were also remembered by the good members of Mt. Bethel and Happy Home churches with good things to eat such as butter, eggs, sausage, potatoes, lard, canned goods, and money. It is good to be the pastor of such a generous hearted people. May God bless and prosper them all, and help the writer to be to them a better pastor.

W. L. WELLS.

MONUMENT OF REV. L. I. COX

An Open Letter

January 27, 1920.

Mrs. L. I. Cox,
City.

Dear Mrs. Cox:

I am making you my final report on the money that has been contributed by the churches of which Brother Cox was pastor for a monument to be erected on his grave:

New Lebanon contributed—\$117.00.

Apple's Chapel contributed—\$64.50.

Mount Bethel contributed—\$15.00.

The check of the Mount Bethel church was made to you and I enclose the original check.

The money raised by the other two churches was sent to me and so I enclose you my check for \$181.50 which, with the check from Mount Bethel of \$15.60, makes \$196.50.

I can assure you that it is a pleasure for these churches thus to show their appreciation for the service of the faithful minister who served them so faithfully and for so many years.

If you should wish to make any personal acknowledgement you should write to Mr. Alfred Apple, Elon College, N. C., for Apple's Chapel; to Mr. D. I. Cummings, Stokesdale, N. C., for Mount Bethel, and to Mr. W. G. Sharpe, Wentworth, N. C., for New Lebanon.

With every good wish, I am

Sincerely,

W. A. HARPER,
Secretary N. C. Conference.

“LARGE THINGS”

The writer has received from our good Brother, Rev. H. Shelton Smith, Fairfield, Conn., now preparing at Yale University to go for us to the mission field as soon as his preparation is deemed sufficient, the following letter which I am sure will inspire and edify SUN readers, as it has the Secretary who received it:

Fairfield, Conn., January 23, 1920.

My dear Dr. Atkinson:

All hail to the glorious undertaking of the Christians of the South and all honor to you in initiating this notable undertaking in the directions of missions. It rejoices my heart to know that at last we as a Church are beginning to do large things for the Kingdom. The Movement is timely, imperative, and the challenge of such a notable advance will awaken a Convention consciousness and quicken the loyalty of the entire constituency as nothing else can do. The campaign for millions has the right ring when it couples the work of raising money with that of enlisting men to make the money and methods effective. I only wish I could have a more definite part in the great work. I haven't the money to give as I should like but I am willing to match my life with the money that shall be forthcoming to extend the Kingdom. I am glad to have definite things to pray for and I am so glad to pry definitely for you and all others of the committee who are doing such mighty tasks. God bless you!

If there is anything that I can do at any time that will add to the interest of the campaign please let me know. A new day is dawning for us but God forbid that we should be content with the mere dawn or even the sunrise. But let us lengthen the ropes and enlarge our work until His Kingdom shall spread over the entire earth.

With praise on my lips for the great undertaking and with prayer daily that the Movement may bless our dear Southern people, I am

Yours very sincerely,

H. SHELTON SMITH.

How I wish *all* our people could feel about our Men and Millions Movement as Brother Smith does!

J. O. ATKINSON.

SUFFOLK LETTER

Debtor and *Creditor* are terms that seem to be misunderstood and greatly abused. There is a *mutual* relation between them, and any difference grows out of dishonesty or misunderstanding. *Debtor* is derived from *debeo* which means to owe or have from another; *creditor* is derived from *credo* which means to believe: hence the seller believes the purchaser and the purchaser becomes under obligation or indebted to the seller. If the transaction is a mutual transaction both are benefitted and, therefore, under obligation to each other. The common view is that the creditor accommodates the debtor; and hence at banks, a loan is spoken of as an accommodation to the borrower; but the word comes from *ad*, *to*, and *commodus*, fit; it means to settle amicably, or to compromise. The lender believes; the borrower promises. Religion is based on the same kind of relation between God and man; God promises; man believes. Here is a mutual relation established by agreement that puts both parties under obligation to each other. If either party defaults, there is trouble. Now, in a business transaction between men, these principles are misunderstood or abused.

The criticisms or complaints usually come from the creditor, who lists the defaulting debtor among dishonest men. It is a common thing for merchants to attach blame to customers with past due accounts on their ledger; but the creditor may be as responsible for the unpaid account as the debtor. Both of them exercised their judgment in the transaction. Both made mistakes; one indulged too far, the other ventured too far. It was a mutual blunder. The customer may blame the merchant for selling too much, just as sincerely as the merchant may blame the customer for buying too much. Sellers will persuade customers to buy and then blame them for not paying. Both of them should be wiser, and they are, after the mistake in the bargain. If a trader purchases a piece of property and must sell it later for less than cost, he blames no one but himself. The transaction was made on his own judgment. He sells to debtors on credit in the same way—on his judgment.

It would heal much of bad feelings among men, if more wisdom was displayed in trading and less complaining in settlement. The trouble in married life grows out of unwise unions. Too careless the contract, too exacting in the requirements.

The bank does not accommodate me; the shop does not accommodate me; the creditor does not accommodate me; accommodation is *mutual*. All honest transactions rest on this mutual foundation. Injustice is practiced by selling agents as well as by defaulting purchasers. I have seen a \$12.00 Bible sold to a poor family on the instalment plan of \$1.00 per month, when the family could not pay for medicine for a sick child. I have seen a well-furnished room on the instalment plan, when the wedding suit had not been paid for. After part was paid on the furniture, it was taken back by the merchant. The young man lacked experience and judgment; the seller should have given him the benefit of his own experience.

W. W. STALEY.

**RESOLUTIONS ADOPTED AND SIGNED BY OUR PASTORS,
GREENSBORO RALLY, JANUARY 29-30**

Conscious that God expects great things of His Church in this crucial period of history, and convinced that He has led in the inauguration of the Men and Millions Forward Movement of the Christian Church, we, the pastors assembled in conference in Greensboro, January 30, 1920, desire to go on record in the following resolutions:

1. That we most heartily endorse the Men and Millions Forward Movement and pledge it our most loyal support.

2. That we conceive the plans outlined for this campaign ample and believe that God will own them in giving it a fruitful success.

3. That we give our most hearty approval to the plans in particular for securing Life-Recruits, Tithers, and Converts through personal effort at the periods designated in the plans.

4. That we esteem the Men and Millions Forward Movement and its claims upon us to be the prime claims at this time, and urge that every minister give this movement right of way in his congregation and that when local plans already laid would in anyway conflict with the purposes and plans of the Men and Millions Forward Movement, they be recalled and the Movement magnified by thorough sympathy co-operation.

5. That we will respond promptly, cheerfully, wholeheartedly, and prayerfully to every summons or request sent to us by the leaders of this Movement, and that we will do our best as the Commander-in-Chief in our fields of labor to make this Men and Millions Forward Movement the glorious achievement the Master wishes it to be on the part of our people.

**MEN AND MILLIONS CONFERENCE LEADERS TO
MEET**

The Conference leaders of the Men and Millions Campaign will meet on the following dates and places named:

North Carolina Conference, Raleigh, N. C., February 10.

Eastern Virginia Conference, Suffolk, Virginia, February 12.

Georgia and Alabama Conference, Columbus, Ga., February 17.

Alabama Conference, Wadley, Ala., February 19.

Valley Virginia Central Conference, Linville, Va., February 24.

SPECIAL NOTICE

We have added nearly 4,000 new names to THE SUN list during the last two weeks. Just as we started this new work, one of our office helpers was taken sick with Influenza and we have been unable to replace her services. Therefore, it may be possible that we have some duplicates on account not having the help to thoroughly check the lists. We hope to be able to give all the new names a thorough checking at a very early date and avoid all possible duplication. If you get two copies of THE SUN you will understand. If persons receiving two copies will drop us a card it will help us in our work.

One other thing: We have no way of telling that John Smith and J. R. Smith, for instance, is the same person. We may have John Smith on our regular list, and then some one sends us the name of J. R. Smith. In such cases we can only remedy the matter by the kindness of the individual.

YOUR PAPER FREE

If you receive THE SUN and have not subscribed for it, accept it. The Men and Millions Forward Movement is paying for your subscription for three months. Do the Church the honor of reading the paper for this period.

The Influenza epidemic is again sweeping over the country. The disease seems to be in milder form.

Governor Bickett has endorsed Herbert Hoover for president of the United States.

We regret to chronicle the death of Brother George W. Nurney, Suffolk, Virginia. Dr. Staley will give a more complete account next week.

THE TITHES AND THE BLESSING

We come with thy tithes, O Jehovah!
We answer the call from thy throne:
For all that we have thou hast given,
And we give thee but of thine own.

We come with thy tithes, O Jehovah!
We cannot withhold what is thine!
We come with rejoicing and gladness,
Constrained by thy favor divine.

Now open the windows of heaven,
Upon us thy blessing outpour;
And if there's not room to receive it,
O help us make room, we implore!

Pour on us the rain of the Spirit—
The early and latter day rain.
With tithes and with full consecration
We pray thee revive us again!

—H. B. Hertzler.

THE INTERCHURCH GATHERING

One most important matter which was settled at the great Interchurch World Movement Conference at Atlantic City was the date of the financial ingathering. This will take place from April 21 to May 2, following the Easter ingathering of communicants. The tentative five-year total for the benevolence of the co-operating denominations is somewhat over one million and three hundred thousand dollars. On February 7 the Boards will report their final budgets for the ensuing year. Another important accomplishment of the Conference was the convincing of the denominational leaders that the surveys must be pressed through to completion.

An unchecked tongue scatters firebrands and death. Capture it; control it; consecrate it!—*Baptist Boys and Girls.*

THE CHRISTIAN ORPHANAGE

Children's Home Fund in cash \$2,677.00

How fast do you want to see it grow?

SUPERINTENDENT'S LETTER

The Children's Home Fund now amounts to \$2,677.00 in cash on hand. We hope to reach the three thousand dollar mark in our next report. The plans are now being drawn for this building. We hope to the building completed this year and see it filled with the dear little tots. This building is very much needed in this work and our people ought to open their hearts and contribute enough in the next two months to build it. I have turned away from our doors in the last three months more than fifty applications for a place here. I have taken urgent cases till every space in our present building is occupied. No one in our Church sees the need of this building more than your Superintendent. I want to cite you just one case out of many others.

I was called to visit a widow last week who had made an appeal for help. She had five little children, all too young to work. She was working in the spinning department of a cotton mill trying to feed and clothe these five children. How could you expect her to meet expenses at the present high prices? She is a splendid woman. She has five bright, sweet children. How my heart went out to her in her distress. I cannot take the children for the lack of room.

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and keep himself unspotted from the world." James 1-27. This widow in her distress has appealed to the Christian Church for help. Will we not hear her plea?

We now have sixty children. It takes one and a half barrels flour each week. Six barrels each month for bread alone, and we have corn bread for dinner. We have to buy our bread. Flour is one of our great needs. Prices are still climbing higher. How many in our church have plenty bread and some to spare? Remember our family of sixty who have no bread, except what we buy.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR FEBRUARY 4, 1920

Amount brought forward, \$1,263.93.

Children's Offerings

Irene Dunn, 10 cents; Elizabeth Dunn, 10 cents; Christine Hatch, 10 cents; Total, 30 cents.

Sunday School Monthly Offerings

North Carolina Conference

Pleasant Union, \$3.90; Haw River, \$3.50; Liberty (Vance), \$36.81; Durham, \$8.72; Bethlehem, \$1.26.

Eastern Virginia Conference

Washington St., Portsmouth, \$3.00; Holland, September and December, \$12.00; Antioch, \$2.00.

Valley Virginia Conference

New Hope, \$1.64; Concord, \$3.62.

Alabama Conference

Rockstand, 97 cents.

Ravena Sunday school, Ravena, N. Y., \$18.50; Total, \$95.92.

Thanksgiving Offering

Mt. Carmel Church, \$4.35.

Special Offerings

Bible Class, Reidsville, Sunday school, \$11.62; Rosemont church, Christmas Offerings, \$32.30 H. P. Hilliard, \$2.00; Mr. J. J. Bridges, \$3.00; Mr. G. L. Gwynn, \$60.00; J. H. Jones, \$30.00; Total, \$138.92.

Children's Home Fund

Mrs. W. H. Speight, \$1.00; Edgar Speight, \$1.00; 20th Century Baracca Class, Suffolk Christian church, \$465.00; D. J. Langston, \$15.00; Mr. John W. Lewton, \$5.00; C. W. Parker, \$5.00; P. J. Carlton, \$50.00; J. T. Jones, \$10.00; Total, \$552.00.

Total for the week, \$791.49; Grand total, \$2,055.42.

A LETTER

Dear Uncle Charley:—I am a little girl ten years old and want to join the band of cousins. I like to read the children's letters in THE CHRISTIAN SUN. Please find enclosed ten cents. Your niece, *Christine Hatch.*

Dear Little Niece:—I am glad you are joining the band of cousins the first of the year and hope you will write often.—"*Uncle Charley.*"

MISSIONARY

WOMAN'S MISSIONARY WORK IN THE EASTERN VIRGINIA CONFERENCE

The work in the Eastern Virginia Conference started off auspiciously and up to the end of 1919, eight new Woman's Societies had reported. Union (So.), South Norfolk, Va., Ivor, Oakland, Antioch, Bethlehem, Dover and Lambert's Point. At Dover there was an organization which had not been reporting through the Woman's Board. Bethlehem, Oakland and Union had been reporting by means of mite boxes but had no organizations. There are other churches to be organized and we are anxious that this be done during the Spring months. We feel sure that the women can be depended upon to bost and push the Men and Millions Forward Movement, and help to bring it to a glorious consummation.

Mrs. C. H. ROWLAND.

Franklin, Va.

TITHING

A good brother in sending his first payment, \$20.00, on his \$100.00 missionary pledge says:

"Since undertaking the tithing plan, I nearly always have some money to give. Before then I seldom had any that I thought I could spare. If our people could be induced to follow the Bible plan of giving, there would be no difficulty in raising the \$2,000,000 of our Men and Millions Forward Movement, now being undertaken."

This brother is eminently correct. Tithing is not a hardship but a blessing and thousands in our Church are missing the real joy of giving because they have not

yet adopted the Bible plan of giving. Strange is it that so many of us feel that our wisdom and our way are an improvement upon God's wisdom and the Bible way. God did not institute the tithe and write it into the constitution of mankind and the universe because he wanted to impoverish His children, but He did so for their joy and enrichment. His wisdom far surpasses that of man which many of us learn only after we have found our wisdom to fail us and after we have missed many of the joys of life.

J. O. ATKINSON.



TEN LITTLE NIGHTS

By Adelbert F. Caldwell

Ten little knights of the Table Round,
Ready for service each one is found.

During the contest not one doth quail,
Dressed is each in a hood of mail.

Without blare of trumpets or roll of drums,
They collect the dishes and brush the crumbs.

To the kitchen back and forth they go,
"I serve" is the ten little knights' motto.

Whence do these doughty knights, pray, hail,
Each one clad in a hood of mail,

Who clean the table and brush the crumbs?
Why, they're your fingers and two stout thumbs!
Greencastle, Ind.

YOU WILL NEVER BE SORRY

For telling the truth.
For living a pure life.
For your faith in Christ.
For confessing your sins.
For doing your very best.
For thinking before acting.
For hearing before judging.
For forgiving your enemies.
For helping a fallen brother.
For being honest in business.
For thinking before speaking.
For being loyal to your church.
For stopping your ears to gossip.
For bridling a slanderous tongue.
For harboring only pure thoughts.
For being courteous and kind to all.
For money given to the Lord's cause.
For faithfulness in keeping your promises.
For asking pardon when you have done wrong.

—*The Presbyterian Banner.*

WHAT TOM'S PIG DID FOR HIM

Tom was a twelve-year-old colored boy down in Mississippi who belonged to a pig club organized by one of those wide-awake State supervisors of rural schools. The town bank agreed to buy pigs for the boys and girls if each one signed a promissory note for twelve months at the legal rate of interest, agreeing to work with the pig for that time and pay the note from the sale of the pig's offspring.

Tom could hardly write his name. The banker called in the supervisor to help him make out the name and address. Tom borrowed \$15.00 from the bank on September 9, 1915. "One day in July, 1916," says the supervisor, "I noticed Tom walking down the street on the opposite side, and he had a great, big smile on his face. He saw me and he came running across the street, and said: 'Mr. H., I have something to tell you.' He pulled out of his pocket the canceled note and said: 'It cost me \$16.00 and a few cents, interest and principal,' and he had calculated the interest and knew exactly what it would be. He got one of his brothers to help him in this calculation, and when he went to pay the note he knew the exact amount. That was not all. He pulled out of his other pocket a bank book.

"The bank had credited him with \$76.00, as proceeds from the pigs he had raised that spring. That was the happiest boy I have ever seen, with that great, big smile on his face, seeming determined to do greater things in his life. I felt that was a turning point in the history of his life.

"Today Tom owns about \$700.00 worth of pure-bred live stock, which, he tells me, he is going to make pay his way through high school and college."—*Southern Workman.*

WHATEVER IS—IS BEST

(By Ella Wheeler Wilcox)

I know as my life grows older
And mine eyes have clearer sight
That under each rank wrong, somewhere,
There lies the root of Right.
That each sorrow has its purpose
By the sorrowing oft conquered,
But as sure as the sun brings morning—
Whatever is—is best!

I know that each sinful action,
As sure as the night brings shade,
Is somewhere, sometimes, punished
Tho' the hour be long delayed.
I know that the soul is aided
Sometimes by the heart's unrest
And to grow means often to suffer—
But whatever is—is best!

I know there are no errors,
In the great Eternal Plan,
And all things work together
For the final good of man.
And I know when my soul speeds onward
In its grand Eternal quest
I shall say as I look back earthward
Whatever is—is best.

Sunday School and Christian Endeavor

SUNDAY SCHOOL LESSON FOR FEBRUARY 15, 1920

C. H. Stephenson

Subject—Peter (a Jew) And
Cornelius (a Gentile).

Places—Caesarea, Joppa, Jeru-
salem.

Persons—Cornelius and his family,
friends and soldiers—Peter and
brethren from Joppa and the Jeru-
salem Church.

Golden Text—The same Lord over
all is rich unto all that call upon
him. Rom. 10:12.

Leading Thought—All people are
precious in God's sight.

Junior Topic—Peter wins a Roman
Captain.

Intermediate and Senior Topic—
Overcoming Prejudice.

Adult Topic—Significance of the
Conversion of Cornelius.

In this lesson for the first time in Gospel history, we enter upon that which all agree is a genuine case of foreign missionary work. Race prejudice, and class distinction are thrown to the winds. Men, the most widely separated in education, environment, inherited faith, and nearly every other earthly characteristic, met and found that in Jesus Christ they were brothers beloved. The meeting of the Jewish Peter and the Roman Cornelius was a prophecy of all Christian missionary enterprise. To get the most out of the lesson, we should have thoroughly in mind, the preceding verses, Chapter 10:1-29. They report the vision given the Roman Centurion Cornelius at Caesarea. *He was an honest seeker after God, and God gave him special help in finding the divine will. Peter was given truth that prepared him to be God's agent in pointing Cornelius and other Gentiles to the Lamb of God that taketh away the sins of the world. Cornelius sent for Peter, and he put aside all his prejudices, and gave him a real hearty, and royal welcome. Peter who had been divinely helped was in the Christian brotherly spirit to teach. The impossible was accomplished—Jew and Gentile became one in Christ. Often we think and feel that our tasks are beyond our strength and ability, but if we would only realize that sincere prayer to God for guidance and strength*

like Peter of old, would be more prepared to meet the needs of another.

We need no angel to assure us that God hears and answers prayer, since we have such words of Christ himself as found in Matt. 7:7-11; 21:22; John 14:13, 14. Could God send a seeking soul to you, or to me with assurance that we could supply the guidance He needs? Not unless, like Peter, we are in close and daily communication with the Master. The highest and the lowest of men need no new gospel, only the pure, simple story of Jesus and His love, as told by the faithful Peter as he opened his mouth and said, "Of a truth I perceive that God is no respecter of persons * * * *". The one way to make our country a safe and happy place to live in, is to help people of every color, language, and condition to know the same Lord Who is over all, and Who is wonderfully able to pardon and forgive even to the lowest and most cast down soul on earth.

In last week's lesson Peter was a Jewish Christian; today we see him emerging into a full rounded Christian with a heart for all nations and tribes alike. It was a great day for Peter as well as for Cornelius and his household.

CHRISTIAN ENDEAVOR TOPIC FOR FEBRUARY 8, 1920

(J. Vincent Knight)

"*A Worth-While Life.*"—Psalms 37:18-40. (Decision Day).

The only life worth while is the life upon which God can depend. Such a life is one of the earnestness, purity, unselfishness, service, high-purpose, and communion with Jesus Christ. A life of that type has something to draw from that is worth while, and its every day experiences make for the betterment of body, mind and soul. There can be nothing worth while in a life that is an alien to Jesus Christ, and the world does not look to such a life for real things worth while. A constant fellowship with Him will produce high ideals, for He has been lifted up from the earth, and must draw all men unto Him. If we would make life worth while, we must make it so consistent

that God may at all times depend upon us to do service for Him.

There are thousands of our young people that stand at "the parting of the ways." Which way shall I take?, the great question that confronts them, and the question is one that every young person must answer for self. Yet, you, brother pastor, Sunday school teacher and young peoples' leader, are responsible for the way the question is answered, and the decision that is made. If it were a great contest for a prize, each of us would stand square to the task and do our best to get every decision possible for our side. Now, we are in the greatest contest of our lives. Won't you be responsible, and equal to the task? We are our brother's keeper, and responsible for what he does. Come on! Let us help some young man or woman answer the question for Jesus Christ. Make the year 1920 rich for the Christian Church. We need hundreds of young lives dedicated to the cause of the Master. Remember that Decision Day does not mean simply leading men to Christ—it means more. It means lining up those who are already professed Christians for active service. Let us make February 8 a memorable day for the Christian Church.

Suggestions For This Meeting

Note the following: Above 96 per cent of the decisions for Christ are made between the junior age and 20 years. So the crowd you are most anxious to reach are the "teen age boys and girls." They are easy to reach if we go about it right. During the first week in February, (Christian Endeavor week) while millions are praying for life work recruits, get among the high school boys and girls, and place the matter before them in a definite way. Emphasize the importance of an early decision for life service, and get to the heart of things before they decide to wait until the student has gone to college, because you do not know where they will go, or what influence they will be under. Now is the time.



MARRIAGES

LOWRY-COX

At my home in Virgilina, Va., December 31, 1919, at 3 P. M., Mr. Dandy Lowry and Miss Mary Cox of Mayo, Va., were united in marriage. They were accompanied by a number of friends on automobiles, and returned to their home the same afternoon. The groom is a farmer of the Mayo section and is to be congratulated on the selection of a companion.

C. E. NEWMAN.

GORDON-GOODE

Mr. Henry Cleveland Gordon of Denniston Junction, Va., was united in marriage to Miss Lila Mae Goode of Virgilina, Va., on the evening of January 22, 1920. The ceremony was performed by the writer at the home of the bride on Carolina Street. They will make their home at Denniston Junction, where the groom is engaged in farming. The bride is a daughter of Mr. Edward Goode and a member of the Christian church at Virgilina. May God's blessings attend them.

C. E. NEWMAN.

ROBERTS-PEARCE

The writer united in holy wedlock, at the home of the bride, near Youngsville, N. C., on December 17, 1919, Mr. M. F. Roberts and Miss Pattie Staley Pearce. Their many friends wish for them a long and happy life.

B. F. BLACK.

WHITE-PEARCE

On December 31, 1919, at the home of the bride, near Youngsville, N. C. the writer united in marriage Mr. L. Wade White and Miss Edie Ball Pearce. Their many friends wish for them a long and happy life.

B. F. BLACK.

DREWRY-BAILEY

On the evening of January 20, 1920, at the Christian parsonage, Dendron, Va., Mr. Lewis T. Drewry and Miss Kittie U. Bailey were united in marriage. They were unattended. After the ceremony the happy couple motored to the groom's home

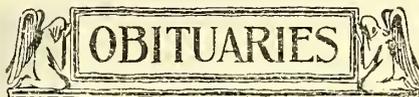
near Spring Hill Christian church. They have the best wishes of their many friends.

W. D. HARVARD.

EDWARDS-HANCOCK

Howard Waverly Edwards and Miss Mabel Virginia Hancock were united in marriage at the Christian parsonage, Dendron, Va., January 25, 1920. They were attended by a few friends who came to witness the ceremony. They will make their home near Dendron, Va., where the groom is engaged in farming. Their friends join in wishing them success.

W. D. HARVARD.



OBITUARIES

BRADY

Sarah Hackney Brady, wife of Brother L. E. Brady, was born February 10, 1851, and died January 20, 1920. She was married to Brother Brady in 1871. To them were born two children, Maxie and Lonnie, both living. She joined Pleasant Grove Christian church with her husband 37 years ago. She became afflicted four years ago, but bore her afflictions with a great deal of patience. A good woman is gone to her reward. Funeral by her pastor.

G. R. UNDERWOOD.

OATS

Easter Anna, wife of the late John E. Oats, was born June 13, 1845, and died January 27, 1920. She united with Pleasant Grove Christian church, 25 years ago. She was the mother of six children—three of her daughters preceded her to the Spirit world. The living are: Mrs. Maggie Brown, John and William Oats.

Funeral by her pastor.

G. R. UNDERWOOD.

HASLETT

Mr. J. A. Haslett, of Holy Neck District in Nansmond county, who departed this life January 20, 1920, was born April 28, 1846, aged seventy-three years, eight months and twenty-two days.

He was a loyal faithful member of the Holy Neck Christian church for about thirty-five years. While attaining a ripe old age he always enjoyed splendid health until only recently. In the last few

months of his life he suffered with high blood pressure, heart-trouble and general feebleness common to old age.

Three sons survive to cherish the memory of a good father: W. W. Haslett, J. O. Haslett and R. E. Haslett. Mrs. Haslett and one son, Charles R., preceded the deceased to the glory land; also two sisters, Mrs. Mary A. Davidson, living near, and Elizabeth S. Darden of Portsmouth, Va., J. D. Haslett is the only surviving brother. The grandchildren are: Mrs. Edna E. Horton, daughter of W. W. Haslett, Little Virginia Haslett, daughter of R. E. Haslett and Lloyd Haslett, now of Elon College and son of Charles R. Haslett deceased.

W. M. JAY.

KEARNEY

Benjamin S. Kearney was born August 13, 1846, and departed this life January 20, 1920. Services were conducted at the grave by the writer. He was laid to rest in the church cemetery at Pope's Chapel.

He leaves to mourn their loss, his beloved wife, Mrs. Belle Usy Kearney, two daughters and seven sons, ten grandchildren and two great-grandchildren, and a host of friends.

Mr. Kearney served in the civil war, with the North Carolina Junior Reserves. His brother, Mr. William H. Kearney of Wake Forest, N. C., and Mrs. Cynthia Patterson, a sister, of Burlington, N. C., survive him.

B. F. BLACK.

CHARLES W. McPHERSON, M. D.

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THE CHRISTIAN SUN



IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY.

NO ROOM FOR A PESSIMIST

SPEAKER said the other day that there was no standing room for a pessimist during the Men and Millions campaign. We want to add that there is no sitting room for such a creature, and just how such fellows get into the Church and love the Lord is more than we can comprehend. The issues before the Church are too vital for the pessimistic element to stand in the way. Let the love of God prevail and let all seek His will and you will need no room for the pessimist.

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C. B. RIDDLE - - - Editor

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Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over that at the rate of one-half cent a word.

Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

SOME REFLECTIONS

"Watchman, what of the night?" We walk slowly along the pathway as these thoughts come and go. What does the future hold? Today we have heard the rattle of the typewriter keys, sent messages thousands of miles, and have been swept on by the rush of traffic. The day dies and we return home to find the quietness and repose. Here we have time to think and reflect and react. Time is the same in both places, but in one the mind is forced to *work* while in the other it is given a chance to help *live*.

* *

We hear so much about the family altar and the need that it be restored. Modern life is giving the family altar a hard road to travel. The call of the telephone, exact office hours, and numerous other things separate members of the family and blast the hour set for worship. The head of the household gives up his desire for family worship and trusts that each member is finding time for prayer.

* *

But is he? That is the question and one that must be reckoned with in the present industrial age. Re-

formers are offering solutions and social workers are advancing theories. We advocate the family altar and urge the Church not only to adopt it, but adapt it. Christ took advantage of situations to present His truths and deliver the message of the Father. If we cannot establish the family altar, we must meet the situation and help a fast-living generation to think of, and worship, God.

* *

That is only one step, which step, or suggestion, is in vain without something to make it practical. *Christianize business is the solution that we have to offer.* So long as a man thinks that his business is separated from his God, just so long will he find no time to worship the Lord. On the other hand, when a man acknowledges that God is the Owner of all and that he is the trustee, then and only then, will he see the fulness of the Lord's Prayer " * * * * thy Kingdom come * * * ." The Kingdom cannot come until the Lord is given right away in our business six days in the week as well as in our hearts on the Sabbath day.

* *

Great and prosperous times are these, and yet we shall be the poorer unless we dedicate the overflowing wealth to the Lord. And great these days may be, but how much greater would they if we conducted our enterprises for the Master's sake.

* *

We pull back the curtain of time and view the evening horizon. What of the night? A world divided in opinion, a world in dispute, in a chaotic condition. Over the land confusion reigns, while the ocean's billows cease to be calmed. A remedy! A remedy! A louder cry—A REMEDY. There is one remedy, and it is He Who said, "Peace be still."

* *

And before the world will listen to the Master's voice, it must be taught His word and live His example. We must give of our means—must dedicate all to Him and to His cause.

THE MEN AND MILLIONS FORWARD MOVEMENT

The Campaign Committee reports fine progress in its work. Co-operation is being given in all sections and the outlook is hopeful in every way. The people want to do, are willing to do, and ready to do. All together, brethren, for it is a noble thing to do. We need to do it—and we will.

A CORRECTION

In a recent issue of THE SUN Oak Level church was reported as having contributed \$5.00 to the Orphanage, while it should have been \$35.00. We do all we can to avoid errors, but since all papers make them, it seems that apologies are not much in order. But brethren, you will never understand this until you have been an editor.

The Raleigh meeting of the Men and Millions Forward Movement had to be postponed on account of the Influenza epidemic. The time is changed to February 26.

EDITORIAL NOTES

We have read a story about how the men in a community formed an association to protect their horses from thieves. In the same community children were going to ruin and nothing was done to protect them. The point is clear.

* *

Some men agree to give on conditions that others give, or so many others give. That kind of giving is selfish.

* *

A joke that had much truth in it occurred at Louisville, Kentucky, the other day. The Joint Commission on Unification of the Methodist Episcopal Church was in session and adopted a resolution asking that the Peace Treaty be adopted. The action was wired to Washington. The next day a member of the Commission entered the session room and asked privilege to read a telegram. Here is what he read:

Washington, D. C., Jan. 16, 1920.

To the Joint Unification Commission of the Methodist Episcopal Church and the Methodist Episcopal Church, South:

Your communication requesting the early ratification of the treaty has been received. Considering the progress you have made in three and a half years with your own task, we are tremendously impressed with your exhortation.

WOODROW WILSON,
THOMAS R. MARSHALL,
HENRY CABOT LODGE.

The message read was a "fixed up" affair, but had its impression on the body since the unification problem has been a long drawn out one of the M. E. Church.

* *

Some recent changes have taken place in President Wilson's cabinet. Carter Glass, Secretary of the Treasury, goes to the Senate as successor to the late Senator Martin of Virginia, and David F. Houston, Secretary of Agriculture, succeeds Mr. Glass, while Edwin L. Meredith, Des Moines, Iowa, succeeds Mr. Houston. Franklin K. Lane, Secretary of the Interior, has expressed his desire to retire to private life. When his successor is named, only four of Wilson's original cabinet members will be left.

LEADERS OF RELIEF WORK APPEAL TO CHURCHES TO SAVE CHILDHOOD OF WAR-TORN NATIONS

The pitiful wail of ten million starving children rang in the ears of America's religious leaders, Tuesday, February 3, as, in conference called by the Federal Council of the Churches of Christ in America, they heard plea after plea from the overborne representatives of relief organizations who are helplessly confronting the imminent starvation of much of the childhood of central and southeastern Europe and the Near East. That at least \$50,000,000, in addition to amounts now in sight, is urgently necessary for European and Near East relief work, was the decision of the conference.

In an all day session at the national headquarters building of the Y. W. C. A. in New York, more than forty representatives of the great denomination and in-

terdenominational organizations met with the leaders of the American Relief Administration, Near East Relief and the American Friends' Service Committee, to canvass the present dire situation and consider plans for meeting the emergency which is caused by an accumulation of unforeseen difficulties abroad and the apparent loss of interest on the part of many in America who contributed generously during the war, but seem to fail now to realize the slowness of the necessary reconstruction of much of war-torn Europe and Asia Minor. Rev. Frank Mason North, President of the Federal Council, was chosen Chairman of the meeting.

On behalf of the American Relief Administration, Edgar Richard, acting chairman, reported that 2,900,000 children between the ages of 4 and 12 were now being given a daily supplemental meal, in the various countries of eastern and southern Europe, but that the needs of Poland and Austria were not being met in any adequate way by their organization; that merely to sustain the lives of the children in these countries would require \$9,000,000 more than was now in sight for this purpose; while the American Friends' Service Committee needed \$7,000,000 more than was available for similar work in Germany.

Mr. Charles V. Vickrey reported that the work of the Near East Relief could not be confined so wholly to the feeding of children since the refuge population of the subject races of the Ottoman Empire was largely dependent upon the aid furnished by his organization. More than \$35,000,000 would be needed, he said, to care for the distressed population of Asia Minor and Syria during the next six months.

Mr. Wilbur K. Thomas, Executive Secretary of the American Friends' Service Committee, told of the widespread relief work undertaken in France, Poland, Italy, Russia, Germany, and other countries in Central Europe. The work of the Young Men's Christian Association and of the Young Women's Christian Association, in providing limited canteen service below the actual cost of provisions in numerous centers of population, was also reported. Dr. Lauritz Larsen told of the work being done by the National Lutheran Council in providing 2,000,000 pounds of clothing for Poland, in cooperation with the Red Cross, and in aiding the Lutheran population in northern Europe. Relief work by the Baptist, Methodist and Presbyterian Churches was also reported.

In facing the practical problem of allocating the raising of funds among the various church agencies, Dr. S. Earl Taylor, General Secretary of the Inter-church World Movement, appealed to the gathering for unity of action and the cutting of all needless red tape that might hinder such instant response to this appeal as would mean a saving of countless thousands of lives. Dr. John R. Mott, General Secretary of the Young Men's Christian Association also urged united and immediate action, prophesying that the people of America would not fail to respond to clear-sighted leadership in the present emergency.

PASTOR AND PEOPLE

HISTORY OF THE PHILATHEA CLASS OF SUFFOLK CHRISTIAN CHURCH

By Mrs. B. D. Crocker

The organization of the Philathea Class of the Suffolk Christian Sunday school was effected October 27, 1913, at the home of Mrs. W. H. Yates, 1426 West Washington St., with the following charter members: Miss Elizabeth Batt, Miss Effie Beale, Mrs. R. O. Harvey, Miss Evie Harrell, Mrs. Clarence Harrell, Mrs. Raleigh Harrell, Mrs. I. W. Johnson, Miss Duppie Kilby, Miss Eunice Langston, Mrs. J. E. Phillower, Miss Rosa Riddick, Mrs. J. E. West, Mrs. W. H. Yates and Col. J. E. West, together with three visitors, Mr. W. H. Yates, Mr. R. C. Harrell and Rev. I. W. Johnson. The following officers were elected: President, Mrs. I. W. Johnson; Secretary, Mrs. R. O. Harvey; Treasurer; Mrs. J. E. West, and the teacher, Col. J. E. West.

At this first meeting the class petitioned the Sunday school superintendent for a room, for the exclusive use of this class, our motto adopted, which is as follows:

*I cannot do everything
But I can do something,
What I can do, I ought to do
And by the Grace of God I will do.*

A motion was carried to keep 25 cents of the weekly offerings in the Philathea treasury. A month later this was increased to one-half the weekly offering, also every member was requested to bring a birthday offering to the November business meeting, which amounted to \$14.34, with 32 members enrolled.

During this first year of work and organization a room was secured for the class meetings, shades for the windows purchased, two dozen glasses, a table, map and reading stand paid for, together with other gifts donated by members, as follows: An organ stool, by Miss Florence Harvey, a collection basket by Mrs. Clyde Nelms, a picture painted by Mr. Richard Klages and framed by Mrs. I. W. Johnson, and a mirror for the ladies' room by R. W. Baker and Company.

Regular committees for work were formed as follows: Membership, Social, Hospital, and Program—all of which did wonderful work with far reaching results.

Regular contributions were made for our Orphanage at Elon every month of the year, with extra special offerings at Christmas, Easter and Thanksgiving. We also subscribed a membership of \$10.00 yearly to the Christian Missionary Association.

In this brief review of our work the first year, there were 78 members on roll, and the class had raised for all purposes for the year, \$129.21.

During the second year, in February, Mrs. I. W. Johnson, tendered her resignation as president of the Class, to take effect at once, as she was called to teach a class of girls. Her resignation was very reluctantly accepted, for she had proven a most faithful and competent officer. Mrs. W. H. Yates, vice-president was elected to fill her unexpired term. During this year

we also lost another valuable member of the class, when Miss Florence Harvey left to make her home in a distant city. The regular work was carried on, some new members enrolled, and all committees active. Cottage prayer meetings were organized and held before and after the revival held in the church by Rev. Victor Lightbourne. Some needed work on our room was done this year, the walls painted, floor stained, screens for the windows were put in, and a drugget for the floor purchased at a cost of \$75.00. The treasury was reimbursed during the year by two rummage sales which amounted to \$71.92. The amount raised by the class from all sources for the second year amounted to \$189.62.

Beginning with the third year, Mrs. Rochelle Harrell was elected president, and for eight months made a very efficient leader, but moved away and Mrs. W. R. Mitchell was appointed to take her place. The urgent need of the Christian Missionary Association was again presented to the class, so it readily agreed to take an additional membership of \$10.00 per year to help them reach the Association's goal. During this time we felt the need of a piano, so the class took this purchase as its special work for the year. Col. West made the first contribution of \$25.00. A lawn party was held on his lawn during the summer which netted \$31.40. In September a rummage sale brought in \$75.85, and a sale of waste paper, \$15.02. Together with other contributions the piano was bought, installed in October and paid for at a cost of \$285.00. Contributions from all sources for the year amounted to \$246.12.

During the fourth year the class moved that we have a mite box for missions. The contributions were entirely voluntary but the box was placed on the table every Sunday since May, 1917, and to date collections from this source alone have amounted to \$95.45. War work was especially emphasized during this year and as usual our class came up nobly. With Col. West's help of \$100.00, the class turned in the sum of \$127.42 for the Red Cross Fund. This same day the class unveiled a handsome photograph of our beloved teacher, which picture is to hang on the walls of our class room forever. Later, a beautiful book-case and two dozen Bibles were added. We donated \$5.00 to the Christian Endeavor Society, for which to purchase Testaments for our departing soldiers. In September Col. West presented the cause of missions, a campaign of which Dr. J. O. Atkinson is Secretary and the class readily subscribed \$200.00 to this cause, the same to be paid in yearly instalments of \$40.00 for five years. The amount raised for all purposes this year amounted to \$312.26.

In the fifth year of our Philathea class the regular work was carried on, especial interest taken in our Orphanage, missionary and war work. In January we donated \$21.00 for Syrian-Armenian Relief. The Elon Standardization Fund was presented, for an endowment of \$250,000.00 for our denominational college. The class subscribed \$200.00 also to this Fund to be paid in five yearly payments of \$40.00 each. We raised for all purposes for the class this year the sum of \$188.57.

On account of the Influenza epidemic the church and Sunday school were closed for some time in the beginning of the fifth year.

On December 23, the class presented to our faithful teacher a loving cup in token of the esteem in which he is held. It bore the following inscription: *Presented to our teacher, Col. J. E. West, by the Philathea Class of the Suffolk Christian Church, December 25, 1917.*

And now we come to the sixth year of our work as an organized class. Mrs. W. C. Crocker has been our faithful president, and all the committees have done splendid work, especially should the hospital committees be commended, in visiting the sick, and taking magazines and flowers to the shut-in. In a short review we note that we have at present 72 members on roll, quite a number have been added from time to time, while a good many have moved away to other communities. We make monthly offerings to our Orphanage, aside from our special offerings at Easter, Thanksgiving and Christmas. For all purposes \$288.34 was raised this year. During these six years the class raised altogether the grand total of \$1,354.72. We have given to the Sunday school at large, a great per cent of its teachers, to the Woman's Home and Foreign Missionary Society—a president and three superintendents of departmental work. We feel especially blessed in so much as we have lost by death only two of our members in these six years of our work, for which on the eve of this Thanksgiving season, we give grateful thanks also to those who so faithfully bear the burden of the work, those who contribute so much by their presence and especially to our sacrificing, untiring and faithful teacher.

SUFFOLK LETTER

For the next few months THE CHRISTIAN SUN will be mailed to *six thousand persons*. It is fair to assume that it will be read by *twelve thousand persons*; and, if they read THE SUN with some degree of care, they will be informed on the "Men and Millions Forward Movement of the Southern Christian Convention." It is wise to put "Men" before "Millions" for "Men" were *first*. The world moved before "millions" loomed large in the business of the world; but "men" were in the world and made it *more*. "Millions" must never be put before "Men"; but "Men" must put "Millions" into movements that are to save the world. Men are of more value than money, and money has no value without men; and the value of money depends upon how men use it; and that means the *cause* for which money is used. *Money* must be estimated in terms of *men*. To quote E. M. Potat, D. D., in his quotation of what a young woman said: "I would rather marry a man who was *worth* a million and didn't have a cent than to marry a man who *had* a million and wasn't worth a cent;" but she might have added: "I would be willing to marry a man who *had* a million and was *worth* a million." This campaign calls for "Men" first and then for "Millions." That corresponds to what Paul said of the Macedonians: "first gave their own selves to the Lord." This is the sensible, logical, and Scrip-

tural method of giving. The church needs ministers. There are vacant pulpits able to pay living salaries. The Church needs missionaries. The "fields are white unto the harvest." The Church needs lay-workers giving whole time as co-helpers to pastors. The Church needs money to care for orphans, to send missionaries, print literature, to put workers in the field for Sunday school and Christian Endeavor service, to build, equip, and support schools, to help old, worn-out ministers and widows of ministers who have given their lives to His work.

There will be a call for *tithers*. All the denominations are giving their members an opportunity to become *tithers*. Now is the time to prayerfully consider that Bible teaching: One-tenth of what one earns to the Lord. This admits the doctrine of Christian stewardship; that God owns all and puts His people in charge of His goods and demands return. If A lends B ten thousand dollars, A expects B to recognize his obligation to A for that sum and interest upon it for the time that it is in his hands. *Law* fixes the rate of interest, generally, six per cent. The tithe is fixed by the *law* of God; but that *law* does not require ten per cent of the *capital* but only ten per cent of the earnings of that *capital*. I would be very glad to borrow a *hundred thousand dollars* from a man upon the agreement that I would pay him ten per cent of the interest on the hundred thousand dollars; that is ten per cent on \$6,000.00 which would be \$600.00 per year. I would lend the money and get for myself \$5,400.00 per year. God's law is reasonable, because He furnishes all the capital of the world, allows men to use His goods, and then requires only ten per cent of what they earn with His air, rain, soil, trees, coal, rivers, gold, silver, iron, and strength. No wonder God loves a cheerful giver, because it expresses appreciation and an honest life.

I hope that all who receive THE CHRISTIAN SUN for these months will read, ponder, pray, and enter into the Men and Millions Campaign with a loyalty, a liberality, and a love that will carry it over the top.

W. W. STALEY.

FRANKLINTON PASTORATE

Liberty (Vance) proceeded to pound us some time ago. We are happy in the service of a thoughtful people, and for all these kindnesses we are grateful.

December 28, 1919, we laid to rest one of our faithful and beloved deacons, Rufus M. Brown. His tragic death shocked the entire county. Funeral service was held at Pope's Chapel, where he had long worshipped and served as his Maker directed.

He leaves to mourn their loss, his devoted wife, two children, his aged mother, one brother, two sisters and a host of friends. The county, the masons, the church all have lost a friend indeed.

May the Lord comfort those who are sorely bereaved. Two deacons of my charge have gave to their reward in the past two months. May their mantle fall on worthy shoulders.

B. F. BLACK.

MEN AND MILLIONS NEEDED

J. T. Clack, M. D.

I want to go on record as approving the Men and Millions Forward Movement of the Christian Church. I think it the greatest step yet taken toward bringing the Christian denomination and the beloved principles of the same into its own.

If this does not go over the top then we have failed to do that which we should do in keeping with the progressive movements of other Protestant denominations in the upbuilding of the Kingdom and helping carry the Gospel to the uttermost parts of the earth.

The institutions of the Christian Church are failing to make the progress they should for the lack of men and money. We hear the Macedonian cry from all parts of the country for the Gospel and the beloved principles of our Church, and through this means we see a way of answering the calls, by providing the men and the means.

* *

MUST SUCCEED IF OUR IDEALS ARE REALIZED

Walter C. Rawls

The effects of the World War upon the Christian religion have been as broad and far-reaching as the effects on politics and economics. This effect makes absolutely necessary that the cause of the Master must go forward without pause and without stint if the high ideals of Christianity are realized and permanent results are obtained. This Forward Movement must be concerted and on a large scale because the experience of our Government and of other denominations has taught us that the way to accomplish big things is to do them in a big way.

To get the results men are needed, men who are conscientious and fearless in the cause of Christ, and who are trained and equipped for the work. Our money is necessary, too, and when the objects sought are considered it seems so little. I heartily endorse the *Men and Millions Forward Movement*. It must succeed if our ideals are realized, and to make it a success the concerted efforts of our people are necessary.

* *

MEN AND MILLIONS FOR THE MASTER

J. A. Kimball

When we realize that the Christian Church, under its Forward Movement, is launching a campaign of two millions of dollars, we can but say: "What a blessed privilege is ours." If we do not respond to this call we are falling short of the high calling of Him Who came that we might have love not meagrely, but have it abundantly. If ever a man's soul ought to be burdened with the responsibility of the souls of others, surely it is now. Our lives should be as the lives of His disciples and become a never-ceasing record of mighty deeds done in the power of the Spirit. We should adopt the principle of loving others instead of loving self.

And what a change this is. To cease to grasp all and begin to give all, to cease to seek all and begin to surrender all, to aim to minister, instead of to be ministered to, to no longer lay up, enjoy, and be at ease, but to suffer and spend and be spent for Christ Himself.

Brethren, can we go over the top? Of course, we can, the people have only to be given the opportunity and this every member canvass is the very best feature of the campaign. For every member to become conscious of his responsibility in the success of this undertaking will be of untold benefit both to himself, the Church, and world at large. With the giving of this seemingly large amount will go so many prayers and hopes.

This will be a splendid opportunity to urge the tithing system among our people. A tithing membership will enable us to be able to go over the top and then some.

* *

THAT GOOD DAY HAS ARRIVED

Rev. F. C. Lester

"Your old men shall dream dreams, your young men shall see visions." Prophetic words were these of a good day that should dawn. For our Church it has been long in coming. "Where there is no vision the people perish," we are told. Most certainly we have not grown as we should. Now, that our old men have dreamed of a bigger, better Christian Church and our young men have caught a vision of the needs of the Kingdom, the power of God, and the command of our Master, since these things are coming about, and since we are being challenged with a task greater than we can accomplish in our own strength, surely it is a time for rejoicing. The new day for our Church is just dawning and promises to be by far the brightest and best in our history.

The "Men and Millions" campaign is the biggest and best thing we have ever undertaken. It will do us more good, make us love our Church more, and do more to hasten the coming Kingdom than anything we have ever undertaken.

* *

THE SIGN

Rev. H. J. Fleming

"*In hoc signo vinces*," the motto of Constantine the First tells us the secret of the power of this great man of the early Christian Church. His soldiers conquered because they had this motto written on their hearts and emblazoned on their battle standard. And we today can find no better motto for the "Men and Millions Forward Movement" than, "*In hoc signo vinces*." So let us write it upon our hearts and stamp it upon our battle flag as we launch one of the greatest movements in human history. Thus equipped we will be assured of victory and the God of heaven will bless us in this effort to bring about the reign of Lord Christ on earth.

* *

ASK GREAT THINGS AND EXPECT THEM

Mrs. T. A. Moffitt

The Men and Millions Forward Movement is no doubt the greatest undertaking that possibly any Church has launched. It almost took my breath away when I realized that it meant \$80.00 per member.

Certainly the Southern Christian Convention pushed back the horizon of our Church, when it shouldered such a gigantic task.

The work-a-day-world no longer reckons in small

figures and the Church must keep the pace and no one familiar with the Missionary Campaign, or the Standardization Fund, can doubt the results and by means of the sure success of this great Movement, our Church will come into her own.

Let us thank God and take courage that our campaign committee dared, as Nehemiah of old, to ask great things of the Lord, and may this Movement be a strong wall of defense to safeguard our beloved Zion. As we gave our boys a victorious sacrifice on the battlefields of France to banish autocracy from the earth, so we must now give in means that the era of peace may be established and that "the kingdoms of this world might become the kingdoms of our Lord and His Christ."

* *

CALLING A CHURCH TO ITS KNEES

The Church never had such problems as it has today. And this is the function of the Church, to have problems and to solve them. The Church creates problems. It raises moral issues. It is militant. It is on the war-path. Its one business, while militant, is to wage a continuous warfare for righteousness, mercy, justice and love.

In the present world upheaval, in the turmoil and chaotic conditions of our time, the Church has the weightiest problems of all its history. Here in America wealth is increasing, growing, multiplying with a rapidity never before witnessed. And with increasing wealth the desire for more wealth increases. Getting money, has a strong tendency in two directions. First: To make one want to get more money. Second: To make one want to give less money, proportionately, to church, charity, benevolence.

This one thing is inevitable: Either the passion for money getting is going to control the next generation and materialize us, or the Church must develop the passion of money, giving and spiritualize us. The conflict is marked and the issue cannot be obscured nor ignored. Either money will master us and materialize us; or the Church will master us and our money and so spiritualize us.

Jesus the Christ recognized the keenness of this conflict, and the deadliness of it when He said: "How hardly shall they that have riches enter into the Kingdom of heaven." And He gave the one and only solution when He said, "Lay up for yourselves treasures in heaven. For where your treasure is there will your heart be also." Keep on piling up your treasure in bank vaults and land deeds, and your heart will surely be piled up *there* also.

We weak human beings cannot master this passion. But our heavenly Father can.

The Steering Committee cannot get the Men and Millions now so sorely needed to carry on the work of the Kingdom as God has laid it upon our Church. The Campaign Committee cannot get the Men and Millions necessary to the Forward Movement of our Church. But God can get the Men and the Millions if we fling ourselves upon His altar and do His will in this time of chaos and crisis. The Church must go to her knees if she would hear the voice of God and witness the glory of God and the triumph of His cause. J. O. ATKINSON.

KNOCKER OR BOOSTER

Silence is golden, but there are not many persons who indulge habitually in the luxury of stillness. People will talk, at least part of the time. It is very important that articulate utterance should be of the right sort. "In her tongue was the law of kindness," is the inscription on Jane Austen's tomb in Winchester Cathedral. Would that the same thing could be said of the vast majority of mortals!

The knocker has been busy in the past, is broad in the land today, and probably will be heard from in the future. He seems to be the possessor of an unfriendly eye. He is continually looking with close, scrutinizing gaze to discover faults in others. He never seems impressed with the virtues, the commendable qualities. He is blind as a bat to beauty of character and conduct. He is an expert in the business of uncovering defects and pointing out flaws. He seems to take an unenvy and devilish sort of delight in expatiating on the subject of human frailty. When some one is praised, the knocker may go so far as reluctantly to admit that a modicum of goodness may be in evidence; but he is always ready to smother the admission with a lot of derogatory and nasty remarks. We freely confess that we do not like the knocker. We would not select him for a next-door neighbor. We sorrowfully declare that in some respects he is an undesirable citizen. In fact, we are almost ready to knock the knocker. What ails him, anyway? Is he afflicted with what is known as a bad stomach? Is he the unfortunate victim of dyspepsia? Is he cursed with hereditary tendencies too strong to be resisted, or is he constitutionally jealous? Are his eyes green?

"Base envy withers at another's joy
And hates that excellence it cannot reach."

The knocker generally levels his shafts at some one who has surpassed him.

The booster is a different sort of creature. He is charitable in spirit. He follows the good old advice that, if you cannot say anything good about a person, say nothing. He keeps his eyes open for the good traits in his neighbor and rejoices to behold them. He speaks the word of kindness and of enthusiastic approval. He loves to advertise the excellencies of his fellows. His heart is not saddened and his disposition is not soured at the thought that certain people are superior to him in personal equipment and are distinguished by a larger measure of success. He is the uncompromising friend of the man who has made a mistake, but who is trying hard, by God's grace, to do better. The booster is the incarnation of good will.—*United Presbyterian*.

The Virginia Senate has rejected the Woman Suffrage measure, 24 to 10.

The Government announces that the American dead reported to date from the World War amounts to 77,644.

CHRISTIAN EDUCATION

THE TEACHER

Dr. Frank Crane

Teaching is the most honorable occupation in which any one can engage.

It is the most self-respecting business on earth.

In it one knows he is earning his salt, if he is faithfully fulfilling his duties; he is justifying his existence among men, he is doing his bit for the state, and he is serving the Lord.

No profession offers such constant inducements to be honest, truthful, humane, and intelligent. The teacher has the most admirable of all opportunities for the development of high character.

There are probably fewer immoral, shady, devious or hypocritical persons in the teaching business than in any other, not excepting preachers and reformers.

The school teachers I have met in my time grade higher, I deliberately assert, than any other class of workers (The non-workers do not grade at all.)

Good teachers are born. When a boy finds one, the kind God makes, the kind that inoculates the pupil with the love of learning, he has found a pearl of great price.

I had, I suppose, a hundred or so teachers during my school days. I remember only two of the divinely ordained kind. The rest of them were holding their jobs.

The teacher's influence I reckon to be the most far reaching of all. No reform is of much value that is not begun with children.

It is more honorable to teach school than to make money, or to hold high office, or to lead an army.

"The durable satisfactions of life," says a recent article, "come faster, in greater variety, and stay longer for the live and growing teacher than for any other human being except the teaching person called by some other name."

The teacher has the greatest opening for intellectual advancement, for we learn more by teaching than we do by studying.

The money reward of teaching is not large, but the wise person will prefer to teach at half the salary he could get in any other calling.

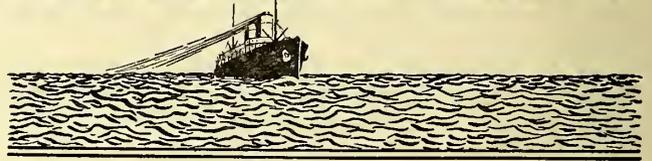
Teaching is hard work. But it is the kind of work that strengthens and constantly refreshes life, and not exhausts life, when pursued in the right spirit.

Every one should do a little teaching if only to find himself, for it is the best of all kinds of work for self-revelation, self-development, and self-discipline. Teaching is an excellent preparation for any other career. The president of the United States was a teacher, and he seems to be holding his own with the kings and czars that have been in the ruling business all their lives.

Take off your hat to the teacher. He is a personage.

Elsie Bray—I always read THE SUN with great pleasure and through its pages find untold benefit and encouragement.

FROM OVER THE SEAS



CHRISTMAS IN TOKYO

Certainly I attended more festivities in different churches on this my first Christmas in Japan than ever before that I remember. The celebrations began on the morning of the twenty-third, when I visited the Oji Kindergarten in time for their Christmas celebration. About thirty-five little ones were in the ring with their two teachers, and the visitors numbered about as many as the members.

If I could only borrow your eyes for awhile, and let you see the Oji church as it looked that morning, not because of the room, though it was very beautifully decorated for Christmas, but because of the people in it. The little girls in their kimonos of many and vivid colors, mingled with the darker colors of the boys' clothing as they marched into the ring, the bright eyes sparkling with anticipation, and the watchful eyes of the parents taking in every detail of the room and the ring and the foreign visitors, made a picture full of interest.

One little girl across the room appealed to me strongly because of a fancied resemblance to a little niece at home, and I remarked to Mr. Garman that I would like to hug her, but on nearer view I promptly changed my mind. That little child of only five had her face made beautiful (?) with a thick coating of powder, as white faces seem to be an ideal beauty here. As the exercises went on my heart went out to child after child, and I looked forward to the time when I shall know them all better, and can love them all I want to without being misunderstood.

One of the strangest things to the eyes of a new foreigner out here is the way in which Japanese children wear foreign clothing. Several of those little girls had on sleeping garments under their kimonos, with the pink flannel legs showing several inches below the kimonos. Then, too, black aprons seem very stylish among the boys.

While all these thoughts had been racing through my mind, the morning exercises were well under way. Teacher and children talked about the meaning of Christmas, and several children gave Bible messages. Recitations and songs followed, then the children's rhythmic work and rest time. While they were out Mr. Takahashi, the pastor, talked to the visitors, telling them again the Christmas story, and explaining the large picture of the Wise Men which formed part of the decoration. His wife and I were the only women in the room bold enough to look at him while he spoke. All the others sat with heads modestly bowed, and eyes glued to the floor. I don't know about them, but I never could get much meaning from a talk unless I could

watch the speaker. Of course in this case it was very largely guess-work even then, coupled with my familiarity with his message. But I would like to have been able to see the faces of the listeners to see if the message was finding responsive hearts.

It was not long before the children were back, ready for games and their Christmas treat. They had made gifts for their parents, and I was greatly pleased with the extra ones they had made for us. I had a pretty calendar and some paper gifts. Do I hear you say it doesn't take much to amuse or please some folks? It certainly doesn't when it is the first year away from the busy home center where preparations were great and gifts many.

Next day came the Kindergarten celebration at Naka Shibuya church, and thirty-two children were gathered there. As it is held in a Japanese house, there was not room for so many visitors, but several mothers, and one old grandfather were on the floor on the edge of the circle. Right in the midst of things the old man lighted a long cigar at the hibachi fire, and began to puff smoke into the room. Luckily for me, he didn't keep at it long. Miss Watanabe, the kindergarten teacher, told the Christmas story herself here, and each child had a part in a Christmas exercise. Their songs and games were pretty and pleasing, and their gifts different, but equally pretty. Big cherry blossom blotters were their home gifts, and again I had one of them. I hung it on our tree at home for extra decoration.

Then came Christmas Day itself, with a real Christmas wedding, when Mr. Akemoto, who has been acting as pastor of the Azabu church, was married at three in the afternoon in the mission home. Or rather I should say the guests arrived then, and sometime later the wedding took place. After the ceremony and wedding refreshments were over, and the bride and groom had had their pictures taken, we rested awhile and then went to the Azabu church to the Sunday school Christmas exercises. They had begun before we arrived, and for two hours and more songs and dialogues and recitations and exercises followed each other in interesting succession. Of course, I couldn't get the meaning of all they said, but children themselves are always interesting apart from what they say, and these were no exception to the rule. Won't I be glad when I can really know them and talk with them, and have as good times as I always had with children at home?

Next day I had an invitation to the Naka Shibuya Sunday school exercises, but as I had taken a heavy cold during the week, I spent most of the day in bed instead. Now, I have yet a whole week to study and rest before the next term of language school begins, and as Dr. and Mrs. Woodworth have just returned, I am enjoying the chance to make their acquaintance. So in pleasant work and profitable pleasure the time passes rapidly. Just now as I am writing I hear sounds I never heard in the homeland. Some of Dr. Woodworth's baggage has come, and is being carried upstairs with a great deal of verbal help accompanying the physical effort. Any heavy load, whether pushed along the street or lifted in the house, seems to require a sing-

song, rather musical, grunt as it moves along. So many strange sounds to hear, and so many strange sights to see, that life seems never to pall. Strange to say, I seem to look as queer to others as they do me.

MARTHA R. STACY.

Tokyo, Japan.

December 31, 1919.

Editorial Note:—For the benefit of our new readers, we should say that Miss Stacy is a missionary sent to Japan by the Sunday school of the Burlington Christian church.—C. B. R.

HOW TO MAKE YOUR PASTOR SUCCEED

Bishop Charles H. Fowler

The Church cannot afford to have the pastor fail. If you and he and we and God, all combined, can make him succeed, we have done our best. For this end God always uses all the agencies within his reach and leaves no force within the promptings of infinite love untrained on this point. We offer a few hints and suggestions for the consideration of the laity.

Hear Him.—This is not a fair-weather duty. Has not the business of eternity as urgent claims as the business of time? Then it is not too high to let one rule govern decisions in both cases. The preacher is sent to be heard. He comes to tell the good news. Joy bubbles up in the heart and ripples out over the lips, while sorrow settles, like life's sediment, in the bottom of the heart, to clog its throbbing. His best may not suit you. Remember that there are only a few model preachers. We have read of only one perfect Model, and he was crucified many centuries ago. You are to hear as those who must give an account to God. Roaming about for the gospel is as pernicious to character as roaming about in business life would be to a man's fortune. Fortunes are built up by pushing a business along given lines through all seemings. Religious characters follow the same law. Who are the pillars of the Church? Not those who run around after men, but those who stand by the Church.

Back'' Him.—Be in your place. Battles are won, not by men on the muster roll, but by the men in the engagement. As a rule, sermons are none too warm. An empty pew throws a bucket of cold water over the pulpit. We have seen very good preachers, like very good gophers, drowned out. Every seat in the prayer meeting is occupied. When you are not in your seat there, some evil spirit occupies it, trying to represent you. Is it not too much to ask your pastor to pray in pandemonium? You either go or send a hand. In the low strifes of this world for perishable crowns and belts champions never stand alone.

Pray for Him.—The mother, seeing her son's craft go upon the breakers, kneels on the dripping beach. Many a dead Church has been resurrected by the voice of prayer. The Master's blessing has many a time made a very little bread and fish feed a great, hungry multitude. Your prayer will secure that blessing. The great revival that launched the infant Church originated in

a ten days' prayer meeting. The Reformation sprouted in the cell where the great German prayed. Methodism grew out of the prayer meeting of a few Oxford students. The great Irish revival that astonished the world the other decade was spoken into power by the prayer of two poor women. Simeon and Anna, in extreme age, dwelt in the temple and abode before the altar, and they found in the helpless Babe of a peasant of Nazareth the Son of God.

Pay Him.—The steward who charged the preacher with a pair of socks with his mother gave the preacher the year before footed his gospel bill with a yarn that will not bear repeating among the angels. He differed from the preacher in being scantily supplied with soul; and from his mother in that while she warmed the preacher's soles, he prepared his own soul for warming hereafter. He must have not only bread, but also books. This means money to pay for them and time to study them. When the hopper is empty, the bread tray cannot long be full.

Use Him.—He is neither a sickle nor a wine press; nevertheless, if you would gather the harvest and the vintage he must be used. Weak men object to being used. But that is what we are in the world for. Great parties, great organizations, great movements use men for the advancement of vital interests. God's administration in the world consists in using men; and the perfection of human greatness consists in being put to the greatest uses. Your pastor comes with certain ability for the advancement of the cause in your community. Now utilize this ability. Use him on business principles. Seek the handling of his gifts and graces that will secure the largest harvest. Use him along the lines of his strength. Revolve him about his shortest axis. All this means that by a skill that denotes ability you are to put within his reach the re-enforcement of your knowledge and experience and judgment. If you lack these or the skill to lend them, the pastor may be less responsible for not profiting by them.

Give Him Air.—Break up the old-time league between Satan and the sexton. Many a good sermon is neutralized by bad air. You could smother Paul or Barnabas in carbolic acid gas. It is easy enough to ventilate a church when it is empty, but it takes the best brain in the community to do it when filled. Door-keeper in the house of the Lord is a high office.

Support Him.—Make him feel that he is not alone. No man can do much alone. The sense of support is better than support without that sense. Preacher and people are the confronting halves of an arch. Separated, they cannot hold up themselves; united, they can hold up the world.

Encourage Him.—Some people think that it is dangerous to commend a preacher. It is more dangerous not to do so. True, you may inflate him; but if he explodes, it is a slight loss. Not much material would be wasted in him. The thoughtful preacher finds enough to humble him in the failure of his best work. Bishop Simpson was so disheartened on his first circuit that for months he was fully resolved to retire from the work at the end of the year. Judicious encouragement would

have saved him many weary hours. The lack of it nearly robbed the Church and the world of a preacher and a prince almost without a peer.

Recommend Him.—Many a moderate preacher is sustained by timely and persistent recommendation. Your approving sentence may turn the scale to a glorious success. Some men refuse to give an opinion till after the case is determined. It is more generous to give the struggling man the benefit of the doubt. It is time enough to bury him when he is dead. Ridicule at your table can prevent his helping the children. Sons go to ruin because fathers criticize the preacher. Criticism is easy. Nothing is perfect, and it requires no great ability to find fault. It rather indicates great perversity of heart. Bees, not blow flies, find honey everywhere.

Illustrate His Gospel.—When the lives of the believers pull the same way with the words of the preacher, nothing is impossible. The ancients said: "Whose life is lightning, his words are thunder."—*In Methodist (Sydney, Australia).*

CHURCH PAPER AND CHURCH PEOPLE

* *

R. E. Hines—Let THE SUN keep shining this way for another year as it gives a good light in any home.

* *

Mrs. J. P. Sanford—I cannot do without the dear old CHRISTIAN SUN as long as I am able to take it.

* *

Mrs. M. E. Stewart—I don't see how I could do without THE CHRISTIAN SUN.

* *

W. G. Winn—We have taken THE SUN for a number of years and would regret to be without it.

* *

Mrs. Nannie Royster—I failed to get my paper last week. Please send me a copy.

* *

A Men and Millions Forward Movement meeting is to be held in Suffolk, Virginia, this week.

Dr. J. O. Atkinson is sick at his home in Elon College, N. C.

We mourn with our readers and friends who have lost loved ones during the epidemic. We regret that we are unable to make personal mention because of the number.

Rev. A. Victor Lightbourne has moved his family from Dover, Delaware, to Burlington, N. C.

Dr. W. T. Walters and family are improving, so we are informed.

The increased circulation of THE SUN makes it impossible, with such a shortage of help, to get the paper mailed on the usual time.

Is your subscription out? If so, please renew. We have been too overworked to send out statements.

THE CHRISTIAN ORPHANAGE

Children's Home Fund in cash \$3,004.00 How fast do you want to see it grow?

A PLAY GROUND NEEDED

A kind friend in Burlington, N. C., made the Orphanage a present of a new school Victor talking machine with a number of records. It has brought joy and delight to all the children and they enjoy it very much indeed.

While it is not their privilege to hear the noted singers, they can now have the opportunity, at the Orphanage, to hear some of the best.

The Ladies' Aid Society of Wakefield Christian church sent us one nice quilt which comes in real good this cold, rainy weather.

Miss Vera Gilliam was kind enough to send us one dozen nice handkerchiefs for the children.

There is one thing the children enjoy as much as anything and that is chicken pie. The good people of Pleasant Ridge church, Randolph County, sent the Orphanage a coop of chickens for Christmas, but owing to the delay in Greensboro they did not reach us till in January but we were delighted to get them. The good ladies of new Providence church, Graham, N. C., gave us eight hens too. So we had chicken pie and kept some to go in our poultry yard.

I have often thought how much happiness the different churches could bring to our family of sixty children by making up a coop of chickens and shipping to the Orphanage. Most any farmer's wife could spare one hen, and a number just contributing one hen each, would soon make a coop full.

Since we have purchased the Dawson tract of land, which runs within ten feet of our building on the East side, and secured the beautiful grove at the East end of our building, I have often thought if some man who had money with which he wanted to bring happiness to others, if he would invest about \$450.00 in a "Fun-Ful Play" ground set and place it in that grove, I know it would bring real joy, delight and happiness to sixty boys and girls and I know of nothing they would enjoy more.

For that amount of money we could get one ocean wave, one set of swings, one stride with eight ladders, one coaster, one set see-saws.

This would give us a splendid variety and the sport and fun the children would have would be too much to value.

Have we not a man in our Church who would like to make this contribution?

Don't forget the Children's Home. We want to commence work in the early spring. Have you contributed your part toward building a home for the little helpless tots?

CHAS. D. JOHNSTON, Supt.

REPORT FOR FEBRUARY 11, 1920

Amount brought forward, \$2,055.42.

Children's Offerings

L. M. Veazey, Jr., 10 cents.

Sunday School Monthly Offerings

(North Carolina Conference)

Amelia church, 60 cents; Reidsville, \$1.00; Henderson, \$8.50; Ether, \$2.00; Catawba Springs \$6.68; Chapel Hill, \$2.15; Morrisville, \$2.00.

(Eastern Virginia Conference)

Wakefield, \$3.19; Mt. Carmel, \$2.17.

(Virginia Valley Conference)

Linville, \$1.00.

(Georgia and Alabama Conference)

Richland, 75 cents; Kite, \$2.80; Corinth, 81 cents; Total, \$33.65.

Special Offerings

Primary High Class, Suffolk, Sunday school, \$5.00; Geo. W. Bradshaw, \$5.00; A. F. Perkins, (rent), \$12.50; A. C. C. Office, Dr. J. F. Burnett, Sec., \$25.00; Mr. S. C. Hobby, \$60.00; Mrs. M. E. Tuthill, \$5.00; Total, \$112.50.

Children's Home Fund

A. L. Jolly, \$20.00; A Tither and Wife, \$80.00; J. W. Pittman, \$20.00; A. H. Savage, \$25.00; Mrs. S. O. Spruill, \$5.00; C. D. Harton, \$5.00; F. M. Harward, \$10.00; Joel E. Howell, \$50.00; E. M. Newman, \$50.00; Ulys C. Woodlief, \$5.00; W. S. Briggs, \$5.00; E. B. Rawles, \$5.00; Mrs. Jas. G. Falkner, \$5.00; C. H. Roney, \$5.00; G. O. Oberry, \$12.50; W. A. Newman, \$20.00; Mrs. W. A. Newman, \$5.00; Total, \$327.00.

Total for the week, \$473.15; Grand total, \$2,528.57.

CHILDREN'S LETTERS

Dear Uncle Charley: We are writing to you again. Hope all the little orphan children had a merry Christmas. Hope "Old Santa" did not forget any of the little children. He came to see both of us and brought lots of good things to eat. We are still going to school. I am ten years old and Elizabeth is seven. We are sending ten cents each. With love to all the children.—*Irene and Elizabeth Dunn.*

You are splendid little girls. You must work hard in school and make good grades. I have a little girl in the seventh grade who made an average of 100 on all her studies last month.—"Uncle Charley."

Dear Uncle Charley: Enclosed find my dime with lots of love for the little folks. I am a little boy four and a half years old and most large enough to go to school. I can help mother and daddy in lots of ways. Love and best wishes.—*L. M. Veazey, Jr.*

Little boys are lots of help. I have a little boy that can help litter up the floor and keep sister sweeping all the time, but they are fine little fellows.—"Uncle Charley."

Rev. P. S. Sailer, Westerly, R. I., writes encouragingly about the Men and Millions Forward Movement of the Southern Christian Convention and adds: "How fitting that great things should take place where our denomination was first launched—in the South,"



THE COURAGE OF CLEO

Cleo's teacher had told a story about the bravest girl, no bigger than Cleo, who had saved her baby sister from a runaway horse. "O, deary me!" sighed Cleo to herself, "I just love my baby sister, but I know I'd be too sacred to run out and grab her like that." Cleo couldn't help feeling that she was the worst coward in the country, and as she scuffed up the pebbly path she was telling herself, "Cleo Martin, you're afraid of dogs, and cows, and big boys, and the dark, and woolly worms, and falling off the foot-bridge over the creek, and of Dr. Duncan's big voice and whiskers—"

Just then Cleo spied baby Ruth at the window and she began waving and calling to the eager little one, so in trice she forgot what a 'fraid-cat' she was, and ran in to romp with Ruth and to help her mother.

Mrs. Martin looked rather anxious as she fixed supper. "Baby Ruth has been fretful all day," she told Cleo, "and coughed a little. I do hope—" Her voice trailed away, but she did not need to finish. For Cleo knew her mother was thinking about the dreadful time a few months before, when the baby had nearly strangled to death with the croup before the doctor could get there.

Cleo ate her supper of bread and milk very soberly. Baby Ruth fell asleep early, and with a sigh of relief her mother tucked her in her crib saying, "I do believe she'll sleep through the night and be all right in the morning. Now, daughter, let's put away the dishes and go over your reading."

Before midnight Cleo was wakened from a sound sleep by her mother's terrified voice. "O, wake up, dear! Here are your clothes. Put them on quickly, just any way, but hurry. Baby is choking and you know Daddy is away. You must be my helper, big, brave girl, and run for the doctor! Cross the creek; cut across Adams' pasture and you can reach Mrs. Darby's in a few minutes, she's so kind she'll be glad to get the doctor for us."

Never in her life had Cleo known she could get over the ground so swiftly. Right through the awful pasture she flew, and not a cow said "Mo!" nor came near to molest her. She heard the dog bark, but somehow it comforted her to know that he was awake. Above the sick tremble feeling inside, the one thought urged her on: "Hurry, Baby Ruth is choking and mother is counting on me. I must run faster!"

At last she reached Mrs. Darby's house. "You poor lamb, weren't you afraid to come over here at this time of night," exclaimed Mrs. Darby. Cleo told her about baby Ruth, and in less than five minutes Mrs. Darby had called the doctor. "Now, I'll go straight back with you," she said.

After the strain was relieved, and baby Ruth was sleeping peacefully and the doctor and Mrs. Darby had gone, Mrs. Martin crept into bed with Cleo. "I was

scared nearly to pieces, mother," she confessed honestly. Her mother cuddled her up close. "My brave little daughter, you did it in spite of being afraid? And that's the very best, truest kind of courage there is," she declared proudly. Cleo gave one great sigh of content and drifted off into dreamland, so glad that she needn't call herself a "fraidy-cat" in the morning—

Daisy D. Stephenson, in The Junior Herald.

Phyllis (at the amateur concert): "Do you know the name of that piece?" Mary: "Do you mean the one the woman was singing or the one her accompanist was playing?"—*Answers.*

Teacher, to little boy: "What is your name, dear?" Little Boy: "Jule, teacher." Teacher: "Don't say 'Jule;' you should say 'Julius.'" Then to the next boy: "And what is *your* name?" Second Little Boy: "Billious, teacher."—*New Commonwealth.*

OUR CHILDREN IN HEAVEN

"They are not dead, but gone before," we say of the loved ones who have passed to the beyond. We lovingly gaze after them into the Shadow Land. Only our imagination can follow them in that great hereafter to which we are hastening. Faith whispers that there will be a happy reunion, and, of all persons who have gone on before, to none do our hearts go out in greater love than to the little children whose infant voices have been hushed on earth. Their little handclaspings are still warm; we feel the soft breath upon our cheeks; we clasp to our breast any of their little garments or play-things, but our hearts do not cease from mourning because of their absence.

The only comfort offered us in our bereavement is the thought that again we shall receive our little ones in our arms. If we believed that their opening light had gone out forever into darkness, we would plunge our souls into anguish!

When a little baby leaves its mother's arms to go into the arms of Jesus, we know it is forever safe from all harm and the parents can, if they will, surely meet it again. This thought that the little ones are in the Father's care, is the sweetest comfort to the hearts of bereaved parents. Our consolation is that death is not a final severance but only a parting for a while until the meeting takes place on a farther shore.

The Bible teaches us that death is but a separation of parent and child for a short time. The child is only going back after a short stay, to the Father who gave it. The little ones die in the Lord, gain rest without labor, victory without conquest and are saved without probation. Jesus Himself made children the special objects of His love and care. He was ever solicitous for them and gathered them around Him on all possible occasions. "Suffer the little children to come unto me," said He, "for of such is the Kingdom of Heaven."

MRS. J. L. HALL.

News Ferry, Va.

THE FRUITS OF PROHIBITION

The American Issue, Westerville, Ohio, gives the following as the fruits of prohibition:

"Young men are safer. Young women will have better husbands.

"No more will broken-hearted, poverty-stricken mothers be seen in very agony of soul, wringing their hands at the graves of drunken sons.

"No more will the sun of joyous youth and lofty purpose go down at noon.

"Homes will be happier and tidier. Love will build her nest and rear her brood under the eaves.

"Wives and children will be better housed, better clothed, and better fed.

"Imbecility and subnormality will be rarer and less pronounced.

"Christmas will be an occasion of joy and cheer in the home—no longer one of dire apprehension of a drunken husband and father's home-coming.

"Daddy, too, will be more industrious, a better provider, more healthful, and self-confident.

"Business will be steadier, employees will be more efficient, and the volume of business transacted will be greater, with fewer losses from failures and bad accounts.

"The State will have less crime to prosecute, fewer calls will be made upon the poor fund, workhouses and jails will close up, and tramping will become a lost art.

"Fewer public institutions will be needed. More children will be in school and fewer in the sweat shops. Schools will do better work.

"Politics will be cleaner. Legislation will more nearly reflect public sentiment.

"There will be an increase in respect for law. The saloon has been the most sinister influence in the administration of law. By precept and example it has taught contempt for all law.

"The saloon has been, when possible, a corrupting influence in court procedure, legislation, and administration—everywhere.

"Surgery will make a better showing in vital statistics. Patients with better vitality will come to the operating table.

"The physician, too, will have better success in the treatment of diseases. His attempts at medication will not be resisted at their very inception and made more problematical by alcoholism.

"The perfectly enormous waste of life through alcoholic indulgence will be less. A more healthful generation of people will in due time arise."

Mrs. Mary E. Williams—I have been taking THE SUN for years and I cannot do without my Church paper.

* *

J. S. Peel—Find check for THE SUN. Don't ever stop my paper. I expect to take it as long as I live.

* *

R. F. Braswell—I certainly enjoy reading THE SUN. I am glad to see the Orphanage doing so well.

THINK AND SMILE

"The human anatomy is a wonderful bit of mechanism," observed the sage.

"Yes," agreed the fool. "Pat a man on the back and you'll make his head swell."

* *

A butcher one day put up a sign reading, "Purveyor to His Majesty." Wishing to improve upon this, he added, "God save the King."—Tyrrihans (Christiania.)

* *

A fat man, entering a restaurant, inquired: "Is this the place where you feed people?"

The proprietor answered, "Yes, but we don't fill silos."

* *

"Father," said little Mickey, "wasn't it Patrick Henry that said, 'Let us have peace.'"

"Never," said old Mickey; "nobody by the name of Patrick iver said anything like that."

* *

Customer: "Two of those apples you sent me were rotten. I intended to bring them back, but forgot them."

Greengrocer: "That's all right, ma'am. Your word is just as good as the apples."—Answers.

* *

Passing a Methodist church whose bell was tolling a stranger asked, "What is that bell ringing for?"

"The burial of John Barleycorn," was the answer.

"I didnt know he was a Methodist," added the stranger dryly.

* *

While auntie arranged the pantry shelves, her little niece landed the spice boxes and called each spice by name. Presently she said, "Auntie, I can read."

"Can you, dear?" answered auntie.

"Yes, auntie; but I don't read like you do. I read by the smell."

* *

Slater was absorbed in the evening newspaper when his young son's crying disturbed him. "What is that child howling for now?" he demanded irascibly.

"He wants his own way," said Mrs. Slater.

"Well," argued Slater, absent-mindedly, as his eye fell on a particularly interesting item, "if it's his, why don't you let him have it?"—London Tit-Bits.

* *

FUN IN ADVERTISEMENTS

The following advertisements appeared in various papers some years ago:

"Bulldog for sale; will eat anything; very fond of children."
"Wanted—A boy, to be partly outside and partly behind the counter."

"Widow in comfortable circumstances wishes to marry two sons."

"Animal sale now on; don't go elsewhere to be cheated; come here."

"A lady wants to sell her piano, as she is going abroad in a strong, iron frame."

"Lost, near Highgate Archway, an umbrella belonging to a gentleman with a bent rib and a bone handle."

"Wanted, an airy bedroom for a gentleman 22 feet long and 11 feet wide."

"Mr. Jones, furrier, begs to announce that he will make uppers, caps, etc., for ladies out of their own skins."

Recently this line appeared in a daily paper: "A earload of bricks came in for a walk through the park."

Sunday School and Christian Endeavor

SUNDAY SCHOOL LESSON FOR FEBRUARY 22, 1920

C. H. Stephenson

Subject: Peter Delivered From Prison. (Acts 12:1-19.)

Time: A. D. 44.

Place: Jerusalem.

Golden Text: "The Angel of Jehovah encampeth round about them that fear him, and delivereth them."

Additional Reading: Psalm 34:1-8; Luke 22:39-46; James 5:16-18.

Promise: Things wrought by prayer.

The history of Christianity is a record of contests with temporal authority. Since the supreme illustration of Pilot's assertion of worldly authority rulers of all times have sought to stop the march of Christ's spirit down the ages by interposing man-made law. But as that first demonstration of the victory of right showed the world that apparent temporal surrender really brought eternal salvation, so all subsequent attempts to bring Christ into court have strengthened His cause on the earth.

Only One Supreme Court

How foolish rulers have been to think their petty courts could call to trial disciples of Christ! Little have they understood that no courts have power or authority save such as they derive from the highest court of final appeal. Short-sighted rulers they—and no more striking illustrations survive than the Herod's. It was Herod the Great who slew the babes of Bethlehem. It was Herod Antipas who murdered John the Baptist. And now the grandson and nephew of these men comes into power to rule for four years only to learn that he had not ruled at all because he spurned contact with the Divine Ruler.

A Twentieth Century Herod

How modern is the example of this haughty defying ruler in the world today. We have but recently seen a classic attempt to do the same thing. Apparently all the progress we have made in two thousand years is in expressed motive. Unlike the Herod of 41 A. D. the modern Herod, now covering in Holland, did not publicly renounce the right but insisted on "Gott mit uns" however inconsistent

with his policies of ruthlessness and disregard. The result is always the same. Men may take every precaution to inform their earthly mandates; they may set double guards over their prisoner or plant cannon bases in Belgium and France. But with prison guards and cannon bases another power is essential. It is the power that makes them possible. It is the power without which they are of no avail.

Prison Bars Whit Genius

Peter's deliverance from prison had just the opposite effect of what Herod had hoped for, so in early translations of the Bible prison terms seemed always to whiten the spirit of righteous men so they could fight harder than ever. O'Henry, a North Carolinian, in the story of his life attributes the firing off of his literary genius to his confinement in a Southern prison. The morale for our Sunday school and Christian Endeavor workers is: Fear not the temporal abstracts raised by worldly authority, keep faith in that power which is ultimate—that power which is supreme!

CHRISTIAN ENDEAVOR TOPIC FOR FEBRUARY 22, 1920

J. Vincent Knight

"Christian Principles In Industry." Mic. 6:8; Matt. 7:12.

One of the great problems of the day that our nation as well as other nations of the world has failed to solve, is the industrial problem. The great mass of private owners have done little to give satisfactory results. Then, Government ownership in part, has also failed and we are far from the goal we have been trying to reach. Indeed, matters seem to grow worse. The fact is, politics. Private or Government ownership cannot and will not adjust matters, for in the heart of the world there is still the spirit of graft, gain, pre-dominance and oppression that will never yield itself, and the result is a mass of confusion.

Has God confused the minds of men, that they are turned against each other in the industrial world? Such is possible, and all that to teach mankind one lesson we have so far failed to learn: "That what we have

Settlement by legislation, and law enforcement? Never, until our Christian civilization has put the spirit of the Christian religion into politics, and teaches the world about us the use of the Golden Rule. We must stop long enough to learn the lesson God taught Cain: "That we are our brother's keeper." In other words, we must settle our problems by the spirit of the Christ life. Politics, legislation, and law enforcement will help, but they are means to an end and not the end itself. Nothing less than the spirit of Christian brotherhood will bring a safe adjustment of matters.

The Church is beginning to open its eyes to the needs of the industrial world, and well it should. Why should the Church sit still when in 1915 out of 11,600,000, boys and girls between ten and fifteen years of age, 1,714,500 boys, and 514,800 girls won their bread by hard labor? The Church needs to insert itself into the industrial world and face the situation in the spirit of the Master. Christ stood for justice, mercy, love and service to the other fellow. The Interchurch World Movement has caught the right vision, and proposes a program large enough to cover the industrial problems, and well it should for the world problems will never be solved through political wrangles.

The time has come when we must insert the principle of Christianity into the industrial world. This we will do, as soon as we are ready to make our religion the practical basis of our living. The religion of Jesus Christ is the religion for the world, and is a safe basis on which to settle all our difficulties. The present crisis and the crush between capital and labor, together with the general unrest all over the world constitutes a strong call to Stewardship. When we learn to use God's money and property as we should use it, we will have no industrial problems to solve, and I contend that it is the *whole Church* to get behind the proposition and hasten it to an early adjustment.



MARRIAGES

TUNSTALL-FRANKLIN

Miss Josephine Franklin, the attractive daughter of Mr. George Franklin, was married on Wednesday afternoon to Mr. C. C. Tunstall of Henderson, N. C. The wedding took place at the home of the bride on 2nd St. The ceremony was performed by Rev. J. G. Truitt of News Ferry, pastor of the bride. He was assisted by Rev. George Tunstall, brother of the groom. The wedding was a quiet home affair, only a few friends and relatives being present. The happy couple left on the afternoon train for a trip to northern cities after which they will make their home in Henderson.



OBITUARIES

COVINGTON

Henry T. Covington was found dead in his bed Saturday morning, January 24, 1920. It is supposed that he died of heart failure. He was seventy-three years old and was one of the most thrifty farmers in this section of the country. He had been a neighbor of the very finest type, a loyal member of Pleasant Grove Christian church.

He lived near News Ferry, Va., and leaves three sons and one daughter surviving him. He was buried in Pleasant Grove cemetery, his pastor officiating. May God bless the bereaved family.

J. G. TRUITT.

BEALE

Hazel Virginia Beale was born November 10, 1913, and died February 1, 1920, at the age of six years, two months, and twenty-two days. Her death came as a shock to the community, as she was sick only a few days. She leaves to mourn their loss a devoted father and mother, Mr. and Mrs. W. E. Beale, one grandfather, two grandmothers, six uncles, three aunts, and other relatives and friends. Funeral services were conducted by the pastor, assisted by Rev. C. H. Rowland, February 2, 1920, at Mt. Carmel church. Interment was made in the Mt. Carmel cemetery.

E. T. COTTEN.

DUKE

Genie Duke, a well known farmer of Nausemond county, died at six o'clock, February 2, 1920, at the age of forty-eight years. He had suffered several years and taken treatments from the hospital at different times, but was at home at the time of his death. He is survived by his wife, Mrs. Mittie A. Duke; his daughter, Addie Maie Duke; his father, James E. Duke; two brothers, James Duke and William Duke; two sisters, Mrs. Cornelia Mizell, and Mrs. Ella V. Powell; three half brothers, Jethro Babb, Roney and Joel Duke; two half sisters, Mrs. Frances Clover, and Mrs. Mary Standworth. Funeral services were conducted at the residence Wednesday afternoon at two o'clock, by the writer. Interment was made in the family burying ground near Nurney.

E. T. COTTEN.

MORING

Prof. James H. Moring was born June 5, 1844 and was reared in the community of O'Kelley's Chapel. In early childhood he professed religion and united with the church at that place. While he was yet a youth, he volunteered and entered the Civil War and was wounded at the first battle of Manassa, July 21, 1861. Sheriff Page detailed Aaron Roberts of Morrisville, N. C., to take him off the battlefield. While he was about to be carried off, the enemy halted his helper and was about to stab Moring to death, but he prayed for deliverance and the enemy stayed the beyonette, remarking at the time "there is no use to stab him, he will die anyway," and let him go. Prof. Moring always attributed his deliverance to immediate answer to prayer.

After he returned home from the war, he soon felt the call of God to prepare himself to teach music and prepared himself to teach church music under the direction of Dr. Wilson of Chapel Hill. He used his talent in teaching music in churches of all denominations where he made a host of friends. He made himself useful in leading the music for conferences, conventions, churches, Sunday schools, and revival meetings of all churches. He was never happier than when he was engaged in such service.

He was an active member of the Christian church at Morrisville of which he was deacon at the time of his death. He served as Sunday school superintendent, Sunday school teacher, leader of music,

and representative of this church at various times in conference, where he enjoyed meeting his many personal friends, among the ministry and laity.

He was elected three terms as Sergeant-at-Arms in the State Legislature where he made many strong friends among the representative men of the entire State. At the time of his death, he was Commander of L. O. B. Camp at Raleigh.

During the Christmas holidays, he visited Prof. S. M. Smith, his personal friend at Norfolk, Virginia, apparently in as good health as usual. He attended the "Billy Sunday Meeting" and was a member of the great choir in the bass section. On the night of his death, there had been an especially great service with a choir of a thousand men singing gospel songs. This was the greatest experience of his life in song. At the close of the service which was climacteric for him, as he stepped from the platform, he fell on sleep and passed away without a struggle. It was to him like going from the Mount of Transfiguration to the home above. He joined the invisible choir above, going from the greatest choir that he had ever been a member of on earth. There could have been no time or place for the end to come that would have suited him better for he was never happier than when he was singing. The last song he sang was entitled "Just Outside the Door," and then he stepped inside his heavenly home.

He is gone, but his memory liveth;
He is dead, his example is here,
The sweetness and fragrance it giveth
Will linger for many a year.

W. C. WICKER.

CHARLES W. McPHERSON, M. D.

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BURLINGTON, NORTH CAROLINA

DR. J. H. BROOKS

DENTIST

Foster Building

Burlington, N. C.

Weeks for Prayer and Meditation

Life Recruit Week-February 22-29

Tithers' Week-March 7-14

Life Dedication Week-March 28-April 4

Consecration Week-April 18-25

The Christian Sun.

VOL. LXXII

BURLINGTON, N. C., WEDNESDAY, FEBRUARY 18, 1920

No. 7

EDITORIAL

LIFE-RECRUIT SUNDAY

NEXT Sunday, February 22, is to be "Life-Recruit Sunday" throughout the entire Church (see page 12 of the *Christian Annual* for 1919 for recommendation of this by the Southern Christian Convention) and we feel satisfied that pastors have already scheduled this for a topic on that date. This comment is an effort, in some way, to assist these pastors in getting the people, especially the young people, to think with them on this important subject.

Some men and women come to decision of some definite Christian service early in life while others make decisions in more mature years. Behind every decision we believe there is a definite influence, that leads to definite action of mind. Home influence, or some other influence, may be brought to bear upon the life of a young man and cause him to give himself to the work of the ministry. There may be a responsibility, we believe, connected with the bringing of this influence to bear upon the young man.

We entertain the hope, and as spokesman of the official organ of the Church, call upon our people everywhere, to use their best efforts and influence to get the young people to assemble in the various places of worship on next Sunday, that they may have an opportunity of hearing a message designed to bring more workers into the vineyard for the sake of the Kingdom.

The labor problem is a very grave one in this country, and when we say that, the application applies not only to ordinary labor, but to every branch of activity. There is a reason why every class of labor is suffering a shortage and the ministry is not to be held up as being forsaken. Other vocations or professions are suffering a shortage of help. It is not because men are forsaking these things but because of the very rapid adjustment of world affairs, increasing and changing of commercial conditions. Somehow the world has always wanted to slap the ministry in the face when a pulpit had to go unfilled. The opening up of social service work, Y. M. C. A. work, and numerous other organizations characterized by the spirit of Christianity have called thousands of young men into their activities that would make fine pastors and excellent preachers. There are two reasons why they answer these calls: First, the urgency, and second, because preparation can be eliminated in many instances.

The field is too broad for us to comment in detail as to what this new order of things may mean for the Church. Suffice to mention these: A more definite emphasis must be placed on the work of the ministry,

a broadening out of the Church's activity to do some of the world's tasks that organizations outside of the Church are endeavoring to do, and to place the compensation of the ministry on a basis with other things. A minister is first a man and then a minister; the function of the Church is not only to be but to do; a minister is worthy of his hire, and just as he cannot live by bread alone, neither can he live by praise alone.

We believe in a Divine call to the ministry, but that is not all of our belief. We believe in a Divine answer, and that answer does not stop with the individual when he says, "Lord, here am I, send me," but it continues to those whom he is to serve to help answer that call in a joyous and generous support. Not support in money alone, but support in encouragement, co-operation, prayer, sympathy. No man can be a success and do his greatest work without the united support of those whom he is endeavoring to serve. A good listener may be as much help to the making of a great sermon as the preacher himself.

God is not going to call human beings to preach or to teach, to be missionaries, and help bring the Kingdom unless we co-operate with Him in every possible support of those whom He shall call.

It is a pity, a shame, and almost a crime that hundreds of our noble young men turn to other things in life when we need their services so much. It is a disgrace that our country is abounding in wealth, barns bursting with rich harvests, and so little spent for the education of our Christian young men and women. God may be waiting to call your son or your neighbor's son, but he may want you to help him make that call. God works through human instrumentality. Seek out the young people of your community for Kingdom service and see them, for your voice in their ears may be the voice of God.

We believe in definite seasons to do definite things. The Christ had a time to work, a time to pray, a time to rest. The world's greatest organizations move with the least friction because of their system. A course of instruction can best be appropriated by a student who has a definite period to study, a definite subject, and a definite period to recite, review and reflect on the subject under consideration. We believe that the greatest ministry—the greatest process of religious instruction—can be best accomplished by a logical outline of religious instruction, and the pulpit of all places of instruction and edification should lead in this method. It is, therefore, fitting, appropriate and business-like that our pulpits are called upon by the highest official body of our Church to give attention to a definite subject on the third Sunday in this month. We feel confident that no pastor will fail to carry out the

wishes of the Convention, and thus help to bring an influence to meet a great need in our Church—a need for more life-recruits.

As we shall bring the matter and the message of life-recruits to our people let us bring this very important point for consideration: To engage the minds of our young people to give definite consideration of some active work in behalf of the Church. "Life-Recruit Day" does not mean altogether getting pledges from young men to become ministers or the young women to become missionaries, but to enlist their thoughts for serious consideration of these matters that are Divine.

SOME THINGS THE CAMPAIGN REVEALED

Rev. Ira E. D. Andrews writing in *Home and Foreign Field* (Baptist) tells some things that the great Baptist campaign for 75 millions revealed both to the Baptists themselves and to the world. As the Baptists are organized in church work and government much as we are, may not this revelation prove a prophecy for us: "It has revealed the real solidarity of our people and clearly demonstrated the fact that regeneration of soul and not centralization of earthly authority makes us one. It has revealed we have the spirit to do big things when big tasks are set before us. It has revealed that we have a great host of consecrated laymen and elect women whose talents should more and more be utilized—speaking, praying, talking things of the Kingdom in their respective spheres. It has revealed that while there were some big gifts, the greater giving comes from 'the common people who hear Jesus gladly.' It has revealed the fact that the young as well as the old are interested in financing the Kingdom of God. It has revealed that we pastors have never asked enough for the interests of Christ's Kingdom at the hands of our people nor explained fully to them their duty in this regard. It has revealed a few everywhere who have not learned 'it is more blessed to give than to receive.' It has revealed a few whose horizon is measured by the confines of home. It has revealed that we have leaders who by faith see the invisible. It has revealed that sacrificial giving wonderfully promotes spiritual living. It has revealed, in a visible and evidential way, that the Lord's people are destroyed, to a great degree, in efficiency and service, for the lack of knowledge of the affairs of His Kingdom. It has revealed afresh the place and power of prayer in the Christian life. It has revealed the need of continued and concentrated effort and its effect. It has revealed the need of real religious enthusiasm, rightly directed. It has revealed the need of genuine faith. It has revealed with wonderful significance that we must never depart from the personal and the individual call in religion. It has revealed to any who may have doubted that God's promises never fail."

AN EXPLANATION

So many fine endorsements for the Men and Millions Forward Movement have been received that we have been unable to get them all in the last several issues. Each endorsement received was numbered and took its place in the paper exactly in order as received. Also

we have had to condense all these endorsements, except two or three that were already very brief. We believe that this explanation will suffice for any question as to why any certain endorsement has not appeared, or why any one appeared in condensed form.

We have been burdened to the utmost to carry the matter received, in addition to the Men and Millions Forward Movement matter. Every editor has the privilege of condensing and so long as you crowd him, without giving him more pages, just so you must extend his editorial privileges.

WHEN ALL PULL TOGETHER

From a Baptist paper last week we take this note: "Reports continue to come in from Victory Week which read like a modern version of the Acts of the Apostles. Take this for example: The church at Docena in an Alabama Association was apportioned. The total membership of the church is sixteen. Their financial report for the campaign shows \$3,334.22—lacking only \$165.78 of being seven times their quota. The largest single pledge was for \$300.00." That shows what even a poor, struggling church of hardly a handful of members can do when all pull together. To us the most glorious sight to be witnessed will be that of all our churches pulling together, every man, woman and child in every one of them, for the Master's work, each seeking to do his and her best in the name of our dear Church for the glory of our dear Lord.

"THE SLACKER"

We present elsewhere in this issue a pointed and comprehensive treatise on "The Slacker," by Dr. A. T. Robertson of the Baptist Theological Seminary, Louisville, Ky., reprinted from *The Biblical Recorder*. Here is hoping that such things can be said of none of our pastors when our Men and Millions Forward Movement campaign is over. It is bad enough for a cowardly layman to be a slacker; but a preacher "slacker"—may the good Lord spare our dear Church of his kind. And here is believing that if he shows his cowardly or faltering hand it will be made "lonesome" for him in the years to come.

ANOTHER WORD TO OUR NEW READERS

You are receiving THE CHRISTIAN SUN without cost. The Men and Millions Forward Movement is having it sent to you. Accept it, kind friends, and read it—read its every issue and its every page. It is your Church paper, it is an institution of your own Church and deserves your support in giving it a careful reading. It is "The Christian Sun"—it seeks to reflect the sunshine of righteousness in a Christian way. It is not perfect because it is edited by a human being, printed by human beings and brought to you through the hands of human beings. Any fault or failure upon our part in making the paper worthy of your approval in every way is but an effort to do better, and if we have that satisfaction of knowing that you are appreciating the paper our efforts will be fully paid.

PASTOR AND PEOPLE

A STUFFED ORDER

We have finally secured two rooms in which we are located in reasonable comfort. Soon after we moved in we found ourselves in need of some oil. We called Deacon E. W. Neville and placed an order with him. He did that which no other merchant has ever done in dealing with us. He stuffed our order. Instead of sending only the oil, he sent a big fine ham, oat meal, bread, tomato catsup, canned brains, syrup, eggs, and other useful articles.

We fully appreciate these gifts. If ever a man loved to give to the church and pastor that man is Deacon E. W. Neville. He does that which but few other men do; he puts his church first. He loves his church and pastor, and is a prince in the work of the Kingdom. May the Lord bless him and make us worthy of such tokens of love.

MR. & MRS. R. F. BROWN.

PREACHING ON MEN AND MILLIONS

I am now preaching a series of sermons on the Men and Millions Forward Movement. I am of the opinion that every pastor should keep this great movement before his people. The subjects are as follows:

February 8, 11 A. M.—“The Power of Prayer.”

February 8, 7:30 P. M.—“The Kingdom of God.”

February 15, 7:30 P. M.—“Why God Needs Men.”

February 22, 7:30 P. M.—“God’s Claim for our Lives.”

March 7, 11 A. M.—“God’s Way of Financing His Kingdom.”

March 28, 11 A. M.—“God’s Living Epistles.”

April 18, 11 A. M.—“The Soul and Substance are God’s.”

R. F. BROWN.

THE PREACHER WHO IS A SLACKER

Prof. A. T. Robertson

Words are pictures. Some are more vivid than others. Every great movement brings some new words to the fore. We had military terms before the war like deserter, traitor, campaign, and victory. But now we have drive, over the top, camouflage, and many others. One that will stick is slacker, as applied to the men who tried to dodge the government draft for service or who tried to dodge his war taxes. It is a good old Anglo-Saxon word that has come back. We use the adjective frequently as of a slack rope. It is a Biblical word: “The Lord is not slack concerning his promises as some count slackers” (2 Pet. 3:9). There are several examples in the Old Testament. Jehovah “will not be slack to him that hateth him; he will repay him to his face” (Deut. 7:10). “And Joshua said unto the children of Israel, How long are ye slack to go in to possess the land, which Jehovah, the God of your fathers, hath given you?” (Joshua 18:3). This is a use of the adjective in precisely the sense of our

“slacker,” one who balks in the face of duty to country and to God. Twice we have the adjective slack used with the word hand. “He becometh poor that worketh with a slack hand” (Prov. 10:4). “In that day it shall be said to Jerusalem, Fear thou not; O Zion, let not thy hands be slack” (Zeph. 3:16). Here again to have cowardice in the presence of danger described by the word slack. Laziness and cowardice already belong to the word slack in the Old Testament.

There are instances also of the verb slack that are very striking. “When thou shalt vow a vow unto the Lord, thou shalt not slack to pay it: for the Lord, thy God, will surely require it of thee; and it would be sin in thee” (Deut. 23:21). Here we are getting close on the trail of the man who has taken the oath of fealty and loyalty to the government and who does not live up to it. He dodges military service and the burdens of citizenship. And what about the preacher who has made his vows of consecration to the Lord? “And the men of Gideon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us” (Joshua 10:6). Alas and alas, for the preacher who slacked his hand during the 75 Million Campaign, who relaxed his interest and his grip, who let the cause lag, who did not lead the hosts to victory, who took to cover before the first outset of covetousness and stinginess.

Once more there is the Shumanite woman, whose son fell ill and died. She saddled an ass and said to her servant: “Drive, and go forward; slack not thy riding for me except I bid thee” (2 Kings 4:24). The Revised Version here has “slacken.” The life of her son was at stake and she must get Elisha, the man of God, and she rode until she did get him. She was not a slacker when her boy’s life was the issue. He had already died, but she would not be content till Elisha had come to restore him to life. Once more in Habakkuk 1:4 we read: “Therefore the law is slackened, and justice doth never go forth.” Here the law is in the hands of slackers who stand in the way of justice. It is beyond controversy that today the law is often slackened by technicalities in the hands of sharp lawyers and hair-splitting judges who higggle and haggle over the forms of law and are unable to strike the common righteousness of the case.

The 75 Million Campaign, like the great World War, has revealed the slackers in the ministry with a powerful searchlight. The state director of the campaign in one of the Southern States told me that in a dozen churches in his State leading laymen had asked him to recommend to them loyal preachers who can be counted on to lead the churches in the new era of service. These churches all have pastors who proved slackers in the campaign. The onward movement of the churches will throw these pastors out of a job. The preachers who have stood guard at the door of the churches to keep the denominational agents away will soon find that they are without a job. The laymen in the churches have lost confidence in the preacher who is a slacker. He has been weighed and found wanting. In a minister’s conference Monday I heard a minister

say that in his association one of the pastors refused to present the apportionment to the church or to allow any agents of the campaign to come and speak. But all the same the laymen in the church reading the denominational paper and unwilling to be found a slacker church because of a slacker pastor, took the matter in hand and went over the top in spite of the pastor. Needless to say, that pastor's usefulness is over in that church and community.

It has been glorious to see how the Baptist pastors in the South have rallied to the cause in this campaign. And the laymen and the women have come right up to the help of the Lord in the great crisis. There were grumblers who were sure that the thing could not be done. Now that it has been done, most of them will be boasting about how they did it. But it will be hard to forget those who held positions of leadership and who refused to lead and who even hindered those who wanted to help.

These will be tagged with the term slacker, and it will stink. Hardshellism has received its death-blow in this great campaign. Some Hardshells will hang on, but they cannot stand against the on-rushing tide of educational and missionary enthusiasm which is now sweeping the land. The preacher who is a slacker will have a lonesome time in 1920 and for many years to come.—*In Biblical Recorder.*

DR. W. T. HERNDON

I was intimately acquainted with this dear brother from my boyhood, and during the great struggle that resulted in the building of Elon College he was very closely associated with me and I know how arduously he labored to secure the funds necessary to meet the expenses of that undertaking. He obtained pledges beyond the amount needed to pay all demands, but it was no fault of his that many pledges were never paid, and so a debt occurred that was afterwards discharged.

Would it not be befitting for the friends of the college to place a nice stone at his grave as a feeble expression of our love and gratitude? Who will speak first?

W. S. LONG.

Chapel Hill, N. C.

DOVER, DELAWARE, WORK—GREAT MEETING HELD
BY DR. ROWLAND

My dear Brother Riddle:

This will advise you that on January 4, 1920, I brought to a close my ministry in the Dover pastorate. On October 4, 1919, I advised the brethren that some changes would have to be made, and recently tendered my resignation which was to take effect at the regular congregational meeting.

Since that Sunday, in July 1916, when I reluctantly accepted the invitation of the People's church to become its pastor, and donned the heavy and over-large harness so lately laid down by my revered father, the Dover work has been crowded with memorable and varied experiences. After the initiatory baptism into service with its accompanying thrills of united enthusiasm, the Master usually leads His servants into the

wilderness for a time of testing. We have not escaped this experience. There have been times of trial and temptation, when my feet seemed to drag in the clay of despair. But these, happily, were of duration, and from them I returned with power. "The burdens of the valley of vision,"—how significant is the phrase. It is in the valley and not on mountain peaks that our eyes were anointed with vision and the real beauty of life is unveiled to our hastened gaze. I do not deny the mountain peak experiences, nor have they been denied. It is magnificent to stand upon some highest Pisgah of faith, there to look with prophetic vision upon promised lands freighted with spiritual delights. I have ascended mounts of veritable transfiguration, where with Peter, we fain would have built tabernacles for our eternal habitation. But—it is in the valley that heart meets heart, that we enter into fellowship with the sufferings of our Christ, that by sharing the burdens of man we learn the exquisite lesson of vicarious sacrifice, and come to read aright the sacramental meaning of life.

The reactions from the work overseas were most helpful and sent me into the Dover activities with renewed energy and enthusiasm, and since last July the church, in all of its departments, has forged steadily ahead. I have not time to review, in detail, but if you will kindly indulge me I will call attention to two outstanding features.

First, the series of meetings we held under the splendid leadership of Brother C. H. Rowland, of Franklin, Va. For ten days this man of God poured out his heart to us in messages filled with the Spirit of Christ eloquent in presentation of Gospel truths, and characterized always by most impressive and impassioned pleading for souls. Dr. Rowland won all hearts to him and on every side there was outspoken praise of the man, his message and his methods.

Toward the close of the meetings Sister Rowland came to re-enforce her husband and to pay us a visit. Our ladies soon became conscious of the fact that a serene and beautiful spirit was in their midst. In her quiet talks on missions, Sister Rowland not only won the sympathies of our ladies but gripped their imaginations and successfully challenged them to new and nobler endeavors. The visible results of the meeting were thirty-eight public acceptances of Christ, of which number twenty-three joined the church.

Second, during the past year the People's church has raised and pledged approximately \$10,000.00 over and above its current expenses. The debt on the church has been liquidated, and all other indebtedness has been provided for.

There is, I believe, a crystallizing sentiment in favor of sending an individual representative to the mission fields; and, in addition to this there is on foot a movement to secure in the near future a handsome and adequate pipe organ.

As I indulge this retrospective mood my heart rejoices over these splendid results, though I marvel that they should have come to pass under a leadership so frail and untutored as my own. Surely God has abundantly blessed us.

As I turn again to the evangelistic work to which God so wondrously called me six years ago, I pray that our Father may continue to bless this great Dover work, renewing in the hearts of His children that divine urge which shall impell them forward to the realization of larger and nobler achievements; and that I, the least of His servants, may be clothed in the power of His Spirit, anointed for service and fully consecrated to my high and holy office.

A. VICTOR LIGHTBOURNE.

HUMAN TOKENS OF SPIRITUAL WORSHIP

God does not need our tenth or any portion of it. He is infinitely rich in the abundance and resources of Heaven and earth. What He does need, however, is our acknowledgment that He is our Sovereign and our Lord. He wants us to acknowledge His sovereignty, not only of our lives, but of our possessions as well. It is through material and proportionate giving that I can acknowledge His sovereign rulership and ownership of that which comes into my possession.

When the tenant pays the landlord one-fourth or one-half from year to year, then the tenant acknowledges that another and not himself owns the land on which he lives. Now landlords charge as rental one-fifth, or one-fourth, or one-half, according to agreement for tenantry and for temporary use and occupancy. So the landlord of this universe saw fit in the making of man to charge mankind one-tenth for using temporarily and for occupying His land, His possessions, His belongings, and when we pay that stipulated tenth, we have in that account recognized and acknowledged God's sovereignty and our tenantry. This is the heart and the soul of the tithe system, namely, the acknowledgment on our part in the payment of it that which we have for use is temporary, and the right of ownership is vested in our Lord, our Creator, before Whom one day we shall come into judgment and shall give answer, and according to the records and accounts which the divine hand has accurately kept. We may by stealth, or secret dealing, as the tenant does his earthly landlord, withhold for the time being His part of the rental, but God Himself has declared that the tenth is sacred, is holy unto Himself, and He who withholds this from God does so at his own peril. The tithe was not established of Almighty God to make the church rich and individual poor. It was ordained of Him, if His Word is plain in the matter, that through that divine plan we might in all our material offerings and transactions acknowledge God's supremacy and our dependence upon Him, as His tenant for the time, His stewards for a season. In the light of such Biblical and unmistakable facts, I do most heartily agree with Dr. E. A. Watkins of Lima, Ohio, who recently declared in a great article in the "*Herald of Gospel Liberty*" that:

"We are not at all interested in securing ten thousand tithers in the Christian Church, save as it would contribute mightily to the raising up of ten thousand consecrated Christians who would seek first the Kingdom of God and His righteousness. There is no higher type of spirituality than this: to acknowledge God's

sovereignty in the material world and to maintain it by the devotion of material possessions to exalted use. Material offerings are the most natural, and therefore, the most persistent human token of a pure and spiritual worship. Love to God and His Kingdom is unimportant and meaningless without the tokens of such love expressed in a sacrificial way."

No, beloved, God is not so poor that He needs a gift from you, but He is so rich and full of glory that He wishes by and through our acknowledgement of His sovereignty to share that riches and His glory with us poor mortals. And this He does when we are willing to always give to Him His required and holy tithe, so that in that act, He may bind us to Him and through it realize that we really and truly acknowledge Him as Lord and Master of ourselves and our belongings.

J. O. ATKINSON.

PREPARED TO SING THE PRAISES OF JEHOVAH

Only the thought of a meager mind will lead any of our number to say that the Men and Millions Forward Movement is gotten up for the money only, or that the Kingdom can be saved by money. Anyone who would think that the Kingdom of our Lord can be perpetuated with money, or saved by money needs enlightenment of mind, enlargement of heart, and a sound understanding of the Word of God. What we of the Christian Church need, what we are striving and praying for, is that our membership may come to the same results and to the same glorious achievements that the Baptist papers and people declare that their membership through the Campaign for \$75,000,000.00 came to. There is before me now while I write this statement in *The Biblical Recorder* of January 28 from the General Secretary:

"The \$75,000,000.00 campaign aroused multitudes of laymen to unparalleled giving and to zealous activity. Multitudes that had been silent were led to speak and even sing the praises of Jehovah. Thousands went afield as heralds of stewardship; that carried spiritual enlightenment to others and brought spiritual enlightenment to themselves. Their executive ability was called into exercise on behalf of our enterprises of the Kingdom. Many of our laymen have expressed their desire to be kept in the Lord's work." From every source this writer has heard that thousands have been awakened among our Baptist brethren to spiritual activity in the church who had been before the campaign inactive, indifferent and unconcerned.

I can only think of one class of people who can consistently oppose or object to the present Men and Millions Forward Movement, and that class of men consists of those who oppose activity in behalf of the Church, energy in prosecuting the Lord's work, and any effort to make the world better and the Church stronger in our day and time. There are such souls, of course, but this should not in any wise dampen the ardor of those who with zeal for their Lord are willing to spend and be spent that His blessed Kingdom may come and that His will shall be done on earth as it is in Heaven. We of the Christian Church have the right to labor, to toil

and to earnestly pray that our people, like our friends of the Baptist Church, shall have their mouths filled with praise, and shall be led to speak and even sing the praises of Jehovah. It seems to this writer that every individual in the Christian Church who has a love for our Church, for its growth, progress and power, can fling himself unreservedly into the great task before us and give his voice, his hand, and his heart to the achievement of this great task. Brethren and Friends, the Lord will give us the victory if we approach His throne on our knees, get the burden of the world's need upon our hearts and agonize with Him till the answer comes. Admit that the task is great, but the greater the task, the stronger the challenge to brave hearts and courageous souls. It is true that slackers and cowards tremble and give away before great obstacles, but that which frightens the coward nerves and strengthens the courageous and the loyal to redoubled activity and increased energy. To our knees, Brethren, in answer to the Master's call, and before a great task which we undertake in His name and in His strength.

J. O. ATKINSON.

Men and Millions Forward Movement

READY TO SERVE

Rev. P. T. Klapp

What we need most now is men of absolute consecration; men of faith once delivered to the saints. The apostle in his age exhorted the brethren to contend for the faith once delivered to the saints. Without such a faith our Men and Millions Forward Movement will be in vain. We must have faith in God. There is no limit to the power of the Church when it is placed in God's hands. Not only two millions of dollars but many other millions will come, if we co-operate with God, and the world be brought to Christ. The money is the minor part. We need men consecrated to a great cause and looking toward a great end.

In the name and for the sake of Jesus, I lay myself and what I have upon the altar for service and to this end will I work and pray.

* *

CAN WE DO IT?

Rev. C. E. Newman

Can we do it? Yes. How? The Campaign Committee assisted by the enthusiastic support and devout prayers of our ministers and laymen. Other denominations have gone forward in great movements and done the things that seemed to be unthinkable a few years ago. We must do the same or remain still, which will ultimately mean extinction. Organize, get enthused, have a program and get to work. The people will respond. Let us go to it.

* *

TOO MANY SERMONS ON THE WIDOW'S MITE

Mrs. Ella M. Benson

When Jesus taught us to pray "Thy kingdom come," He knew that if we really believed we would work to

that end and only those who use the talent or talents God has given them *do believe*. Too long have we played with the command, "Go ye into all the world and preach the gospel to every creature." With open hearts welcome the Men and Millions Forward Movement planned by our Church as the best possible means to that end, the cable that will carry our workers and money in a wise and well directed manner to the necessary points of contact.

Of course, it will mean sacrifice of our money and our loved ones but when we try to conceive the height, breadth and depth of Jesus' sacrifice, how small seem all our efforts. Sometimes I think we have heard too many sermons on the widow's mite until we have come to regard all ourselves as widows. Surely if we pause to think about it, we will realize the greatest happiness life can offer us come as a result of personal sacrifice and if we never learn this lesson now and here, there is much doubt if we recognize Heaven when we arrive.

Let us take this great movement into our hearts and minds, study it, think it, talk it, give to it and work for it *now*, for the night is coming and we shall have to regret what we have left undone.

* *

GREAT NEED OF MEN

W. J. Benson

The Church needs money, but most of all it needs men and women. I am glad that the committee has put Men first and Millions second. Let us not make the mistake in putting all the emphasis on money. We need Men. Let us put great emphasis on Men, for the Kingdom needs Men. It also needs money.

* *

THREE THINGS ESSENTIAL

J. H. Blanchard

If this country of ours is ever to be a Christian nation, we must win millions of men and women to Jesus Christ. If we expect to win them for Christ, we must be able to pay the price in sacrifice and not dollars. Let us give to God's work a portion of that which he is loaning to us while we are going through life. To win Men and Millions for Christ, we must do three things:

First: Live the Christian life daily.

Second: Spend much time in prayer, talking with God through the spirit and reading His Word daily.

Third: Recognize that all we possess belongs to God. It is His and not ours. Let us return to the Lord that which belongs to Him.

* *

A GREAT CAMPAIGN

Rev. W. D. Harward

This campaign for Men and Millions has a great possibility in it. It presents a challenge to undertake the impossible, but we are to chant no dirge. Let there be no discordant note sounded. All things are possible to him that believeth, but this kind cometh only by prayer and fasting. When the goal is reached this secret will prevail: They first gave themselves unto the Lord. Let us pray.

"OVER THE TOP"

Rev. B. F. Black

The challenge of the day is go "over the top." We can go over the top with the Men and Millions Forward Movement, and we will do it. It is a real challenge to the *best* that is in the *best* of us. It is a challenge to sweep over the most of us like a mighty passion, delivering us from our lesser selves and turning our faces toward the hills from whence cometh all our help. Let us do this good and noble thing for God and humanity.

* *

WE DARE NOT FAIL

Rev. G. O. Lankford

One weakness of the Christian Church in the past has been her extreme individualistic efforts along various lines of Kingdom service. We have worked, but we have not known how to work in co-operation with our own forces as we should—"Here a little and there a little" has been our plan of procedure, as a result of which doors of opportunity for service have continued to close in our face.

For this reason we have long needed a task that would bring us together in thought, in purpose, in prayer, in action. Such a task is "The Men and Millions Forward Movement of the Southern Christian Convention." The achievement of this task will set in motion forces for righteousness that will doubtless be in operation when the Master comes again.

Since we believe this movement is of God and for God, *we dare not fail.*

THE EASTERN VIRGINIA TRAINING CONFERENCE

The first of the training conferences to be held in each of our five Conferences assembled in Suffolk, Va., for the day of February 12, 1920. Seventy out of one hundred persons invited to come were there and registered. More would have attended had it not been for health conditions.

It was a great meeting. It was great in personnel: the leaders were there, real leaders with the spirit of the Master. It was great in inspiration: three great utterances were given and a splendid period of intercession was conducted. It was great in vision: the seventy saw visions and laid plans to realize them. It was great in determination: no pessimist was there, but a mighty chorus of the beloved determined to "put it across."

Dr. N. G. Newman, an adept in directed prayer, conducted the period of intercession. It was replete with uplift for the soul, energizing to the overturning of the strongholds of lethargy if such there be in any local church of the Conference.

The three addresses were by Dr. J. W. Harrell on "Prayer and Success," Dr. C. H. Rowland on "God's Claim on Life," and Dr. L. E. Smith on "Men and The Movement." No resume can do justice to the utterances of these trusted leaders. They stirred the auditors to a new sense of privilege and duty and inspired them to undertake. It was good to be there and hear.

Dr. I. W. Johnston read the "Call to Arms," and the

Conference rose to its feet in token of acceptance. Then "Uncle Charley" Johnston read the acceptance of the Field Campaign Committee.

The singing was led by Rev. A. Victor Lightbourne with Mrs. J. L. Foster at the piano. The Campaign songs were sung with appreciative sympathy. Brothers Kendall and Truitt have done a signal service in the creation of these songs. Let them be sung in every service and this Movement cannot be defeated. When Christians sing the songs of Zion, something happens, just as when we pray. Therefore let us sing and pray.

And work. To work and the plans for the afternoon were given. The Secretary of Organization was there and for two and one-half hours the Conference became a laboratory, a clinic, a workshop. At the conclusion of the lesson period, the following resolutions were presented by Dr. C. H. Rowland, Chairman of the Conference Advisory Board, and unanimously adopted by a rising vote:

Rejoicing in the opportunity that the Men and Millions Forward Movement of our Church offers us as ministers, laymen, and laywomen to do a great work for the advancement of the Kingdom we, the official representatives of this Movement in the Eastern Virginia Conference in session in Suffolk, Va., February 12th, desire to go on record in the following resolutions:

1. That we heartily and sincerely approve this Men and Millions Forward Movement and pledge it our most loyal support believing as we do that it comes of God and is the challenge to our people to do His will in this present time;

2. That we will in our local churches and in the various duties incumbent upon us in connection with this Movement give it the right of way and put forth every effort within our reach to make it the success which we are sure is the will of our Father;

3. That we will respond cheerfully and promptly and wholeheartedly to all letters, summons, and requests for information or service directed to us by any officer of the Men and Millions Forward Movement, realizing that team work is the only hope from the human standpoint of ultimate success for us in this Movement;

4. That we will pray earnestly daily for the success of the Movement, and that God may use it for the advancement of His Kingdom.

The Conference came to a close with a prayer of tender feeling voiced by Dr. I. W. Johnston, expressive of the sentiment of all. A great gathering was history, but it will make more history elsewhere.

There was great regret that Dr. J. O. Atkinson and Rev. C. B. Riddle of the Field Campaign Committee could not be present. They were detained because of illness. Prayer was offered on their behalf, Dr. Staley leading. It is worth being sick just to hear Dr. Staley pray for the afflicted.

W. A. HARPER.

MEN AND MILLIONS GATHERINGS

Two great gatherings are scheduled this week in the interest of the Men and Millions Forward Movement. One is at Columbus, Georgia and the other day at Wadley, Ala., February 17 and 19 respectively.

SUFFOLK LETTER

Ten ministers with sixty-one registered laymen from twenty-five of the forty-five churches of the Eastern Virginia Christian Conference met in conference in Suffolk Christian church, on Thursday, February 12, to consider the "Men and Millions Forward Movement of the Southern Christian Convention." The absence of Chairman J. O. Atkinson and Editor C. B. Riddle, on account of sickness, disappointed the meeting; but Dr. W. A. Harper, C. D. Johnston, Drs. N. G. Newman, and J. W. Harrell, added greatly to the day's work. Great addresses were delivered by J. W. Harrell, D. D., C. H. Rowland, D. D., and L. E. Smith, D. D. Victor Lightbourne led the music with Mrs. J. L. Foster at the piano. Dr. Harper, the prince of organizers, explained the organization and presented printed matter to be used in the Campaign.

The Advisory Board for the Eastern Virginia Conference is composed of Dr. C. H. Rowland, Mrs. C. H. Rowland, and I. A. Luke. Under this Board will be local boards to carry the work down in detail to the smaller groups.

It was an all-day meeting and an all-interested meeting. No person seemed to tire, no one seemed to doubt that God was in the movement, and no one seemed unwilling to do his or her part. The enthusiasm was of that deep type that lasts. If every member of the Convention could have been in that meeting, the Men and Millions would be enrolled and subscribed without further effort. It surpassed in intense interest the great Greensboro meeting; and that, no doubt, was the result of sixty-one men and women from the churches. The laymen are beginning to feel that they have an opportunity to do something worthy of their time, their heart, and their money. It takes a big task to make big men and great women. To enlist one per cent of our church membership for definite Christian service for life; ten per cent of the total membership as tithers; ten per cent new members added to the churches; and then millions of money for church benevolences, furnishes a task that meets all the requirements of a great task for ministers and laymen.

Dr. Harper says that this is the greatest undertaking of any religious denomination in history. The \$80.00 per member makes men think, pray, and feel the sense of stewardship. Pastors first feel that it cannot be done; then the more they think, and the more they hear the leaders talk and pray, the more they think it *can* be done; and when they reach the point that it *can* be done, they feel that it *ought* to be done; and finally they decide, it *must* be done. The most satisfactory work is doing what seemed impossible at first. The Red Sea passage furnishes our example of obedience by faith. It looked impossible, but once on the other side, "Moses and the children of Israel sang unto the Lord saying, 'He hath triumphed gloriously.'" That will be our song when we reach the goal: "*He* hath triumphed gloriously."

The intercession led by Dr. Newman was most touching and inspiring. One could feel the presence of the Spirit and the impulse to pray. The emphasis was

placed on *men* and *service*, on the life-side of the Campaign, and with men won to Christ and service the money would come. Men *first* and Millions *second* was the standard held up before us. The day was fine, the spirit was sweet, the enthusiasm ran high and hope was born. If Dr. Harper could get all the constituency in one great hall and they could hear him, all the goals might be reached in a day; and especially, if the same men would speak and all would sing the Campaign songs written by Revs. A. B. Kendall and J. G. Truitt.

W. W. STALEY.

MISSIONARY

MISSION WORK IN THE MOUNTAINS OF VIRGINIA

Those of us who have had the privilege of hearing Miss Iola Hedgepeth, Handsom, Virginia, tell her wonderful story of missionary work last summer in the mountains of Virginia, will be deeply gratified to know that the Mission Board is to send her next summer to begin a permanent work there and is hoping to have three or four recruits accompany her for the great work she is to undertake in behalf of our Church and in the name of our Lord.

Miss Hedgepeth is now making her plans for the work. The Young People's Societies have undertaken to raise the money as a "Special" for the support of the work and the following article from Miss Hedgepeth will be of interest to all readers of THE SUN.

There is no field of service today more needy and more inviting and more promising for missionary endeavor than those in the far rural mountain sections, where geographical conditions have largely isolated the people from contact with civilization and with progress. It is a fact that as our mountain neighbors have the opportunity of learning and of religion, some of the best, ablest and most efficient ministers and missionary workers are obtained and are given to the world, as strong and as unyielding in their religious faith as the great mountains from which they come, and among which they were born and reared.

J. O. ATKINSON.

* *

THE MOUNTAINS AS A MISSION FIELD

In setting forth the needs of missions in both home and foreign fields, little or no emphasis has been laid upon the needs of the mountain people, many of whom are living in sin and darkness almost equal to that of heathen lands.

In the recesses of the Appalachian Highland of Virginia, North Carolina, Tennessee, and Kentucky, there are 300,000 neglected people on the byway of civilization. The things that mean advancement to us seem to have passed them by;—such as railroads, telegraphs, automobiles, and facilities in general which might connect them with the outside world. There in those mountain districts are many natives who never saw nor heard a railroad train, nor an electric car. Among them are those who would be impossible converts to the telegraph, and few of them yet who, in all the history of

the automobile, have an experience limited to having seen possibly a few "Fords" as they passed, driven by tourists, or Federal officers along the public highways.

During a ten weeks' stay in one of those remote mountain sections of Virginia, I taught twenty-five children, only six, possibly, out of the number having ever seen a train. I was in the home of one of these ideal mountain housekeepers and mothers whose life had been so entirely limited to "the hills," that she had on only one occasion in all her life been more than ten miles from her home and who would not recognize a saucer of ice cream were it placed before her without recalling my description of that luxury we so much enjoy.

Not only is the knowledge of the mountaineer limited as to the outside world; but many of them, especially the women, know little, or nothing of the world adjoining them. Housekeepers in many of those homes live and die entirely ignorant of the appearance of adjoining communities. Many of their lives are limited entirely to the one little mountain community in which they were born, reared, married, and are now bringing up in the same way children whose opportunities for development are no better than those of their parents and grandparents of many years ago. I am reminded of a story showing the limitations of their narrow lives, which is told of the daughter of one "well-to-do" of the mountains. She was sought by a gentleman of her own standing to be his wife. In their wedding journey on their "sheeted" wagon home, he purposely chose a circuitous route and accomplished his desire in making his bride feel that she was going for the first time some distance from her home. Some time afterwards the lady, when out on the mountain farm, felt sure of recognizing the sound of a cow bell which she followed up, and found it to be the one carried by a faithful old cow which she used to milk before leaving her father's farm. Many other incidents might be given to show the narrowness of these less fortunate people. Even those things in a way are pathetic, but alas! They are not the worst!

Today there are in those hill communities of poor, neglected people whose opportunity to advance has been exceedingly small because of the ruggedness of their much loved country, in which they have been born and now live without schools and without churches—and being without these there is little else to hope for. Appalling is it when reminded of the thousands of children of the mountain districts now out of school and the larger number still of men and women of the Highlands who have had no opportunities for the development of the educational or religious life. These settlements are crowded with a host of children who are the pride of their homes and the only hope of the mountains, surrounded by conditions affording little else to look forward to than tobacco and drink.

The school system in most mountain sections has reached no higher standard than the most old-fashioned school conducted by teachers of the lowest standard and afford, in the most inadequate way, only the rudiments of education and in many cases not even that. The number of churches amount to practically no more than

the few placed among them by some of the leading denominations. The few weak native churches are governed and led by preachers who have had few or no educational advantages.

The outgrowth of such poor opportunities has been there just what it would have been elsewhere—a low standard of living, lives that have been given to sin in the form of whisky making, drunkenness, lawlessness of all nature, forgetful of God and totally ignorant of a Savior's love. Almost without restriction, "moonshining" (which is the real breeder of most of the disorder), and killing, exist in many mountain communities. It seems an execution of the laws against such is not easy. The officers who may be given the authority to make arrests are possibly endangering their own lives in attempting to carry out their authority. One man's life means no more to a mountain outlaw than does another. When a more loyal and refined citizen respects his community and State to the extent that he will report such crimes, his life is endangered as well, and often nothing less is imposed upon him than the burning of his property or poisoning his cattle.

Not only is the opportunity given to wipe out whisky-making and lawlessness of all other kinds which are in a large way the result of that, but we must take a stand against the superstition and "hardshellism" of those districts. That in itself is a problem. In that one particular the mountaineer displays his loyalty. He is as loyal to a faith of any kind as he knows how to be. This properly directed is a strong thing in our favor.

Now, as we summarize the great needs of our mountain people, the point arises as to the best way to reach them. As has been tested and proved, the most ideal and effective way is through Christian schools. To be recipients of the Gospel which we wish to send to this outstanding mission field, they must largely be prepared, through better educational facilities. We must carry them the message upon which they are to feed and grow and will best establish them as a part of our own State. Once thoroughly taught and evangelized, they will be able to take their places in our own educational and church systems. Statistics show that they grasp every opportunity to make good and a large per cent of those who have been given a chance proved to be unexcelled missionaries and leaders along other lines.

The task of Christianizing the world will not have been accomplished until we have responded freely and willingly to the call of the mountain folk. "Come over and help us," they say, for in their hearts is that unrest and dissatisfaction with self and surroundings which can only be gratified by what we may do for them, in only the way we respond to the call of other mission fields. It is a great task. I picture our Lord as He walked among men in His humble way, ministering to the simplest and lowliest folk. I can think of no more fit work for the followers of His teaching than to serve these neighbors of ours who are our next akin in ideas, customs, and no doubt, many by blood. Those who are set apart from us by the great mountain barriers, the fastness of which will possibly forever turn

from their pathways the many material blessings that we enjoy—yet may never hurl their repelling powers against the blessings of a loving Savior, for nothing but *selfishness* can withhold the Gospel of Christ from the place where there is a soul to be saved. May we take a new vision of service in another direction for we must help give the mountain people a chance to make good. We Christians should have begun long ago to do our part in helping reach for Christ these neighbors of ours. How happy I am that we as a Church are to begin at last.

IOLA HEDGEPEETH.

Handsom, Va.

THE CHRISTIAN ORPHANAGE

Children's Home Fund in cash \$3,687.65
How fast do you want to see it grow?

CHILDREN'S HOME

Our people are very loyal to the Orphanage and are taking more interest in the work than ever before. I feel sure if each member of the Church could come in closer touch with the work that the interest would increase.

Our Children's Home Fund grew very fast this week. It went from three to more than four thousand dollars. As soon as we get five thousand dollars in the treasury to the credit of this fund we are expecting to commence work on the building. We are having the plans drawn and getting them ready to submit to the Board of Trustees for approval. It seems to me that this is one building that every member of our Church would want to have a part in. Just think of the many little helpless boys and girls for years to come will be cared for in this building. The many useful men and women that will be added to society who will be of service to mankind, that will come into this building while they are little helpless tots and receive their early training there.

Brother J. M. Darden knows how to make the Superintendent happy. He went before his 20th Century Baraca Class of the Suffolk Christian church a few Sundays ago and asked them to contribute \$1,000.00 toward the building of the Children's Home. On that Sunday more than \$2,200.00 was subscribed, and since that time the amount has run up to \$2,755.00 and Brother Darden thinks he will make it \$3,000.00 before he stops. Brother Darden is a great worker and a man who does things. The Suffolk people are a great people and have always been very loyal to the Orphanage.

We have many Baraca Classes in the Christian Church and I wonder if all these classes would not like to have a part in this great work? This Home will be built this year, unless something unforeseen happens, and would you like for this to be done and you not have a part in it? I would like for everybody to have a part.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR FEBRUARY 18, 1920

Amount brought forward, \$2,528.57.

Children's Offerings

T. D. Mathews, Jr., 50 cents; Rachel Hofer, 20 cents; Total, 70 cents.

Sunday School Offerings

(North Carolina Conference)

High Point, \$1.20; Lee's Chapel, \$5.15; Ramseur, \$3.52; Oak Level, \$2.14; Ingram, \$8.00; First Christian church, (Greensboro), \$4.00; Hopedale, \$2.05.

(Eastern Virginia Conference)

Isle of Wight, \$2.50; Union (Southampton), \$2.00; Berea, (Nansemond), \$10.00; People's church, Dover, Del., \$7.15.

(Valley Virginia Conference)

Dry Run, \$2.90.

(Alabama Conference)

Mt. Zion, \$1.00; Total, \$52.61.

Special Offerings

Big Oak church (Additional Thanksgiving), \$1.50; Mayland church "Merry Workers," Gresham, Nebraska, \$25.00; Shallow Ford church, \$17.40; Antioch Sunday school, Fairfield, Iowa, \$14.25; Palmyra church, \$2.00; Bible Class, Christian church, Reidsville, N. C., \$11.62; Total, \$71.77.

Children's Home Fund

Mrs. Alice Kimbrough, \$5.00; C. D. Newman, \$5.00; I. J. Oakley, \$5.00; E. T. Holland, \$100.00; C. A. Piland, \$5.00; Mrs. J. J. Gomer, \$5.00; Mr. J. J. Gomer, \$5.00; Mr. Jobie Howell, \$5.00; Mr. Harvey Worrel, \$2.00; Mr. Curtis Eley, \$2.00; Mr. and Mrs. C. W. Whitaker, \$15.00; Mr. S. F. Coghill, Henderson, N. C., \$10.00; 20th Century Baraca Class, Suffolk church, \$860.00; J. W. King and Wife, \$10.00; Total, \$1,034.00.

Total for the week, \$1,159.08; Grand total, \$3,687.65.

A LETTER

Dear Uncle Charley: As I did not write last month, I will put in 20 cents for this month. I am glad some more little girls have joined the band of cousins, as I love to read their letters. It makes me feel like the little ones are getting help. Your little niece.—*Rachel Hofer.*

Glad you wrote for the corner this week. I had come to the conclusion that the cold weather had got you frozen up.—"*Uncle Charley.*"

Brother W. T. Meacham, R. F. D., No. 2, Roanoke, Ala., says: "I think the Men and Millions Forward Movement is the greatest undertaking in the history of our denomination. I am delighted with the movement and I am constantly in prayer for the success of the work." This is only one of the many good things that reach us every day. Surely the brotherhood is greatly moved in behalf of this liberation of our little selves.

We learn from *The Herald of Gospel Liberty* that Mrs. Henry Crampton, wife of Rev. Henry Crampton, and Mrs. Ira Clark, wife of Rev. I. C. Clark, both passed away last week. Both of these brethren have labored in the Southern Convention and are known to many readers of THE SUN.



"THE LITTLE SINGER"

By H. H. Hunt

She is called "the little singer" now, by people who speak three languages. The Turks say the words with some dislike and some unwilling awe, in their accents. The Armenians pronounce them lovingly and a little triumphantly. The American workers of the Near East Relief bestow the title upon her with admiration, and reverence.

As a little girl twelve years old, Virjin Yakoubian won the name in the peaceful little city of Mounjunsann, in Cesara, where she was known amongst all the Christians for her sweet voice, and her devotion to the Sunday school. She was singing in the little church when the Turks attacked the city, and drove her forth with the neighbors, without her mother or father.

As they took the difficult march to some unknown country, going without food or water, plundered here and there by thieves, the little hymn she had been singing rose to Virjin's lips once more. This and her prayers to the Christian God enraged the Turks, who beat her into unconsciousness. But when the little girl arose again, the song was still on her lips.

Her beauty attracted the leaders of the band so greatly that her friends feared for her and managed to put her into a boy's cast-off garments, so that she might be safer. The march continued, toward Aintab. Many died from hunger and thirst on the way. At one point, the men were seized by the Turks, bound, and killed with swords and hammers. The lamentations of the women arose, and the wails of the children. But Virjin could always quiet them when she sang her hymns.

From Aintab the company was deported to Ourfa. Here with many others, the little girl was cast into prison. During those terrible nights of suffering in her cell, her voice was still raised in song. The Turks, marvelling, came to her, and offered her her freedom if she would cease her Christian songs, and her Christian prayers, and become a Moslem. Virjin answered with a hymn which told of Christ's love.

That day the prison doors were left open for a little time, and the little girl and her friends were among those who escaped. "Jesus did it for us," she always said afterwards, of what she regarded as a miracle.

After ten days the little band who had escaped, came to Rakka in a state of starvation. On the banks of the Euphrates, soldiers seized the party. Virjin, alone for a moment, knelt and prayed. The soldiers ran toward her.

"Lord, Jesus, receive my spirit!" cried the little girl, and leaped into the river.

A Turk dragged her out of the water, and took her to his home. For two years that she lived there, Virjin continued her prayers and hymns, in spite of repeated curses and beatings. At last she escaped, and

fled to Barajin, where she was found by Near East Relief workers, and taken to the orphanage.

Safe now in the big orphanage, cared and loved, by the American workers, Virjin still sings her songs, and tells the little orphans who have come through so much woe the story of Christ, who loves children, and watches over them.

Devotional

I WILL REMEMBER

For some reason, or other, the best people are at times greatly depressed. Every one who has served the Lord for any length of time has, perhaps, felt the same tumults of sadness and depression sweeping over him, which seemed to be surging through the heart of the Psalmist when he asked, "Will the Lord cast off forever?" Is His mercy gone?" "Doth His promise fail?" "Hath God forgotten to be gracious?"

When we go back to the Word we learn the Lord never has cast off a single one of His obedient followers. If we break away from Him and persist in going our own way and doing our own will instead of His, He will leave us to ourselves until we come back confessing our sins and asking forgiveness. God let Elijah go just as far into the wilderness as he wanted to, but Elijah never got beyond the circle of God's love. He did, however, have to submit to God's will and serve where God said. It was when Job threw off his cloak of self-righteousness and ceased trying to justify himself, when he beheld his own unworthiness against the matchless goodness of God, when he said, "I abhor myself," that his blessings doubled upon him.

God does not cast off or withdraw His mercy from His servants, but His love and mercy are always waiting for the first sign of penitence in His erring child. Neither does His promise fail. Trace it through the Word from the first to the last of His promises and we find "not one word of all His good promise has failed." We fail, but God's name and failure are as far removed as the east is from the west.

"Hath God forgotten?" No, He never forgets. The mother may, the father may, your best friend may, but God never does. We forget Him. When we realize it is our forgetfulness instead of God's, then we soon realize "this is my infirmity." When we once realize "this is my infirmity," the next thing is to resolve that "I will remember" the ages during which God's power has been exercised over His people. "I will remember the works of the Lord. "I will remember" His wonders of old.

That strengthens our faith, but can we not bring it still closer home? Has there not been a time in your life as you watched by the bedside of a loved one, or saw a loved one go away to come back no more, that you knew His "I will strengthen thee; yea I will help thee," was unailing? Has there not been a time in your life when the cruel thrust of an enemy, or the deeper wound, such as only one whom you have looked upon as a true and faithful friend can make, has driven

you almost to despair? Did you then remember your Lord's "I will never leave thee or forsake thee," and prove Him by taking your wounded heart to Him, finding in Him a refuge unailing in time of trouble?

Our God continually surrounds those who put their trust in Him. Above us is God's watchful eye which never sleeps. Underneath are the everlasting arms. He who said, "Lo, I am with you alway," keeps close by our side, walking and talking with us as He gently leads and guides us along the way. Speaking a "be of good courage," or a "fear not" at every hard place.

"I will meditate also, of all thy work." Meditation is dwelling upon anything in thought, seriously turning or revolving the subject in the mind. When we get to dwelling upon the works of the Lord and His goodness, our meditation turns to prayer. Prayer soon changes gloom to gladness. Then the next thing we, too, are talking of God's doings. Silence if you can the one who has let God lead him triumphantly through a severe test. He is sure of his ground. He puts an *I know* before every one of God's truths. He has found out for himself there is none so great as our God, that He is a God that doest wonders. "My meditation of him shall be sweet: I will be glad in the Lord."

MINNIE LOHR.

Mt. Vernon, Ohio.

LIGHT AND TRUTH

"The field is the world." God has raised up men to navigate the oceans, to bridge rivers, to tunnel mountains, to build roads, over which cars of different kinds may take passengers. He has given some the ability to pass through the air and to open subterranean ways, and to do many other wonderful things. Thus permitting the gospel to have full, free and final access to all nations upon this earth. Then the field to which the gospel must be carried embraces the whole world. It is sent out to all classes, colors and conditions of people. God is no respecter of persons, but in every nation he that fears Him and works righteousness is accepted.

Mission means to send out, and there are many anxious ones now, paying, pleading and praying for this great cause. They will continue this work, "until the earth shall be full of the knowledge of the Lord, as the waters cover the sea." That will be a world full of heaven then. Would you love to behold it?

Light and truth. The search-light of truth when turned on this dark world will make it radiant with the light of God. This world, as you know, has no light of its own. It has to borrow or get its light from natural and artificial sources. It is a dark planet, getting its main light from the sun. When sun, moon and stars are set and clouds overcast the sky artificial light is a great and helpful substitute. In Psalms 43:3, it says: "O, send out thy light and thy truth, let them lead me. Send them out on the silent, swift, invisible where they may reach the souls of those who are hungering and thirsting after righteousness until they receive the bread and water of life with all the satisfying and saving power." The light must be sent by those who

have means, and are able intellectually, physically and spiritually to carry it. They must be tactful, polite, patient, forbearing. They ought to be lighted with the light, so that it may, through them, shine brighter, and more successfully wherever they carry it. In other words, the light must shine all the time—it must not be hid under a bushel. Remember it is the reflected light of God. They must be blinded to sin, but must be awake to righteousness. They ought to have their sign up, with the light shining on it that people may not stumble over them. A thoughtful one said some where: "There are persons so radiant, so social, so pleasure-bearing, that you instinctively feel in their presence that they do you good; whose coming into a room is like the bringing of a lamp there."

We cannot do without light, and in the natural world, many beautiful and helpful artificial lights have been produced, and on account of their practical utility have been a great blessing to the world. Let them, the light and truth, lead us. Let them lead us out of darkness into light; out of ignorance into knowledge; out of sin into righteousness; out of bondage into liberty; out of despair into hope. What is more beautiful and useful than light? It is admired by all; it is useful for all. What is stronger than truth? The light of God and the truth of God must be seen and realized as we walk in the light of Him who is the way and the truth. There is going on in the world a great conflict between sin and righteousness. The world is moving its Christian forces as never before to overcome evil with good. If sin predominates it will both rule and ruin the world. What an awful thing that would be, a sin ruled world! But if the Kingdom of God is sent out, upheld and maintained by God's children, it will make all nations triumphantly and gloriously victorious over sin.

The workers in the vineyard of the Lord must work and stand together. Linked together in Christian friendship and fellowship. A chain is made of links and each link is a whole of the hold. Each one a whole one in itself forming a part of the whole chain. There is a beautiful unity and strength in this linking together.

May we not pray fervently to God to send out His light and truth? You remember that Jesus said to those Jews who believed on Him: "If you continue in my word, then are you my disciples indeed; and you shall know the truth, and the truth shall make you free." Take these two companions, light and truth, with you, earnest givers and workers in the Kingdom of God, and you will have made a good, glad and a great choice. With the light of God in one hand and the truth of God in the other hand you will succeed.

Truth, founded upon the word of God, will stand forever; truth, when monuments made of the best marble and the most lasting granite, will crumble to earth, shall lift itself up to stormy worlds; truth, standing like the North star, shall pilot the Christian over the foaming sea of time and help him to anchor safely in the everlasting harbor.

Eternal truth, how lovely you must be to admiring worlds! Truth, like the purest diamond, sparkles in the character, the grandest principle that throbs in the human heart.

J. T. KITCHEN.

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

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Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of one-half cent a word.

Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

NEWS OF GENERAL INTEREST

Congress has taken up the labor question again and is endeavoring to work out with labor leaders some acceptable policy to meet the labor situation.

The big railroad strike that was scheduled to take place this week has been postponed to an indefinite date, pending adjustments between transportation authorities and the operators.

Governor Bickett, of North Carolina, has commuted several sentences imposed upon rioters who caused bloodshed and slaughter in Winston-Salem, North Carolina, about fifteen months ago.

Secretary Daniels of the Navy has declared himself for a strong fleet and outlines his reasons, giving national prosperity as the chief reason why we should have a strong navy.

Just who is to be next President of the United States is a matter of great speculation. The names of several men are tossed into the air and one day they seem to be sailing and the next day they are blown away or disappear in some way.

The country was surprised on February 13 to learn that Robert Lansing, Secretary of State, had resigned his position, due to disagreement between him and President Wilson. Mr. Lansing succeeded William Jennings Bryan, who resigned the same position because he could not endorse the entry of the United States into war with Germany.

The Influenza epidemic seems to be gaining great headway throughout the whole country. Newspaper reports from all sections indicate at this writing (February 13) that new cases are developing. The disease, however, does not seem to be so desperate as it was last year and not so many deaths are reported.

The bill that has been before Congress for some time to bring about compulsory military training was defeated on February 10. The action and reaction of the people in regard to the question seems to be that military training would lead to the development of military ambition and for that reason Congress listened to the voice of the people and when the final test came the bill was killed.

PUNISHING THE KAISER

The Literary Digest some weeks ago conducted a questionnaire as to whether or not the Kaiser, William Hohenzollern, should be punished. *The Digest* received 328 replies, which furnished the basis for the first statement that *The Digest* issued concerning the punishment of the war king. Here is a summary of the replies:

For exile	137
For Capital Punishment	106
For Imprisonment	51
For other penalties	7
Against any trial	27

ARE YOU GETTING TWO PAPERS?

Several have been kind enough to advise us that they are getting two papers and we appreciate this information. Being called upon to handle 4,000 new names, almost without a day's notice, is a burden upon any office. Just as we started the addition of new names, our office clerk was taken sick with Influenza and at this writing has not returned to her post of duty. Many names had to go to the new mailing list without being checked with our regular subscription list. We are doing the very best we can and hope to have the whole matter adjusted at an early date.

If you are getting two papers let us know it, and if in different names, let us know that, because we have no way of knowing that Mary Jane Smith is the wife of Deacon John Smith.

CARD OF THANKS

We desire to thank our neighbors and friends for their sympathy and kindness shown us during the sickness and death of our dear husband and father. May God abundantly bless each of them.

MRS. W. F. STRABER & FAMILY.

Sunday School and Christian Endeavor

SUNDAY SCHOOL LESSON FOR FEBRUARY 29, 1920

C. H. Stephenson

Subject: Peter Writes About Christian Living. I Peter 2:1-5, 11, 12, 19-25.

Time: About A. D. 60.

Place: Babylon.

Golden Text: "He that saith he abideth in Him ought himself to walk even as He walked."

Additional Reading: I Peter, Rom. 12:17-21.

Promise: Ideals for Christian living.

It was the poet, Milton, who when he saw his country in a state of chaotic unrest exclaimed: "Plain living and right thinking are no more" And it is likely that conscientious men of every age, who had human welfare really at heart, have experienced the same feeling. And especially has this been true in the readjustment periods following war. But I believe it applies today more than it did when John Milton uttered it, or at any time since then. Today with our restless readaptation to constant change in social, religious and domestic activity, we are apt to feel with renewed emphasis that "plain living and right thinking are no more."

Peter's Modern Council

Then we need to turn Peter's fervid and picturesque epistle. Its purpose was to comfort and strengthen the Christians of the young church during a season of severe trial. Then, as now, there was on every hand suffering, discontent, impatience. And what was Peter's council? *Keep high your standard of living and hold fast the blessed hope of deliverance into His Kingdom.* What salient advice for our Sunday schools today! It was only a short time ago that the order of Masons held a convention in Raleigh and at that time the grand orator suggested as a solution for the problems of Bolshevism and labor discontent more high living and thinking such as the Masons stand for. He was but repeating the message of Peter in his great epistle.

The Spiritual Home

The place to begin higher living is

in the home. I have often thought that in the rush and commercialization of today the home has lost much of that reverent and sacred atmosphere which goes so far to mould character. The tendency seems to be to get away from the old family gathering to read and discuss God's word and from the manifestation of common interest to a selfish individualism when every member of the family cares only for himself and his business. Indeed the home of today has come to be too much a mere service station where we run in to eat and change clothes and tires before going again.

The Call is to You!

And it is you, members of homes in our Sunday schools and Christian Endeavor Societies, who must transform the home from a mere service station to a station of service for Christ and the church. It is in your power to make it impossible to say "plain living and right thinking are no more."

CHRISTIAN ENDEAVOR TOPIC FOR FEBRUARY 29, 1920

J. Vincent Knight

"The Results of Our Words and Deeds." Gal. 6:7-10.

The world knows us by what we say and do. It also watches those things we leave unsaid and undone. Some one has said: "What is in the well always comes up in the bucket," or in other words we know what the life contains by what the action of that life shows to the world. Our words, whether kind or rash, picture the kind of character back of them. If the life is filled with folly, jealousy, envy, hate and strife—the words and deeds of our life will show clearly to the world what we are, and one need not be at all careful to advertise affairs.

If men would only watch their words, all life about us would be different, but too often we speak and never think what it will mean after the words are spoken. And how many of us have spoken and in almost a moment's time wished for the words back? And, oh, if we just could recall them we would speak quite differently next time. Our

words are frequently the cause of much trouble, for the hardest member of the body to control is the tongue. We cannot be too careful in this age of slang and corrupt speech for corruption in speech denotes corruption in character. Our words denote what we are trying to be, and also reflect upon the kind of training we have had.

"But what you do sounds so loud I cannot hear what you say," and here we find something of the results of our deeds. It may be easy to talk, and give others advice, but it is not always easy to take our own advice and do the real things ourselves. What we do, shows clearly what we are, and not what we hope to be. I am glad the gospel of Jesus Christ is so handed down to us, that it permits every one to have part in carrying it the world, and by our deeds we have learned that there are those about us that are real Christians. These are trying days of sickness, sorrow, pain and distress and in it all I can see the finger of God as He points out something for us to do, and I hear the voice of Jesus saying: "Inasmuch as you did it unto one of the least of these my brethren, ye did it unto me." What are we doing for those about us?, and what are the deeds of our lives showing to the world?

The preachers of my own city, and the church folks as a whole, have again found a fine opportunity to serve. Our churches are closed, our services and worship are in the home. As I go among the folks, I find preachers at the wood house, in the coal bin, making fires, carrying water, cooking, washing dishes, and a hundred other things that those who are sick need done, and in it all I see a picture that to me is very beautiful—a picture of the Christ Who served, and by the deed of His life proved himself a friend to humanity. Then, let us imitate Him, and do with our might what our hands find to do.

DR. J. H. BROOKS

DENTIST

Foster Building

Burlington, N. C.

MARRIAGES

BROWN-ELLISON

Mr. Thomas F. Brown, of Kemp's Mills, N. C., and Miss Maggie Ellison, of Ashboro, N. C., Route 1, were united in marriage by the writer at his home in Ashboro on Saturday evening, February 7, 1920.

Only a few relatives were present to witness the ceremony. Both are popular young people in their respective communities and their friends wish for them much happiness.

T. J. GREEN.

OBITUARIES

UPCHURCH

Mrs. G. W. Upchurch departed this life January 12, 1920, at her home in Durham, at the age of 57 years. Mrs. Upchurch, before marriage, was Miss Mary Jane Carlton, and one of the direct descendants of the James O'Kelly family, she being the last of the O'Kelly family to pass out. She united with O'Kelly's Chapel some time previous to her thirteenth year, and remained one of its most faithful members until death. The funeral services were held in the Berea Baptist church near the old home, by the writer who was her former pastor, assisted by Rev. Mr. Howard, pastor of the local church. The remains were laid to rest in the church cemetery. A great mother is gone, and the community and family will miss her.

Mrs. Upchurch leaves her husband, Mr. G. W. Upchurch, one brother, F. M. Carlton; six boys, P. E., C. F., M. I., L. W., O. C., and R. C., and three daughters, Mrs. E. I. Barbee, Mrs. G. Vance Massy, and Mrs. R. C. Yates, all of whom reside in the immediate community of Durham. Her six sons acted as pall-bearers for the funeral. May Heaven's richest blessings rest upon the heart-broken family.

J. VINCENT KNIGHT.

PAGE

Mrs. Vannie Jones Page was claimed by death on January 24, 1920. Mrs. Page was only 26 years old and was the youngest daughter of the late Rev. John Jones. She leaves a husband and two children, besides a mother, three brothers

and four sisters. She joined Wake Chapel Christian church at the age of nine and was a consistent member till her death. Her body was laid to rest in Wake Chapel cemetery to wait for the resurrection of the dead at the coming of our Lord Jesus Christ.

J. LEE JOHNSON.

BARKER

Nannie Cathrine Barker, daughter of G. W. and Mattie F. Barker, was born November 15, 1911, and died January 28, 1920, aged eight years, two months and thirteen days. Three brothers and two sisters survive her. Her sickness was of short duration and came as a great shock to the entire family. She was a bright girl, devoted to home and very fond of school and her school-mates. High school boys bore her body from the home to the cemetery. Just before dying, she looked heavenward and stretched her hands upward as if asking her Heavenly Father to receive her.

The funeral services were conducted by Rev. J. W. Holt and the writer. The interment was in the Stony Creek church cemetery. May the dear Master comfort the bereaved ones.

P. H. FLEMING.

COTNER

Waldo M Cotner, son of Bettie Cotner, died at Youngwood, Pa., January 29, 1920, aged twenty-eight years, two months, and thirteen days. His mother and step grandmother survive him. He was sick only about ten days and it had been only about six weeks since he left home to take work in Pennsylvania. His remains were brought home for burial. A friend accompanied them. The funeral services were conducted by the writer at Pleasant Hill church and the interment was in the church cemetery.

The minister who visited him at Youngwood during his sickness wrote the family a comforting letter about his visit and his prayers for him and about the young man's own prayers to the Heavenly Father. May the blessed Christ comfort those who mourn.

P. H. FLEMING.

NURNEY

George W. Nuruey passed away at his residence in Suffolk, Va., on January 30, 1920, after years of agony from rheumatism; but with the spirit of a hero, he made a great fight and continued in business up to the last.

He had been in the livery and sales business for more than forty years, and had been very successful. His trade extended over many counties in Virginia and North Carolina, and his reputation for honesty held his customers.

He erected splendid buildings and thus added values to the city while he prospered himself. He opened Clay street and presented it to the city; and at the head of that street stands the Jefferson High School building.

He was a director in the Farmers Bank of Nansemond, one of the greatest banking institutions of the country. He had been a member of the City Council, and was useful, as a citizen, in public affairs.

He was a member of the Christian church for thirty-two years and on its official board, loyal and faithful to the end. One of his first voluntary acts, after he joined the church, was to present a thirty-dollar pulpit Bible for the pastor's use.

He leaves his wife, two sons, and two daughters and the legacy of a good name. Few men have devoted themselves so unreservedly to their business, their family, and their civic and religious obligations, without show, as did this great servant of God up to his sixty-ninth year.

Hundreds of times has he furnished me horse and buggy, without charge, to attend funerals in Nansemond and other counties. He thus befriended many families in their trouble without their knowledge.

W. W. STALEY.

CHARLES W. McPHERSON, M. D.

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Another Campaign Song.

THE CAMPAIGN BATTLE CRY

‘I Gave the Best I Had for You’

(Tune: I'm Here on Business for my King'')

By Rev. John G. Truitt, News Ferry, Va.

1. O, noble Christian church,
O, valiant soldiers true,
There is a work for us
That others cannot do;
A work that God doth give
To each and everyone
That has a hope in Christ His Son.

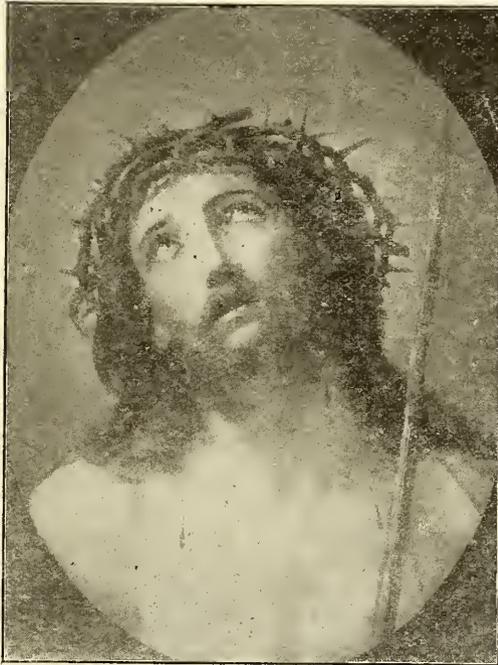
CHORUS

- O, noble men of this great Band,
Hark, hark the challenge He hath Planned;
O, give your young men fair;
O, give your millions rare,
I gave the best I had for you.
2. Oh! see Christ hanging there
Upon the rugged tree,
Oh! is He looking down
For someone just like me?
I'll have the grace today
To stand up straight and say
I'll give *myself*, my all to Thee.
3. And as we onward go;
Oh! as we forward speed,
Let every *Christian* know
For him there is a need;
Take up his battle cry,
O, every heart that's true,
I gave the best I had for you.

THE CHRISTIAN SUN



"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY"



We Must Secure The Men and Millions For His Sake

Volume LXXII WEDNESDAY, FEBRUARY 25, 1920 Number 8

BURLINGTON . . . NORTH CAROLINA

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

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Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of one-half cent a word.

Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

GOD TESTING US

God tests His people in adversity and He also tests them in prosperity. No one acquainted with the present situation can doubt for a moment that God is today challenging His Church in America and testing it in a most trying time; and we admit prosperity such as no people ever witnessed before. A Washington item, under date of December 10, 1919, says: "Americans are buying more diamonds and other gems than at any other time in history." According to this item, precious stones valued at \$10,425,325.00 were imported into the United States in October 1919. For the corresponding month of 1918, the importations amounted to \$1,154,329.00. Diamonds alone were imported in October 1919 valued at \$8,277,245.00, against a half million for October 1918. Not that one objects to diamonds, for they are glorious to look upon and beautiful to behold and represent God's glory and joy in creation, but what startles and amazes is the unparalleled demand for them, and the wherewith to purchase them.

The United States Treasury Department in giving the condition of the National Banks of the country speaks in similar words of our unequalled prosperity.

The yearly net earnings of the national banks of the United States in the five years from July 1, 1914 to July 1, 1919 had a greater increase than in the entire forty years prior to that time, the increase for the forty years prior to July 1, 1914 being \$149,270,171.00; in the five years following that date the increase being \$240,366,000.00.

Deposits, capital, surplus and undivided profits showed a similar increase, the most remarkable feature of the report being that in the year 1919 out of a total 7,770 National Banks, there was not a single failure recorded. This, we presume, has no parallel in all our history. Unless the Church can in some way manage through the grace and wisdom of our Heavenly Father to divert correspondingly large increase of this wealth into the channels of charity, and of benevolence, our civilization is headed toward the same luxury, ease and indolence which overwhelmed the civilizations of the past. As this writer sees it, the Church today is not only making a fight in seeking to increase its revenue for the Church itself on behalf of the Kingdom, but is really making a fight for civilization itself. Let it be understood that it is not poverty and want, but wealth and indulgence that materialize a civilization and destroy states, nations, homes and countries. We quote the following words from Mr. Wade C. Smith, of the Stewardship Department in a recent Bulletin:

"Unquestionably, Protestant Christian America has a full share in the almost unbelievable increase of the wealth of the past five years. Many believe that church members have more than apportionate share of the nations' wealth. Can it be that God's greatly favored people are willing to accept this enlarged commitment of God's riches into their hands and fail to respond with a quickened sense of stewardship and a stronger conviction than ever that the Father is leading them out into a broader service to the world than any nation has ever known? God is today testing America as individuals. What shall be our answer?"

GEORGIA AND ALABAMA RALLIES

The Men and Millions Forward Movement rallies in the Georgia and Alabama Conferences are history, but it is more than a history of fact that they represent. Hopefulness, co-operation, good fellowship, inspiration characterize them in the retrospect of memory. It was truly good to be there. If Peter had been present, he would no doubt have desired to tabernacle permanently amid such pleasant surroundings.

The rally for the Georgia and Alabama Conference came first at Columbus. Every preacher was present and about forty or fifty laymen and laywomen. Dr. J. Pressley Barrett as pastor seconded by his capable wife and aided by a band of faithful women, made the physical entertainment delightful. The people there certainly love their pastor and pastoresse, and with right.

The rally opened with the reading of the "Call to Arms," by Brother Jubilee Smith Stephenson, namesake of a great and good man, who honors the name he wears in becoming Christian service. Uncle Charley

Johnston read the acceptance of the Campaign Committee. Then came a soul-stirring message on "Prayer," by Dr. J. W. Harrell, followed by a period of intercession conducted by Dr. N. G. Newman. Men and women laid hold on the throne and felt the divine presence in this sweet experience.

Mrs. J. Pressley Barrett then read a paper on "The Womanly Heart and The Forward Movement," prepared by Mrs. W. A. Harper, who was unable to be present. Mrs. Barrett read this paper with sympathetic expression. Mrs. H. W. Elder followed its reading with a tender prayer, such as only a Christian mother can offer.

Dr. Barrett then stirred the audience with a zealous impromptu oration on "The Value of a Great Undertaking." Rev. H. W. Elder concluded the morning service in an impassioned address on "We Will Do It."

The evening audience heard three addresses by Drs. Harrell, Newman, and Harper. Dr. Harrell spoke on "Stewardship," Dr. Newman on "Christ's Acid Test," and Dr. Harper on "Some New Christian Emphases."

The Alabama Rally was held at Wadley, attended by about the same number of leaders, though two of the ministers were kept away on account of illness. It, too, was a mountain top experience, whence the horizon was scanned for many a delightful hour, a horizon roseate with promise because the people are grateful for the opportunity of service offered them in this majestic movement.

The rally began with a testimony meeting, in which ministers, laymen, laywomen all freely expressed their vital concern in the Movement and their willingness to be used for full and faithful service. All doubt as to the success of the Movement in this Conference was dissolved in the joyous moments of this informal interchange of the heart's reaction toward the cause.

Following this unique period Dr. J. W. Harrell brought another soul-reassuring message on "Prayer." Dr. Harrell thrilled this lovable people as he opened up his heart to them. Then Dr. N. G. Newman capitalized the emotional fervor of the address in its effect on the people by a sweet and precious period of intercession. In this Conference there was no evening session.

In both rallies the Secretary of Organization was given the afternoon period for the training of the various units of the organization. The questions asked indicated the deep and abiding concern of the people in the Men and Millions Forward Movement. There is no mistaking their unyielding determination, their confident expectation, that so far as they are concerned this Movement, being of God, shall not fail because of their lack from any standpoint.

And so, it is in every quarter of the Brotherhood. Nothing like the spirit of unanimity and co-operation characterizing the brethren's attitude toward this cause was ever witnessed in the Christian Church. God leads. We follow. Victory shall crown His cause through us.

Pray for the Movement and seek God's leadership in personal devotion to it—these are the ways of ultimate achievement, of sincere satisfaction of heart, of glorious victory for Him.

CHURCH ADVERTISING

There is much being said nowadays about church advertising. A testimony of what church leaders think of church advertising is demonstrated in this week's issue of *The Burlington News*. Note that a whole page advertisement is used in behalf of the Men and Millions Forward Movement of the Southern Christian Convention. This advertisement is not donated, neither is it given at a discount. The advertising manager of the campaign, Rev. C. B. Riddle, of this city, is running advertisements in the biggest daily papers in the country, besides extensive advertising in *The Christian Sun*, of which he is editor.

Church advertising is not commercializing the church, but simply using good judgment in promoting the work of Christianity.—*The Burlington News*.

DR. J. W. HARRELL GONE TO GEORGIA AND ALABAMA

Dr. J. W. Harrell, pastor of the Christian church, left Sunday night for Columbus, Ga., to address on Tuesday of this week, a conference of the Men and Millions Forward Movement of the Southern Christian Convention. From Columbus he will go to Wadley, Ala., to make a similar address before a conference considering the same work. The Christians are putting on a big program and sparing no time and means to make it a success.—*The Burlington News*.

A church that pays its honest debts will prosper. *Honest debts* may not be stipulated obligations, either. If the pastor of a church is worth more than he is getting, the church is indebted to him and that church is not honest until it pays for value received.

MEN AND MILLIONS FORWARD MOVEMENT CONFERENCES

A Conference in the interest of the Men and Millions Forward Movement will be held today (February 24) at Linville, Virginia and another Conference held at Raleigh, N. C., Thursday of this week. A good attendance is expected at both these meetings.

Mrs. W. J. Rigsbee, Roxboro, N. C., writes: "I feel deeply interested in the Men and Millions Forward Movement."

Rev. H. H. Butler, Suffolk, Va., has been confined for some time on account of sickness, but authorizes us to say that he is still living.

Rev. A. Victor Lightbourne is serving a few weeks at Memorial Temple, Norfolk, Va., and will leave there March 7 for Dendron. Churches desiring the services of Brother Lightbourne can address Dr. C. H. Rowland, or Mr. J. A. Williams, Franklin, Va. These brethren have Evangelist Lightbourne's engagements in hand.

Men and Millions Forward Movement

THE OPPORTUNE TIME

Samuel W. Lincoln

There has never before in the history of the world a period in which the need is so great, the opportunity so broad and the capacity so ample for the Church of Jesus Christ to launch great movements for the promulgation of the doctrine of Christianity and for the enlargement of His Kingdom, as the age in which we now live.

With an opportunity for each and every member of our beloved Christian Church to have a part in this great undertaking, the success of the "Men and Millions Forward Movement" is a foregone conclusion, and to this end I hereunto pledge my earnest co-operation and support.

* *

MEN AND MILLIONS ARE HIS

Rev. W. L. Wells

I heartily endorse the "Men and Millions Forward Movement" campaign. The men are God's and the millions are God's. "The earth is the Lord's and the fullness thereof." If the men and millions are God's He should have both men and millions to be used in His wise way to make this world a better place within which to live and glorify Himself. God knows better how to place men and millions than we do, and let us as a Church trust God with our men and millions and it will mean more for the growth of our Church and the Kingdom of God than any thing we have ever done.

* *

SOUNDS GOOD TO ME

B. D. Jones

The Men and Millions Forward Movement sounds good to me. The name is full of meaning. The task of evangelizing the world can never be accomplished without men. It is fitting that the campaign includes the recruiting of man-power as well as for the securing of money.

Dr. Ralph S. Cushman in his talk on stewardship sounds the key note when he says: "While money alone will never save the world, the world will never be saved without money."

The beauty of the Movement is that every member of the Church is to be given an opportunity. I heartily endorse the great undertaking.

* *

I AM GLAD

Rev. W. S. Long, D. D.

With great interest I have read what has appeared in THE SUN relative to the Forward Movement for Men and Millions. I hail with joy and gratitude every advance step taken by our dear Zion.

For many years after I entered the ministry I was, at times, greatly discouraged when I saw how little our people were doing to advance our cause as a Church either in education or missions, and, I confess, I was tempted at times, to withdraw and join some live

branch of the Church. Thank God, I have lived to see an indication of life manifest itself. I believe it is a real baptism of the Spirit. It has come when I have no work in the Church and I see no way to help except to pray for the success of this great movement.

* *

I MOST HEARTILY ENDORSE

Miss M. Clyde Keith

I most heartily endorse the Men and Millions Forward Movement and offer my sincerest co-operation and aid.

* *

IT WILL BE PLEASING TO GOD

Elisha Bradshaw

I heartily endorse the Men and Millions Forward Movement because I feel that God will be pleased for us to undertake such a great thing in His name. I feel that God has been waiting for a long time for us to undertake something big. The Movement is carrying out the last command of our Lord that we are to go into all the world and preach the Gospel. How any one can remain inactive toward this Movement who has been pardoned of his or her sins, is more than I can understand.

I am delighted and we are going to strive for men as well as money. We must learn to pray that God may send our boys and girls to carry the Gospel while we are giving our money to send it.

I am glad that we are going to give every member a chance in this great drive. We must give our money and along with it give ourselves.

* *

THE HAPPIEST DAYS OF ALL

Rev. G. C. Crutchfield

Notice the heading of this article, "The Happiest Days of All." Surely these days in which we live now are the happiest of all because God's people are realizing as never before that they do not live for self alone, but for their neighbor.

"If thine enemy hunger, feed him; if he thirst, give him drink." Surely that is what the Men and Millions Forward Movement is trying to do. It is to prepare the young people to carry on the work of God more fully than our fathers have done.

I say, hurrah, and let us put it over, and then we will realize that these are the best days yet.

* *

MEN AND MILLIONS FOR THE MASTER

Our laymen are doing big things in business. Why not big things for the Kingdom? New business ventures spring up everywhere. Corporations are multiplying, and capital in all lines of industry is increased. Farms sell for fabulous prices, and farmers are getting ready to spend more, and if possible, make more than ever before.

Why should the Church not endeavor also to increase its number of workmen, and enlarge its working capital? Unless it does this, it must suffer loss and deterioration. In fact, the Kingdom's interest should come first in every reckoning and rating. "Seek first the Kingdom of God and his righteousness and all these things shall be added."

In our Men and Millions Movement then we are only seeking to keep the Kingdom's interest where it belongs, namely, in the fore front of our thoughts, minds, hearts, and endeavor.

But far and above all other facts and considerations of our time we have learned the strength, the beauty and the glory of co-operation. When the allies began to co-operate, do team work, act and counteract together, then the Central Power began to fall back. Our dear Christian Church has this test put upon it today. Can it co-operate, can it do team work, can it co-ordinate its various independent units, can it swing its whole force into action, and move forward together to the accomplishment of a single, great task? If we have the mind, the heart, the courage to do this we shall have men and millions for the Master. The whole thing is a test of our willingness and our ability to do team work, to co-operate, to move together at our blessed Master's challenge and command. Our Savior prayed "that they may be one, even as He and the Father are one; I in them and thou in me, that they may be made perfect in one." Thus in oneness of motive, purpose, aim and achievement, we become strong in our Master's service and powerful in carrying out that which He hath so gloriously committed to us.

We are called upon to do no impossible thing. We are not called upon to impoverish ourselves, our families or our local Church. We are called upon to do our simple duty in our Master's name, and do the best we can together, by our united effort, for Him. Let us show the world the glory and beauty of our dear Church by all of us doing our very best for the Master and His cause, that together we may have men and millions for His use.

J. O. ATKINSON.

* *

COUNTY AND REGIONAL DISTRICT RALLIES

The Lord willing, February 26 will see the conclusion of the Conference Rallies of the Men and Millions Forward Movement.

Immediately thereafter the Conference Advisors and the District Directors should make arrangements for the County and Regional District Rallies. To these rallies should go all pastors, all captains, all leaders of the women, all the local team, as many interested laymen and laywomen workers as possible, together with the District Directors and the Conference Advisory Board. The meeting will be for the day only and the local church will provide only a simple luncheon.

Already the following district meetings have been announced:

Georgia and Alabama Conference

For South Georgia, Enigma, Ga., February 26.

For LaGrange-Lanett, Lanett, Ala., February 29.

For Richland-Columbus, Richland, Ga., March 2.

Alabama Conference

For Chambers County, New Hope church, February 29.

For Randolph County, Rock Stand church, March 2.

For Tallapoosa County, McGuire's Chapel church, March 3.

For Clay County, Shady Grove church, March 4.

Eastern Virginia Conference

Southampton County, Johnson's Grove church, February 29—2 P. M.

Nansemond County, Suffolk, February 29—3 P. M.

Norfolk District, Third Church, Norfolk, March 4—3 P. M.

Waverly District, Waverly, February 29.

North Carolina Conference

The Halifax District of the North Carolina Conference under the leadership of Rev. John G. Truitt, Mrs. W. J. Pierce, and Mr. W. O. Farmer has already held its meeting, having assembled in South Boston on February 19. Here is the inspiring account of the meeting given by Brother Truitt.

News Ferry, Va., Feb. 19, 1920.

Dr. W. A. Harper,

Elon College, N. C.

My dear Dr. Harper:—

Our meeting has just closed and has been very successful. Twenty-four delegates from seven churches present. Began at 10 o'clock and closed at 5. Very busy day.

We certainly had a great, good time together. Inspiration ran high at all times. We sang the songs to good effect. Some remarkable speeches were made by the laymen. Brother P. W. Farmer made some most excellent speeches. "Christ," he said, "was turned away from the Inn 2,000 years ago, but we are privileged to meet here today for His name's sake." It was a spontaneous speech and a great moment. Other great speeches were made by the laymen and women, and Brother C. E. Newman.

Certainly did appreciate your help. I've felt the burden of our part in the campaign, and still feel it, but after all that is the joy of it.

With every good wish,

JOHN G. TRUITT.

Finally

The Secretary of Organization helps all he can to get a delegation out for these district meetings. But the real burden for that which Brother Truitt says is the joy of it, rests on the Conference Advisory Board and on the District Directors. Please report all dates for district meetings promptly.

Let us pray and work, beloved, for these rallies and this splendid cause.

W. A. HARPER.

SUFFOLK LETTER

"Life recruits" is a phrase that opens up a large field and calls for new forms of service. It is quite plain from the sixth Chapter of Acts that other service than that of preachers, comes with the multiplication of disciples; and, in this age, there is not only a multiplication of disciples, but a multiplication service. Complex civilization and world related intercourse and interest, creates new conditions that increase human dangers and human necessities. Congested populations produce destitution and immoralities that require new treatment by new agencies. "Ye have the poor with you always," and that calls for charity, disease remains as long as sin abounds, and that calls for personal ministrations; the heathen are "without hope and with God in the world," and that calls for missionaries; social evils increase with great cities, and that calls for social service. There is no end to obligation and opportunity,

and hence no end to the multiplication of agencies of Christian ministrations. Deacons became a necessity, because the "number of the disciples multiplied" beyond the care of the apostles.

No new work and no new agency can supersede the ministry which we usually include in the word *preacher*. His function is not to be supplanted or abated, but raised to a more spiritual consecration; but other *forms* of life-service may supplement his work and make it more efficient.

Missionaries may devote their lives to medicine, teaching, Christian work, as Y. M. C. A., Y. W. C. A., Christian Endeavor service, or Red Cross. The whole wide world is open to all young people who are willing to surrender their lives to the Lord's will and use for human salvation, and human welfare. Young men and young women may prepare themselves to be secretaries to pastors, of Sunday school organizations, to edit Christian literature, or champions of temperance. Signing cards for any form of life-work in the Kingdom means that such persons surrender themselves to be used, if God calls them. Moreover, we have the privilege to pray for such help. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest"; "for we are laborers together with God." There is such a thing as Christian *work* as well as Christian *preaching*; and this is an age when *labor* is required in the Kingdom as well as in the world.

Life is the most valuable asset in the Kingdom, and to surrender life to the use of the Kingdom is the best human gift. That is what Jesus gave to the world. He gave His *life in service* and in *sacrifice*, and we can do *no more*; but we can do as *much*, and that makes us most like Him. There are so many open doors to the young for life-service, and for such service there is compensation and reward. Women "ministered unto Him" in His day, and they are coming into their privilege in this day. Young men and young women may both offer themselves for *Life-Recruits*, and wait the Lord's direction. Samuel was dedicated to the Lord and then the Lord called him; parents have that same privilege in these days when the need is so great. There is no place in life so good as that place where God wants men to work; and there is no offer so great as to be willing to do His will.

W. W. STALEY.

POUNDED BY PARCEL POST

To our great and glad surprise, we received a heavy package by parcel post, last Wednesday, February 18, from Antioch Christian church (Chatham). This package contained such things as sugar, butter, eggs, sausage, jelly, honey, preserves, lard, dried fruit, oatmeal, coffee, peas, beans, and seventy cents in money, etc. This is not only the first time we have been pounded by mail, but it is absolutely the first time we ever received any money by parcel post.

Owing to the fact that the schools and churches in Chatham county have been ordered closed for two weeks, the writer of this article did not fill his regular appointment at Antioch last third Sunday. However,

several members of the church showed their love, appreciation, and sympathy for their pastor and his family by the means mentioned above. We are very grateful to those dear people for sending us so many good things; and to our Heavenly Father for prompting the sending. May the Lord richly bless the membership of Antioch church; and may He enable us to render them more efficient services in His name.

R. P. CRUMPLER.

Varina, N. C.

ARE YOU GETTING TWO PAPERS?

Several have been kind enough to advise us that they are getting two papers and we appreciate this information. Being called upon to handle 4,000 new names, almost without a day's notice, is a burden upon any office. Just as we started the addition of new names, our office clerk was taken sick with Influenza and at this writing has not returned to her post of duty. Many names had to go to the new mailing list without being checked with our regular subscription list. We are doing the very best we can and hope to have the whole matter adjusted at an early date.

If you are getting two papers let us know it, and if in different names, let us know that, because we have no way of knowing that Mary Jane Smith is the wife of Deacon John Smith.

If you are receiving THE CHRISTIAN SUN, and have not subscribed for it, you can be assured that you are *not* to receive a bill later. This office does not do business that way. The Men and Millions Forward Movement is sending THE SUN to 4,000 persons *free*. This is why you are getting the paper. Read it—that is the price.

We are already receiving subscriptions from some of our new readers. We have made *no* appeal to them in *any way* to become permanent subscribers. We appreciate these subscriptions and hope that they will continue to come.

Robert E. Peary, discoverer of the North Pole, died in Washington, D. C., February 20.

Add twenty-five cents to your renewal and you will receive by return mail a nice book.

THE FARMER'S WIFE

It is especially important that whatever will prepare country children for life on the farm, and whatever will brighten home life in the country and make it richer and more attractive for the mothers, wives, and daughters of farmers should be done promptly, thoroughly, and gladly. There is no more important person, measured in influence upon the life of the nation, than the farmer's wife, no more important home than the country home, and it is of national importance to do the best we can for both.—*Theodore Roosevelt*.

We can use your renewal now. A good time to send it.

NOTES

Brother W. T. Meacham, R. F. D., No. 2, Roanoke, Ala., says: "I think the Men and Millions Forward Movement is the greatest undertaking in the history of our denomination. I am delighted with the movement and I am constantly in prayer for the success of the work." This is only one of the many good things that reach us every day. Surely the brotherhood is greatly moved in behalf of this liberation of our little selves.

Miss Carrie Robison, North Springfield, Pa., Superintendent of the Young People's Work in the American Christian Convention, sends two dollars for a year's subscription to THE SUN and adds these words of cheer: "The Southern young people are doing such splendid work for missions that I want to keep in closer touch with them. They are so busy doing work that they do not find time to report to this department and so often I have to guess how many societies they have."

Brother D. J. Kelley, Richmond, Va., accepts his place as Four-Minute Speaker in our church at Richmond, Va., and in complying to the request to do this work, Broter Kelley has this to say: "I am only too glad to do anything I can for the success of the Men and Millions Forward Movement. I pray God's blessing on this great undertaking." This is an encouraging word from the member of a church that is less than six months old. In fact, the Richmond congregation does not even have a house of worship and yet one of its members sends encouraging words in behalf of our great undertaking. Surely no man will say less and offer to do less.

The Year Book of the Southern Christian Convention for 1920 has just been received and is a very complete compendium of knowledge of the work of that section of our church. The various conference reports are very full and complete, especially upon financial lines, the record of each individual church being given in detail. It ought to be in every home of our church South and in the hands of every official of the denomination. It gives both valuable information and inspiration—for the record is one of increasing efficiency and liberality.—*Herald of Gospel Liberty.*

BE PATIENT WITH YOUR PRINTER

Be patient with your printer, if you use the services of such a gentleman. The printing industry was never more congested than it is now and it will be manifest just a little spirit of the Master to be patient.

There are those who take "copy" to have a job done and want to wait until it is finished like they sometimes do when they go to the mill. There are those who carry matter to be printed and cannot understand why they cannot get it in a few hours. They forget that others, many others, make this same request and that every hour in the day great demands are being

made upon the presses in the country. They also forget, taking things equal, that others deserve the same consideration as they. The right kind of a printer is anxious to serve the public, and no man would rejoice more to be able to deliver work "at once" than the foreman of the average print shop of today.

Be patient with your printer, and remember that when you insist upon quick delivery that a hundred others are doing the same thing.

CHURCH PAPER AND CHURCH PEOPLE

M. L. Boswell—I would be at a loss without THE CHRISTIAN SUN.

* *

Mrs. W. D. Hite—I want my subscription to continue as I don't want to be without THE CHRISTIAN SUN.

* *

Miss A. M. Rollings—I always enjoy having THE SUN coming into my home.

* *

Miss Leah Stephenson—We have THE SUN in our home and enjoy reading it so much.

* *

A. S. Dunn—I have taken THE SUN for nearly twenty-five years and always want to keep my subscription paid up to date.

* *

Mrs. A. E. Smith—I like to read THE SUN because it gives me much pleasure. May God bless all readers of this paper.

ELON COLLEGE

* Evangelistic services were held at the college January 18-29. Rev. Victor Lightbourne, Convention Evangelist, was in charge and did the preaching and led the singing. The congregations were large and the interest good from the beginning. Much personal work was done by the students privately. There were more than fifty definite decisions for Christ and a large per cent of the student body and others reconsecrated themselves. Thirteen were received into the Elon College church. The singing and preaching were greatly enjoyed, and Brother Lightbourne's clear-cut and definite method of presenting the message and putting up a challenge to men met with hearty approval. This was Brother Lightbourne's first meeting since accepting his position and was one of the very best ever held at Elon. We would heartily recommend him to any of our ministers and churches needing evangelistic help.

N. G. NEWMAN.

THE CHRISTIAN ORPHANAGE

NO REPORT THIS WEEK

The Superintendent of the Orphanage was away last week in Georgia and Alabama, and hence was unable to get his report written. Full report next week.

The total income for the year to date is \$3,687.65.

The subscriptions to the Children's Home Fund have reached the amount of \$4,077.92.

Devotional

THE BOOK

This Book needs no introduction—needs no defense. It introduces and defends its own character, and stands pre-eminently upon the sayings of its Author, "these sayings of mine." The Bible is the greatest, most interesting and attractive Book ever written. The grandest, most sublime and helpful one the world has ever seen. It has rescued and raised more fallen ones; brought more light, love, liberty to those who grouped in darkness, hatred and bondage; helped more depressed and oppressed ones, and cheered more pilgrims on the way of life than all the other books combined.

Very many entertaining and instructive books have been written on romance, biography, travel, history, theology, and on every other subject, but the Bible stands the center of attraction among them all. Brilliant people and learned ones in every age have produced able and beautiful works, written charming essays, and some spiritual comfort, but inspired Bible writers have surpassed them all, in style, thought, expression, and spiritual helpfulness. Their inspired pages were not only helpful to themselves, but a blessing to untold thousands who read them with increasing devotion. Said a very truthful character recently, "The Bible moulded my life and made it what it is. It taught me the way to walk up to Christian manliness." It has fashioned more lives and formed better characters than any other book wherever it has been read and practiced. It has cheered more believers and comforted more believers as they passed to the great beyond than anything else. Before leaving this world for his Heavenly home, a faithful minister said to his devoted daughter, who was attending to him, "Give me the Book that I may take one more, last, long, lingering look upon the Book I love." She said: "Father, which book?" Then he replied, "There is but one Book, that is the Bible." He felt that that Book was all and all to him.

Influenced by the company kept or the books read, an individual either grows better or worse. There can be no standing still or neutral ground. Either upward or downward he goes. It is a commendable fact that in the last century, and thus far in the twentieth, more has been written and spoken concerning the Bible than any other book in all the great libraries put together, and its study is becoming more interesting all the time which proves its popularity and superiority over all others. Time nor distance does not prevent its onward march and triumphant entrance into the whole world.

No other book in the past nor present has given to its readers such exceeding great and precious promises—no others having given assurance of everlasting life with a splendid home with the redeemed of the Lord, and none have told so well how to cure troubled hearts. "These sayings of mine," from the lips of Jesus have helped the despondent, cheered the discouraged, comforted diseased ones, and have been a constant stream of gladness to so many tired and weary ones. O, the

joy—the joy that comes by reading, studying and believing the fascinating story of the Bible! Jesus did so many lovely wonderful things, that John said of Him in the last verse of his Gospel: "And there are also many other things which Jesus did, * * * if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen."

It is said that an autoharp, placed upon a certain rock, in a connecting link of the Blue Ridge range, can be distinctly heard three miles away on the other side of the mountain, as you place your ear close to the connecting rocky structure. So as we rest ourselves upon the rock, reading this very same Bible we can almost hear by faith the sweet, loving voice of Jesus, telling us: "It is I, be not afraid," and, "Peace be still." Still standing on that Rock, and that Rock is Christ, we are waiting for the heavenly harpers to join the innumerable company of celestial spirits in singing the new song in everlasting glory. And while waiting for Jesus to come, we can sing: "All Hail the Power of Jesus' Name."

He Who is the light of the world shines on its pages, and illuminates the empires of earth, and other worlds as well as the Kingdom of Heaven. The Bible has stood much criticism by its friends, and some by its enemies, but it stands today at the head of all things, and the truths it teaches will grow brighter until the perfect day when all must render an account to its Author.

J. T. KITCHEN.

Windsor, Va.

FOR OUR INTERCESSION

The Interchurch World Movement has outlined four statements of purpose for definite consideration February 29. Let us think them through and be guided in our intercession by them.

1. Having given my life to Jesus Christ as Saviour and Lord, it is my purpose, as the central, controlling aim of my life, to do my utmost to extend the Kingdom of Christ throughout the world.

2. I believe that God has a definite plan for my life-work, which it is my purpose to follow, no matter where it may lead.

3. It is my purpose to keep studying the needs of the world and also the plan and will of God as revealed in the Bible, both to fit me for larger present service and also as important means toward finding God's unfolding plan for my life work.

4. Since thorough training is so valuable in all kinds of Christian service, it is my purpose to secure a college education, if possible.

Young people especially should carefully study these statements of purpose. Parents should discuss them with their children. But at least three of them are broad enough to apply to any age. Therefore, let each of us think through there as they may relate to our own lives. Every Christian should possess the spirit of the life recruit. "Multitudes, multitudes, in the valley of decision!"

E. D. GILBERT.

Fall River, Mass.

A PURPOSE IN LIFE

We are all placed in the world for a purpose, and a good purpose at that. If any person fails to use that purpose and to live up to his opportunities and to make the best of life by utilizing his talent, he has not only done himself injustice, but he done his fellowman, and even God, an injustice. We are not placed here to live alone, and for self, but we are placed here to live for each other, and for the glory of God. Therefore, it should be the desire of every person to make the best of everything, live for a good and glorious purpose.

We all have our little mission in life, and little corner to fill, and to end our mission well, and to fill our little corner rightly ought to be the ambition of every human soul. To strive to do the right and never the wrong is a wonderful thing. And he who thus strives is sure to attain much in the world. His life will not be spent in vain.

If we all cannot do something great, we can do something small to bless the world. After all, it is really the little things that count.

We can cause sunshine by speaking some kind and cheerful, encouraging word to those whom we meet, which is worth while. It costs nothing, and is more valuable many times than silver and gold. We can help to make some aching heart glad. We can lend a helping hand to the needy. We can stoop to raise the fallen, and place them on higher ground. We can bring sunshine and joy to some one. We can pluck a flower from the garden and give it to some poor, outcast and forsaken one in token of our friendship, and love. We can sing some sweet song, read some soul cheering verse, or do some little deed of kindness or charity that is worth while in order to relieve suffering humanity. God will bless us for these things and we will be made happier thereby.

It is certain that if we strive to benefit others and make them happy, they will help us to be happy in return. When we do some good deeds we can never tell how far reaching it may be. Even when we are gone the good we have done will still bless the world. Then why not live right? Why not "shine just where you are?"

In all our deeds, words, actions, steps and movements in life we need Jesus with us. We need Him as our Guide Shield and Counsellor. We cannot afford to be without Him. We need Him every day and every hour. He will strengthen us, keep us in time of trouble, if we only trust Him. Then why not live this life? This is all the life that is worth living even in this world. Are we not willing to do the thing that is best? Surely we are for a life spent in the right is never regretted.

(MISS) CONEY MACON.

Greensboro, N. C.

THE BIRTH OF "THE WAYFARER"

By J. E. Crowther, Seattle, in *The Christian Advocate*.

How did you come to write "The Wayfarer"? This question has been asked so frequently that a few lines of explanation may be of interest.

First of all, it was unintentional. It was not intended to present dramatics as an educational medium, nor

was it introduced to "reform the stage." It was created to meet an emergency in the program of the Centenary Celebration at Columbus.

The original intention had been to create two pageants, representatives of the triumphs of Methodist home and foreign missions during the past hundred years. The time element, however, was insufficient for the preparation on so elaborate a scale. Already we were within the danger zone for the creation of scenery and costumes for a single pageant. Immediate and certain action was imperative.

I shall never forget that Friday night when I was confronted with the task. The day had been a sorely trying one. With a burdened heart I went to my room at the hotel in New York and retired for the night.

But sleep refused to come. What should be done about that gap in the Columbus Program? While tossing there is fevered prayer the choruses of "The Messiah" broke suddenly upon my mind and a vision of the ultimate triumph of the Redeemer's kingdom began to unfold before my soul.

Then it was that the celestial fire began to burn within; it blazed like a consuming fever. Handel's "Messiah," in a holy wedlock of oratorio and pageantry, began to fill the gap in the program.

I arose and dressed. The clamorous voices of the city's life had become silent. There was only one voice, a "still, small voice," and the sound of angel choirs as on the night that Christ was born, commingled with the peal of heavenly bugles.

All night long the Spirit tarried. I wrote on with tears and song and prayer. Again and again the heart aflame cried out, "Speak, Lord, for thy servant heareth," and He did! That night *The Author* of "The Wayfarer" spoke His message to a humble Methodist preacher.

When the saffron fingers of the morning had touched the eastern sky the pageant, substantially as it afterward appeared, had come into being. The shell-torn church in Flanders, the heathen temple and shimmering river in Babylon; the pastoral scene of Bethlehem; the highway and gate into Jerusalem; the thunder-swept brow of Calvary; the resurrection triumph in the garden of Joseph, and Emmanuel's coronation triumph, amid the pean of the "Hallelujah Chorus"—all had come down through the midnight sky.

And yet I could not be sure. Perhaps it was a mirage, born of weariness. With much misgiving I journeyed on the following day to the home of Dr. S. Earl Taylor, in the country, and read my notes to him and his good wife. The effect was instantaneous and overwhelming. "You've got it!" he cried, and I went back to the city with a contented heart. Thank you, Dr. Taylor!

But doubtless "The Wayfarer" anteceded that Friday night. Through many years the writer had fought the same battle against doubt and defeat. He, too, had suffered Babylon's bondage and had found the peace of Christian certitude.

The musical setting of the pageant began to take form in a humble cottage in England. My father had been a church organist in his youth and mother was an alto

in the choir, but the raising of eleven children on ten dollars a week left little of a margin for luxuries.

Eventually, however, father had "amassed" the sum of twelve dollars and invested this fortune in a second-hand "harmonium" that had difficulty living up to its name. It was asthmatic in the wind chest, rheumatic in the pedal extremities and altogether too quavering on the "tremolo." But it had a grand soul within and its efforts were bravely supported by the large Crowther choir. It was there we learned by memory the music of Handel and the glorious masters of oratorio.

The final scene of the pageant is strangely familiar. Many a time as a child in the factory the beatific vision of that day when "the kingdoms of this world should become the kingdoms of our God and of his Christ" lightened the drudgery of the day. Above the roar of the loom there came the sound of heaven's full-throated organ, like the fountain of the winds and the chanting of children's voices that were forever free from the sigh and sob and sorrow of life.

If "The Wayfarer" shall guide some "pilgrims of the night" to the "Light of the World" its mission will have been fulfilled. Meanwhile, I am humbly grateful that the great, good God chose an earthen vessel to bear His treasure to men. In common with "The Wayfarer" the writer concludes:

"It must be that God's omnipotence
Fulfills itself in weakness
Like to mine."

MISSIONARY

MONEY AND THE KINGDOM

There are certain miserly souls in the church who are themselves so averse to contributing anything to the Kingdom that they will impugn your motives immediately that you speak of raising money for the Kingdom. The usual pitiful plea of this class in that "You can't save the Kingdom with money." Or "You can't buy your way into the Kingdom with your dollars." Ninety-nine times out of a hundred the very fellow who says that is about the closest fisted man you know, and is saying it either to cloak his own conduct, or excuse his own conscience for not giving any decent proportion of his income to the Kingdom. As if anybody had said you would save the Kingdom with money.

How different from such a man is the plain teaching of the Word of God. The rich young ruler came to Christ; and Christ said to him, "First go sell and give. Then come. For where your treasure is there will your heart be also." But more to the point. When the prophet, Malachi, was calling an apostate nation back to its god he put the money offering *first*, knowing full well the desired blessings would follow this offering. Hear him as he pleads (Mal. 3:10), "Bring ye all the tithes into the storehouse * * * and prove me now herewith, saith the Lord of hosts, if I will not * * * pour you out a blessing, that there shall not be room enough to receive it."

We wonder if there were not close fisted Jews then who said in reply, "Malachi makes his blessings depend upon the willingness to pay tithes." At any rate the blessings were to come after and not before.

And this very thing is what has happened with our brethren in other denominations that have had great drives for Kingdom's work. *The Biblical Recorder*, speaking for the Baptist, says editorially: "Perhaps the greatest blessing that has come from the campaign is the spiritual awakening among our people. There have been many reports of conversions, and thousands have enlisted for special service. There will be recruits for the foreign field and many workers for the home land as a result of the campaign."

When we deny ourselves—and with many money is the one thing of hardest denial—take up our Cross and follow Him, great blessings always follow.

J. O. ATKINSON.

RICHMOND, VA.

The Mission Secretary was very happy to receive a neatly prepared invitation bearing the following:

"Richmond, Va., Feb. 17, 1920.

"Dear Dr. Atkinson:

"You are invited to attend a meeting of the Ladies' Aid Society of the First Christian church, which will be entertained in the home of Mrs. D. W. Darden, 3006 West Grace St., at 8 o'clock, Friday evening, February 20th.

"All friends are cordially invited to be present and bring with them other interested friends.

"An attractive program has been arranged for the evening. Won't you aid our cause by attending, thereby showing your personal interest in the work?

"Yours for 'The Aid,'

"MILDRED ATKINSON, *President.*"

Our Richmond band of loyals are beginning right, having started with the auxiliaries of the church, as well as the church people. They expect their pastor, Dr. W. T. Walters and family soon after March 1.

J. O. ATKINSON.

INTER-CHURCH WORLD MOVEMENT MEETING

The following has been sent to all white Protestant pastors in North Carolina:

Dear Brother:

You are invited to attend a Ministers' Conference to be held in Charlotte, N. C., March 8-10. At that time all the ministers of the State will be asked to consider the Kingdom's interest in relation to the State, the Nation and the World. Similar conferences will be held in every State in the Union.

The Atlantic City Conference, January 7-10, was one of the greatest meetings ever held in America. There were over 1,500 delegates from 42 different denominations. For three days this great gathering reviewed the Surveys which had been made by the Interechurch World Movement, showing conditions local and world-wide. Everyone came to feel that there is something good and great just before the Protestant Churches in the new spirit of comradeship which they have discovered. Some of the greatest leaders of Protestantism were present

and took part in the meeting. Practically every Southern Denomination was represented. The facts given by addresses and on the screen proved to be the most gripping narrative.

It is proposed to give the ministers of North Carolina the facts as they were presented at Atlantic City, together with a large amount of material revealed by the Survey now being conducted in the various counties in this State under the direction of the Interechurh World Movement. A frank discussion of all facts presented will be freely encouraged. A team of trained experts will lead in the Conference, and will assist in interpreting the facts.

No pastor in this State can possibly afford to miss this great gathering. Surely it will be one of the great privileges of our lives to meet for the first time all the spiritual leaders in a great conference where the common problems of Protestantism will be considered.

In order to make it possible for all the pastors in the State to attend, the Interechurh World Movement has been authorized to pay the railroad fare and the sleeper fare, (where necessary) of all the pastors who attend the Conference. No other item of expense will be paid on account of the large number of men expected.

The place of meeting will be announced later. The program and other information will be mailed you. Will you not plan to come and see that every minister of your county is present? May we not count definitely upon your assistance in this way? Will you not also join us in prayer that this meeting will be all that it should be for our State?

Thanking you for your co-operation and with all good wishes, we are

Yours very truly,

E. N. ORR,

Field Secretary for North Carolina.

A. M. SCALES,

Chairman State Advisory Committee.

FEDERAL COUNCIL ISSUES STATISTICS OF ALL RELIGIOUS FAITHS

(Contributed)

"The Year Book of the Churches" for 1920, the official volume issued annually by the Federal Council of the Churches of Christ in America, contains the usual annual statistics for all the leading denominations as furnished by their officials. In the case of some of the smaller bodies it was necessary to take the United States Census figures for 1916.

For 1919, in spite of disturbed social conditions due to reconstruction, the various religious bodies of the country report a total growth in membership of 2,861,182 over the census of 1916. There is also an increase of 3,519 ministers and of 6,347 church organizations. The total number of churches now stands at 233,834. There are 195,315 ministers, priests and rabbis with 44,788,036 members of these various organizations. The total Roman Catholic baptized membership is reported as 17,549,324. The report of Jews who hold membership in various synagogues is only 260,000, in spite of the large population of persons of Jewish ancestry. This is accounted for by the fact that membership in

Jewish congregations is, in most cases, restricted to heads of families and these only are reported in the table. The two Mormon bodies report a membership of 494,388. The Greek Orthodox Church reports 119,871, while the Russian Orthodox Church has a membership of 99,681. Another Oriental body, the Syrian Orthodox Church, has 50,000 members in this country. The total Protestant church membership reported is 25,980,456.

The Roman Catholic figures represent baptized members, both children and adults, while the Protestant figures are simply for the communicant members.

The membership of the bodies making up the Federal Council has increased 816,922 over that of 1918. This is in part due to the admission of the Christian Reformed Church and the Churches of God in North America (General Eldership), but represents also a very considerable gain by many denominations reported last year. The total membership of the Federal Council bodies is given as 19,504,102 this year as compared with 18,687,180 reported a year ago.

The new figures show an increase of 5,013 in the number of Sunday schools reported, but a loss in the number of persons under formal religious instruction amounting to 596,534, the present number of Sunday schools pupils being 21,291,987. The Congregational Churches and the Presbyterian Church in the U. S. A. made no report on the number of Sunday schools. The figures used in these instances were those of the 1916 census. Some of the Lutheran Synodical bodies also made no report as to the number of Sunday schools, so that the total number of Sunday schools given for the Lutheran Churches is much smaller than is actually the fact. The figures given for the Lutherans, however, are those printed in the Lutheran Church Year Book for 1920. Even these circumstances do not seem to explain away the apparent loss in the number of persons under religious instruction in the United States.

The expenditures of the churches have fallen off during the year \$2,522,048, the total for 1919 being \$326,287,951. Church leaders account for this chiefly through the decrease in local church building enterprises due to disturbed conditions and high prices. While no figures have been reported to show the increase for missions and other general benevolences, it is known that on account of the enormous sums raised by Methodists, Presbyterians and other bodies during the past year, these figures have far outstripped those of any previous year.

The membership of the larger Protestant bodies is as follows: Methodist Episcopal, North, 4,175,502; Southern Baptist Convention, 2,887,428; Methodist Episcopal, South, 2,152,974; Presbyterian in the U. S. A., 1,603,033; Northern Baptist Convention, 1,502,341; Disciples of Christ, 1,193,423; Protestant Episcopal, 1,065,825; Congregational Churches, 808,122; the newly formed United Lutheran Church in America, 782,807, (the membership of the twenty Lutheran bodies in the United States totals 2,451,997); the four leading colored denominations, National Baptist Convention, African Methodist Episcopal, African Methodist Episcopal Zion and Colored Methodist Episcopal total 4,191,257.



A CHILD'S PRAYER

God, make my life a little light,
Within the world to glow,
A little flame that burneth bright,
Wherever I may go.

God, make my life a little flower,
That giveth joy to all,
Content to bloom in native bower,
Although the place be small.

God, make my life a little song,
That comforteth the sad,
That helpeth others to be strong,
And makes the singer glad.

—M. Betham-Edwards, in *The Children's Treasury*.

FOLLOWING ORDERS

A fifteen-year-old boy, who had been waiting patiently in line at a big bank, presented a slip of paper at the cashier's window calling for several hundred dollars in different denominations. It was evidently for the pay-roll of some large business house. First a roll of twenties was handed to the youth, and before he had finished counting this a lot of tens, fives and twos were shoved out. The cashier, evidently becoming impatient, threw down on the greenbacks a lot of silver dollars, halves, quarters and dimes. The boy flushed, gave the man a long straight look and deliberately continued counting until he had finished. Back in the waiting line was a tall, prosperous-looking man who had seen it all. When his turn came, he said rather sternly to the cashier: "That boy you were trying to confuse a moment ago is my new office-boy. In counting the money before leaving, you knew he was following the orders of the bank—it's on one of your signs. I had also told him to do the same thing. He's going to get a raise Saturday night."—*Illustrative Incidents for Public Speakers by Will H. Brown.*

THE SLEEPY SONG

As soon as the fire burns red and low
And the house upstairs is still,
She sings me a queer little sleepy song
Of sheep that go over the hill.

The good little sheep run quick and soft,
Their colors are gray and white;
They follow their leader, nose and tail,
For they must be home by night.

And one slips over, and one comes next,
And one runs after behind;
The gray one's nose at the white one's tail,
The top of the hill they find.

And over they go, and over they go,
And over the top of the hill;
The good little sheep run quick and soft,
And the house upstairs is still.

And one slips over and one comes next,
The good little, gray little sheep!
I watch how the fire burns red and low,
And she says that I fall asleep.

—Josephine Daskam Bacon,
in *The Christian Evangelist*.

GAMES TO PLAY WITH THE FINGERS

This is little Tommy Thumb,
Round and smooth as any plum.
This is busy Peter Pointer;
Surely he's a double-jointer.
This is mighty Toby Tall;
He's the biggest one of all.
This is dainty Reuben Ring;
He's too fine for anything.
And this little wee one, maybe,
Is the pretty Finger baby.
All the five we've counted now,
Busy fingers in a row;
Every finger knows the way,
How to work and how to play;
Yet together work they best,
Each one helping all the rest.

—Laura E. Richards.

SUNSHINE SMILES

Absent-Minded Examples

"Carson is the most absent-minded chap I ever saw." "What's he been doing now?" "This morning he thought he had left his watch at home, and then proceeded to take it out of his pocket to see if he had time to go home and get it." "But he doesn't beat the man who went out of his office and put a card on the door saying he would be back at three o'clock, and finding that he had forgotten something, went back to the office, read the notice on the door, and set down on the stairs to wait until three o'clock."—Normal Instructor.

* *

Precisely

"Were you out in all that rain?" asked the plain girl. "No," said her educated friend, "I was merely in that portion of the rain that descended in my immediate vicinity."—*Liverpool Post*.

* *

Nautical Information

Tenderfoot: "Why do they have knots on the ocean instead of miles?"

First-Class Scout: "Well, you see they couldn't have the ocean tide if there were no knots."—*The Yale Record*.

* *

A Hope That Failed

The great ocean liner rolled and pitched.

"Henry," faltered the young bride, "do you still love me." "More than ever, darling," was Henry's fervent answer. Then there was an eloquent silence.

"Henry," she gasped, turning her pale, ghastly face away. "I thought that would make me feel better, but it doesn't!"—*The Queenslander (Brisbane, Australia)*.

Sunday School and Christian Endeavor

**SUNDAY SCHOOL LESSON FOR
MARCH 7, 1920**

C. H. Stephenson

Subject: John Writes About Christian Love.—I John 4:7-21.

Time: Probably A. D. 90.

Golden Text: "Beloved, if God so loved us, we ought also to love one another."

Additional Reading: I Corinthians 13, I John, II John.

Students of this lesson should first of all try to analyze its theme—What is love? John says: "God is love." Science says: "Life is love." While the poet has a very different interpretation: "In the spring a young man's fancy lightly turns to thoughts of love." It is apparent, then, that without any conception of just what love is, Sunday school and Christian Endeavor workers are apt to theorize abstractly about love without getting anywhere.

The Supreme Manifestation

The answer to our question lies in the classic illustration of ultimate love found in the tenth verse of the lesson. It is the great example of God's love for man. And I think it may be resolved into two parts, concern and sacrifice. God was first deeply affected by the waywardness of mankind, and then made the one sacrifice that could redeem it—the giving of His Son. What a precedent in love for the world!

Our Opportunity

While we have no sinful worlds to be concerned with, still there are evidences of sin and need on every hand if we would but open our eyes to them. This is the great error we make in practical religion. While we are learning a principle or nursing our creed, wrong and deprivation stalk before our very eyes unheeded. What we need to do is to cultivate the "hunting life" that seeks for chances to serve. Such a life that meets an epidemic not with: "how can I avoid it?" but "what can I do to relieve it?" That asks in Sunday school next Sunday not, "What is the matter with the superintendent?" but "where can I apply my little force to give him a boost?" The preparatory element in love is that seeking spirit that inquires after opportunities to serve.

But the real test of love is what it does. God gave His Son. You can give a life of service—a small gift in comparison, to be sure, but nevertheless the religious hope of the world. You can translate the "love your neighbor" command into actual help at planting time or carrying ready relief when he is in distress.

Practical Love

Then let us guard against the mistake often made by our preachers when they read the thirteenth chapter of 1st Corinthians and then proceeded to dispense abstruse prescriptions of love without ever telling us just what it is or how applied to our lives. What we need is to know and practice love. This may be done by cultivating that inquiring spirit that hunts for the weak spots in man and then give freely of sacrifice toward making them strong.

**CHRISTIAN ENDEAVOR TOPIC FOR
MARCH 7, 1920**

J. Vincent Knight

"Life Lessons From The Book of Proverbs."—Proverbs 20:1-15.

(Consecration Meeting)

The book of Proverbs is a book of sententious sayings, applied to life. In these sayings is found the mind of divine wisdom, and that wisdom applied to earthly conditions of God's people. The sayings found in Proverbs not only touch life, but cover all life and in the book is found a panacea for the human ills. No matter what the environments of the life may be, that life may find a lesson of vital importance to it, if the proper study and research of the Book, is made, and the pithy savings properly interpreted.

One great lesson the world needs to learn is the value of human sympathy and how to apply it. War stirs every emotion of the human life, and while stirring the best, it also stirs up the worst and leaves the dregs afloat; and who knows but what this great epidemic of Influenza again sweeping the country is a plague sent to restore lost sympathy for mankind? There seems to be no real psychological or physiological reasoning for its rapid spread and great toll of life. God chastens those He

loves, and why should it be thought incredible that our life lessons are seasoned with sore afflictions?

In all lessons given in this wonderful Book, the sacred writer does not fail to emphasize the fact that God has need of all life. One fine example of this is found in Proverbs 11:1, where the mind of wisdom sees a grave need for religion in business. If men saw that today we would need no law to protect us from profiteering, graft and gain. Even the life tainted with sin, sorrow and disappointment finds a soothing message, for we learn that "Love covers all wrong," Proverbs 17:9, and "points the weary soul to the fount of real joy." Proverbs 15:13. "Wherever such is true, that life has the light of God in the soul." Proverbs 20:27.

To many of our young people, this topic may seem difficult, but suppose we apply it? It is a consecration meeting. Let us study the life lessons, and apply them and get a real vision of self, and then consecrate that life with whatever advantages or disadvantage we may have to God, and life service for Him. While our salvation is not a matter of works alone, we receive a reward for the works we do, and we must not forget "that the firm we serve must pay us." If we live for sin and Satan, God is not responsible for our rewards. Proverb 24:20.

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MARRIAGES

RAWLS-DAVIS

At the residence of Mr. and Mrs. S. Edgar Delk in Brewer Avenue, Suffolk, Va., on Thursday afternoon, February 12, 1920, Miss Sarah Elizabeth Davis, daughter of the late George A. Davis of Madison, Florida, became the bride of Dr. David Luther Rawls, an old student of Elon College, and a member of the staff of Lakeview Hospital.

The Delk home was decorated with masses of pink roses, carnations, palms and ferns, lighted by candalaba lights.

Mrs. C. R. Wallace, organist at the Christian church, rendered Lohengrin's bridal chorus as the bride entered with Miss Margaret Delk as maid of honor, and Mrs. Bradford Kilby, Director of the church choir, sang "Because" just before the bridal party entered the room. The groom entered with his Brother, Dr. J. E. Rawles, as best man. The ring ceremony was used.

A select group of relatives and near friends filled the room with quiet attention, and extended congratulations. After an extended bridal tour they will return to Suffolk and reside here after February 27 in the new apartments on Main Street.

At the Gatling home on Bank street, on the day before the marriage, Misses Azequeida and Mary Sue Gatling, nieces of the groom, entertained at a "Miscellaneous Shower" in honor of Miss Davis. The parlors were a garden of cut flowers and ferns and a host of friends came with their presents and their good wishes, and their showers of blessings upon the lives now united in law and love.

W. W. STALEY.

WOODARD-GRIGGS

Sunday morning, February 8, 1920, at 11 o'clock, the home of Mr. and Mrs. Caleb Griggs was the scene of a pretty home wedding when their daughter, Miss Estelle Burcher Griggs, became the bride of Mr. James Henry Woodard, son of Mr. and Mrs. J. V. Woodard. The wed-

ding marches by Lohengrin and Mendelssohn were rendered by Mrs. E. T. Cotten. The ceremony was performed by the writer. The bride and groom with their many guests immediately motored to Bethlehem Christian church to attend the regular preaching service. After which a very delightful dinner was served to many relatives and friends by the bride's parents.

E. T. COTTEN.

SMITH-SMITH

Tuesday afternoon, February 10, 1920, Mr. Sylvester J. Smith, son of Mr. and Mrs. E. R. Smith, and Miss Thalia E. Smith, daughter of Mr. and Mrs. Thomas Smith, having escaped the watchful eyes of parents and motored to Corapeake, Gates County, North Carolina, were united in marriage by the writer. They shall make their new home in the county near Suffolk, Va.

E. T. COTTEN.



OBITUARIES

FLYNN

Mrs. Julia Josephine Flynn died February 7, 1920 about 3:20 A. M., at the home of her daughter, Mrs. Cora Wheeler. She was sixty-three years, ten months and three days old. She married J. Frank Flynn, who died about eighteen years ago. She leaves to mourn their loss, one brother, one sister, four children, thirteen grandchildren and a host of friends.

She was a member of Howard's Chapel church. She was devoted and loyal to her church. Just a month ago to the day she was buried, she paid her last tribute to the finances of the church. One of her deacon's testimony to her life in the church, "Her life has been more consistent with the principles of the church than many other members." A beautiful tribute to her life!

Peace to her soul! Interment of her body was in the cemetery of Howard's Chapel.

May the Comforter bless all who weep.

L. L. WYRICK.

WILKINS

At about noon, February 8, 1920, at home, Haw River, N. C., Mrs. Bessie Adeline Wilkins, wife of Dr. J. C. Wilkins, passed from earth to the Spirit-land, aged thirty-two years, three months and

ten days. Her parents, husband, one child, one sister and two brothers survive her. Her maiden name was Gilliam. She and Dr. Wilkins were united in marriage December 28, 1916 and their wedded pathway of three years, one month and ten days, was a very happy one till death came and she fell asleep. She has gone to be with God. In early youth she united with Union Christian church and for several years was church organist. She loved her church and was deeply interested in its welfare.

The funeral services were from the home, conducted by the writer and Rev. J. W. Holt. The interment was in the cemetery at Union Christian church. The dear Master bless, keep and comfort the bereaved.

P. H. FLEMING.

DOLLAR

Mrs. Nora Cates Dollar, wife of T. W. Dollar, passed from earth to reward in the early dawn of February 13, 1920. She was 34 years old at the time of her death. Her death was caused from an attack of Influenza. When twelve years old Mrs. Dollar joined the Bethel Baptist church, but transferred her membership to Damascus Christian church two years ago in order that her membership might be with her husband. She was a true wife, a loving mother and a devout Christian. She leaves to mourn their loss, a husband, seven children and the following sisters: Mrs. C. H. Ellis, Durham, N. C., Mrs. R. G. Suitt, Durham, N. C.; Mrs. L. H. Chandler, Durham, N. C.; and Miss Dora Cates, Durham, N. C. The funeral was conducted by the writer and the interment was made in the cemetery at Bethel church. May the Holy Spirit brood over the little motherless children, comfort the husband and console the broken hearted relatives.

R. F. BROWN.

WICKER

Mr. Hoyle H. Wicker, who had been ill for a week with Influenza and pneumonia, died at his home in Colou, N. C., Thursday, February 5, 1920. Mr. Wicker died at the age of thirty-nine years, and was the son of Mr. and Mrs. A. W. Wicker. His mother died a number of years ago.

He was married to Miss Katie Wicker, fifteen years ago. The widow and three children survive, also his father and several brothers and sisters.

Mr. Wicker was a member of Turner's

Chapel Christian church, and a faithful husband, father, church-man and citizen.

The burial services were conducted at Turner's Chapel church on Saturday morning, February 7, 1920, by his pastor, Rev. T. E. White.

T. E. WHITE.

WICKER

Mr. Winfred Wicker who had been ill for a few days with pneumonia following Influenza, died at his home near Colon, N. C., Tuesday, February 10, 1920. The funeral services were held at Turner's Chapel Christian church on Wednesday, February 11, 1920, by the pastor, Rev. T. E. White. Mr. Wicker is survived by his wife and several children. He was a member of Turner's Chapel church, and in his death the church loses a faithful and substantial member.

T. E. WHITE.

OWENS

A. A. Owens died at his home near Hopedale, February 16, 1920, aged about 53 years. He leaves a wife and six children—two girls and four boys. One of his boys is in the United States Army and he did not get home when his father died.

Mr. Owens was a member of the Christian church at Randleman, N. C. The funeral services were conducted by the writer from the home and the interment was in the Brown's Chapel cemetery, near Burlington, N. C.

P. H. FLEMING.

STRADER

William F. Strader was born October 14, 1876 and died February 2, 1920. He was the eldest son of the late Adam M. and Mrs. T. A. Strader of Burlington, N. C. He was married to Miss Fannie Hines of Greensboro, N. C., December 24, 1912. To this union were born four children, the youngest being only one month old. Two of the children died in infancy.

Brother Strader was strong and healthy until attacked by Influenza about two weeks before his death. He was cut down in the midst of life and in the midst of a successful career. He was a prosperous farmer and was looking to the future with bright prospects. Truly we know not what a day will bring forth. His sudden passing was a shock to his many neighbors and friends.

He was a member at Long's Chapel Christian church and purposed moving

his membership to the Burlington Christian church at an early date. He died looking unto Jesus and talking of the Heavenly home. A good man, a loyal citizen, and neighbor has fallen.

He leaves to mourn their loss a widow, two children, three brothers, one sister, a devoted mother and a host of relatives and friends.

The funeral was conducted from the home by the writer and interment made in Pine Hill cemetery, Burlington, N. C.

J. W. HARRELL.

JOHNSON

James E. Johnson, Windsor, Va., while on his way to Norfolk, Va., to see a brother and hear Billy Sunday preach, January 31, 1920, was crossing the Norfolk and Western Railroad to get on board the train when he was struck and killed instantly. He was a true member of Mt. Carmel Christian church, a good man and greatly beloved by his friends. He leaves a devoted wife. May God bless and comfort her in the sad bereavement. One brother, Willie Johnson, Norfolk, Va., four sisters and many friends survive him. Funeral services were conducted at the grave at his church, Mt. Carmel, Sunday afternoon, February 1, 1920.

H. H. BUTLER.

RAWLES

Mrs. Sarah C. Rawles, widow of the late Justice Frank Rawles, died at her home near Nurney, Va., January 8, 1920, aged seventy-three years, two months and twenty-eight days. She was a good Christian mother, a faithful member of Cypress Chapel Christian, church and will be greatly missed in her home, community and church, to which she was so devotedly attached. She was both sister and mother to the writer. God bless her sacred memory. She leaves two sons and one daughter: C. F. and R. L. Rawles and Mrs. T. J. Ellis, all of Nurney, Va.; six grandchildren, ten great grandchildren and many friends. Funeral service was conducted at her home by the writer, assisted by Rev. W. W. Staley, and her remains were laid to rest in the family cemetery. God bless and comfort the bereaved ones.

H. H. BUTLER.

RESOLUTIONS OF RESPECT—MORING

Whereas, it has pleased God in His infinite wisdom and mercy, to remove from us our beloved Sunday school superintendent, Mr. J. H. Moring; Be it Resolved,

First. That in his death our school and church has lost a member full of good works, whose life was an inspiration to us all,

Second. That while deeply lamenting his death, we realize that our loss is his gain, and pray that God may give us strength and wisdom to continue the work dear to his heart,

Third. That we extend our deepest sympathy to the bereaved relatives and pray that God may be their ever present help and comfort,

Fourth. That a copy of these resolutions be spread upon the minutes of our school, and a copy be sent his sister, Mrs. W. G. Clements, and to The Christian Sun for publication.

Adopted by Morrisville Christian Sunday school, February 15, 1920.

LESSIE PUGH,
MRS. C. J. FARMER,
MRS. C. E. GLENN,

Committee.

RESOLUTIONS OF RESPECT—RICHARDSON

Whereas, our beloved deacon, Warner F. Richardson who departed this life December, 1919, after an illness of nearly three months, and

Whereas, for twenty-eight years as a member and for about twenty-five years as a deacon of Barrett's Christian church, he has proved loyal, faithful and true to his church and God. Therefore, Be it Resolved:

First. That in Deacon Richardson God has given us a noble example of a liberal church member, Christian brother, patient sufferer and loyal soldier of our Lord Christ.

Second. That to his grief-stricken family we offer our sincere sympathy and commend them to God and the Word of His grace, the only source of strength in such a sad hour.

Third. That a copy of these resolutions be sent to the family, a copy sent to The Christian Sun for publication and a copy spread on the minutes of our church for safe keeping.

Mr. J. E. ELLSWORTH,
MRS. MOSES HARGROVE,
MISS HAZEL HINES,

Committee.

DR. J. H. BROOKS

DENTIST

Foster Building

Burlington, N. C.

MEN



The Kingdom Needs



MILLIONS

OUR SONS WERE DRAFTED

To Save The Country From Dishonor

Our Sons and Daughters are Now Called Upon to
Help Save the World for Christ

**We Have Service FLAGS
For Country Enlistment**

**Shall We Not Have Service Flags
For KINGDOM Enlistment?**

The Men and Millions Forward Movement

...OF THE...

Southern Christian Convention

is placing emphasis on **MEN** as well as money

The Church Membership is Asked to Pray that Men
and Women for Kingdom Work May be Secured

Our Daughters=====**Our Sons**=====**Our Dollars**

ESTABLISHED
1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXII

BURLINGTON, N. C., MARCH 3, 1920

State Library
MAR 9

Tithers' Week

MARCH seventh-fourteenth is Tithers' Week in the Men and Millions Forward Movement program. During this period the membership of the churches will be approached on the subject of giving at least one-tenth of their increase to the work of the Lord. One-tenth of the membership enrolled as tithers is the goal of the Movement. A moderate figure indeed! Two thousand five hundreds persons signing the cards will reach the goal. Surely more than this number of our loyal and liberal members will enter into definite financial relationship with the Lord.

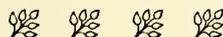
In sermon and in song we hear the subject of the tithe being discussed. When we entered our editorial career, only an occasional note was found on the subject of tithing in all our most excellent exchanges. Today every church publication is carrying, almost every week, not argument for, but praise of what tithing is doing for the Kingdom's interest. A test of the plan is its best endorsement. Surely the household of faith is coming to realize that there is no better method to finance the Kingdom than God's own plan.

The Kingdom has suffered because we have not brought our tithes and offerings to the house of the Lord. The people have suffered because they have not had the windows of heaven opened to them and the promised blessings poured out.

Has the Lord failed where we have trusted Him? Surely not. Then let us go a step further and trust Him with at least one-tenth of our increase. We are possessors and not owners; we are stewards only. Are we faithful stewards?

Our plea is not of official duty, to be timely, to meet the program of the Men and Millions Forward Movement, to theorize, or any of these things. It is a voice from experience, definite, systematic practice and backed by a joy that only the experienced know.

You have thought about it. Pray over it—and then sign the card. Be a tither. Be honest with God.



**MEN
AND
MILLIONS**

← **THE KINGDOM NEEDS** →

**MEN
AND
MILLIONS**

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

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Many persons subscribe for friends, intending that the paper be stopped at the end of the year. If instructions are given to this effect they will receive attention at the proper time.

Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of one-half cent a word.

Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

GOVERNOR EDWARDS

The editorial policy of this paper is not to deal with persons, but things—things for persons to be and do. However, our policy is not iron-clad so that we cannot say things about persons when the occasion justifies it.

New Jersey, to the disgrace of her good name, elected a man the other day as Governor who is in favor of the liquor traffic. Governor Edwards is his name. *Governor!* How strange it sounds to call a man Governor who is allied with hell's once chief asset. Mr. Edwards—or just Edwards—says that he is going to make New Jersey as “wet as the Atlantic Ocean” during his term. We say that he had better make good his boast during his first term, for we are bold enough to predict that New Jersey will go “dry” and Edwards will soon go out as an official. Public sentiment has outclassed John Barley Corn and our States can no keep men in office who favor the whiskey traffic, and longer keep men in office who favor the whiskey traffic, and hence are the chief agents of the devil.

The Trenton, (N. J.) *Times* received a letter the other day from a little girl that is worth reproducing in this connection. Here it is:

Trenton, N. J., January 26, 1920.

To the Editor of the *Times*:

Will you allow me space in your paper? I am a little girl eleven years old, and my father drinks: and now, since prohibition law has come, our home is so happy.

My mother is praying for the saloon to never open, and I pray, too, for them to never open again.

We all six children and mother had the flu, and papa would go out and leave us, all sick, and come home drunk, and go to bed.

My mother had to get up and tend to us all; and she was so weak she could hardly stand up. But God saved us all; we could not get a doctor and I know prayer is what saved us all; and not one of us died; and not one of us had a drink of whisky. Only our Saviour, the Lord Christ, that saved us. Praise his name! I read the Bible, and this is a chapter: St. Matthew XXIX:35.

I would like Mr. Edwards to read it. He is working for evil things in this world. Just think what liquor does to make us little children unhappy. He ought to be ashamed of himself.

A LITTLE GIRL.

That little girl's real face may never be seen by Edwards, but he will see her in mind. That mother's prayers will haunt him and his associates. The presence of that drunken father will be in the vision of Edwards as he looks at his own home.

God save the name of New Jersey! History's pages are closing to the State that defends the whiskey business.

MEETING THE NEEDS OF THE HOUR

Some time since a distinguished divine wrote an article in one of our American magazines in which it was caustically pointed out that Peter stood by the fire warming himself while the world's greatest tragedy was being enacted. The claim was made that Peter's example had very often been followed by the church; and that this Institution which ought most of all to care was very often idle and indifferent when the greatest need for action was upon it. While Peter's Lord and Master was being falsely accused and tried for His life, Peter looked after his own personal comfort and contentedly warmed himself. Without following further the thought in question it is sufficient to say that while some in the church have been contented with their own personal comfort during times of great needs, emergencies and tragedies, the Church as such has not been contented to do so.

Today the Church is fully aware that there are moral and spiritual crises upon us. We are just out of the throes of a world's tragedy in arms. We are now in the throes of a world's tragedy in morals. New problems have arisen. New issues have thrust themselves upon us. Nothing is settled. Thought is on edge. Opinions are divided. The past is being weighed in the balances. The war did but whet our swords. The supreme conflict is now on. Labor is in a threatening

mood and is dissatisfied. Capital is uneasy and sensitive. The whole public lives in a state of expectancy and wonders what next.

Politics, legislatures, Senates and Cabinets can't settle these questions. At heart the problems involved are moral and spiritual. On this account the Church faces a responsibility, an opportunity and a crisis the like of which it has not faced for many a long decade. Shall Peter again be found standing by the fire warming himself while his Lord and Master is on trial for His life? Or will he awake to the tragedy and prove himself worthy of the Lord he loves and Whose cause he has espoused?

On February 9, the National Conference of Church Women (representing twenty-one denominations from thirty-one States), assembled in Washington, D. C., unanimously declared that, "Within the Christian Church are the mightiest energies that can be released to meet the needs of present day problems. The Church must be aroused to reconsecrate itself to the promulgation of the Gospel."

This is what our Men and Millions Forward Movement means. It is an honest and faithful attempt to release the mightiest energies of our Church to meet the tremendous moral and spiritual needs of this perilous and unsettled time. It is our dear Church endeavoring to reconsecrate itself to the promulgation of the saving Gospel of our dear Lord. There may be those in the Church who in such a time will indifferently stand by the fire and warm their bodies to their own personal comfort; but the true Church and those who have a care for its progress, power and development will not. In this supreme conflict, in this awful hour of trial and of tragedy the Church of our Lord will do its utmost for the glory of its Lord and the salvation of men. Every loyal son and daughter of our dear Christian Church is now called to his colors, to reconsecration and to supreme activity to meet the needs of the hour.

RALEIGH CONFERENCE

The Raleigh Conference of the Men and Millions Forward Movement was first scheduled for February 10, but the "flu" prevented and the date reset for February 26.

The morning session opened at 10:00 A. M. After a period of intercession, and a period of singing, in which the campaign songs were sung, the remainder of the morning was given over to inspirational addresses by the members of the Campaign Committee and others.

Dr. W. W. Staley, Suffolk, Va., Chairman of the Steering Committee of the Movement, delivered the first address. His subject was: "Where the Christian Church has Led." Dr. Staley in his splendid and convincing style gave a short history of the Christian Church, pointing out instances where it had lead in the past as well as in this Movement which is now on foot.

Following this address Chaplain Stanley C. Harrell spoke on "Men." He emphasised the need of men in

connection with the Movement rather than "millions," and when the men are secured the millions will be forthcoming.

"Millions" was the theme of Dr. A. B. Kendall of Washington, D. C., in which he presented some surprising statistics in connection with Church and Sunday school members and the money given for the support of these organizations in the United States. "There are 5,500,000 illiterates above ten years of age in the U. S.," he said. "58,000,000 unidentified with any church, Jew, Catholic, or Protestant. 27,000,000 Protestant children under 25 years of age not enrolled in any Sunday school. Last year the Protestant Churches gave \$249,788,535, which equals the tithe of .27 per day, or .027 cents per day per capita for all purposes, local and benevolence. If we could lift it to .13 cents a day we could take care of all last year's work and have \$1,000,000,000 margin."

Dr. W. P. Lawrence made a brief address on "God's Claim on Life."

Mrs. W. A. Harper, President of the Woman's Mission Board for North Carolina, in a splendid address entitled "The Womanly Heart and the Forward Movement," pledged the support of the women of the Church to this Movement. She said the women were anxious and willing to do their full share, and expressed the appreciation of the women for the large place of responsibility they had been given in this Movement.

Afternoon Session

The afternoon session was given over entirely to the organization and set-up work for the local churches. The leaders of each church and their team helpers received thorough instruction concerning the manner in which the campaign is to be conducted and the methods of organization that will be used.

Dr. W. A. Harper, Secretary of the Organization work of the Campaign, was in charge of the training work, and outlined fully to the church leaders the plans and purposes of the Movement, and the details of the procedure of the set-up work.

West Virginia has voted against the Woman Suffrage bill.

France is having trouble in her railway system on account of strikes.

Senator John H. Bankhead, of Alabama, died in Washington, D. C., March 1.

Ex-President, William Howard Taft, will speak in Burlington, N. C., March 18.

The Presbyterian Church has reached its financial goal of one million dollars for education.

The railroads went back to private ownership March 1. The Government has been handling the railroads since December 28, 1917.

Men and Millions Forward Movement

THE WOMANLY HEART AND THE FORWARD MOVEMENT*

We women of the Christian Church rejoice to see this day. Our hearts swell within us as we contemplate what this Men and Millions Forward Movement contains in it of promise for our beloved Church, and you pastors and leaders of our Church may count upon us women, one hundred per cent. of us, to do our best for this cause. At least that is the goal, the aspiration, the purpose of our hearts I am sure.

The Woman's Home and Foreign Missionary work of our Church is but a few brief years of age and only a fringe of our possibility has been touched, yet we ourselves have been astonished at what we have been able to accomplish by united effort. Last year, the terrible year of the Influenza, we raised more than \$7,000, and this year our goals are set at \$10,000, and verily I believe we shall pass them. It is easy to raise money, when co-operation paves the way and the Lord leads.

Let me say next that we women appreciate the recognition our Church has accorded us in the organization of the Men and Millions Forward Movement. We are to have representatives on the Conference Advisory Boards, on the County and Regional District Boards of Directors, and on the teams of the local churches. We are asked to see that every woman and every girl subscribes, and we shall gladly do it. We only hope that the results we shall achieve will justify the recognition accorded us by the leaders in this Movement. We pledge you our best.

As soon as we were apprised of our new honors and of this further evidence of esteem and confidence on the part of the Church, true to the intuitive nature of woman, we discerned that we must give our women a distinct understanding of what the Men and Millions Forward Movement is and of its relationship to our regular Woman's Department of Home and Foreign Missions. Fortunately we have been issuing a pamphlet each month for general distribution in our societies and churches and among our pastors. The pamphlet for February was already in type. We held it up and prepared a new one for February, which has already gone to our women and our ministers. I am told this is the first piece of pamphlet literature issued in the name of the Men and Millions Forward Movement, and if it is we were glad. It is our purpose to have one of these pamphlets placed in the hands of every woman of the Church, and to have it studied by the women of every congregation. We women hope that our pastors see to it that the pamphlets we regularly issue are read in their congregations, if there are no missionary societies in any of them. Such procedure would undoubtedly lead to the coming of such societies in the churches not now blessed with them.

But to return to my subject, "The Womanly Heart and the Forward Movement," I asked a man friend how the womanly heart differs from the manly heart.

He said it was characterized by greater trustfulness, by deeper consecration, and by a more genuine willingness to sacrifice. I think I would add one more ingredient, readiness to be led. Under these four heads let me say a few things.

1. *Trustfulness.* The heart of a woman is certainly trustful. The genuine woman trusts her associates and she trusts God. We women trust our men to make the plans of this Men and Millions Forward Movement. We have confidence in their judgment and in their wisdom to do it well. We trust God in it too. We feel that it is His work and trustingly, never wavering, never faltering, we are sublimely hopeful as to results. Our hearts safely trust in our leaders and in our Heavenly Father as respects this great Movement. And believe me when I say, doubt as to its glorious success shall not poison our thoughts nor dim the ardor of our feminine enthusiasm for this cause.

2. *Consecration.* Men have always said we women are more consecrated than they. We appreciate the compliment and consider its source. Men and women are consecrated in different ways. Women's consecration is that of loving devotion, man's of action. But in this Men and Millions Forward Movement we women are going to try to make good in both directions. We are going to be both men and women in our consecration. We are devoted lovingly to this cause and we shall clothe our love in becoming expressions of activity. We trust our new type of consecration will commend itself to the Church, to the men of the Church I should say.

3. *Willingness to Sacrifice.* This is said to be a genuine characteristic of the womanly heart, and a poor widow did receive the highest commendation of our Master for her generous gift to the Lord's work. The heart of woman all down the ages has been willing in any crisis to give its all for the Kingdom. We women of the Christian Church shall not, I devoutly pray, be unfaithful in this Men and Millions Forward Movement. We shall seek the will of our Heavenly Father in relation to this cause. We will surrender ourselves to Him and do as He directs, no matter what sacrifice may be required. We certainly will not be under necessity to sacrifice for this cause as Jesus did for us, and it is for Him that our hearts are with the men for putting this Movement across.

4. *Readiness to be Led.* No woman who is not willing to be led has any right to think of matrimony. Her husband to be preceeds her to the marriage altar. It has been said that right there his leadership ceases. Be that as it may, we women do not aspire to leadership. We do aspire to comradeship, and we are happy our men have accorded it to us in full measure in this first real Movement of our Church. We are ready to be led and confidently, hopefully, proudly follow our leaders. Where He leads us, we will follow, and we recognize our human leaders in this Men and Millions Forward Movement to be His representatives, and so we can with full assurance that we have His approval also say of this splendid Movement that where our leaders lead us, we will follow them.

Such is the response of the womanly heart of this Christian Church to the challenge and the privilege of

the Men and Millions Forward Movement. We are with you. Count us in and pray for us that we may be faithful and efficient in this worthy cause so vital to the growth and development of the Kingdom of our Christ.

*Paper prepared and delivered by Mrs. W. A. Harper before the Men and Millions Organization Conferences recently held in various parts of the Convention.

THE VIRGINIA VALLEY CENTRAL

It was a most disagreeable day and sickness abounded, yet the group of workers that assembled in the Men and Millions Forward Movement Rally at Linville on the twenty-fourth has not been surpassed for enthusiasm by any other group in the entire Convention.

Dr. W. T. Walters, the Chairman of the Conference Advisory Board, presided and injected his spirit of optimism in every person and in all the items of the day's program.

Rev. Stanley C. Harrell gave an address on "Men," and Dr. A. B. Kendall one on "Millions." Dr. C. H. Rowland spoke on "God's Claim on Life," and Mrs. W. T. Walters read a paper on "Woman's Relation to the Movement," prepared by Mrs. W. A. Harper, who could not be present.

Then came a very stimulating address on "Prayer" by Rev. John G. Truitt. Brother Truitt was in a hotel fire at an early hour that morning. He had seen a new necessity for prayer in a moment of great personal danger. Always a forceful speaker, Brother Truitt excelled himself in tender emotion in this deliverance. Rarely has so fine a spirit pervaded any public assembly. The period of intercession following this uplifting message brought the workers close to the heart of the Father.

After a brief time spent in a lovely luncheon, the workers reassembled for the period of training in the text-book and the methods of conducting the campaign. The questions that were directed the Secretary of Organization stimulated his enthusiasm and fired his hope. Undoubtedly the Virginia Valley Central Conference will do full duty in this Men and Millions Forward Movement. About seventy-five leaders attended the gathering and they say it will go, and it will.

District Rallies

There was time for a brief conference with the district chairmen and the following dates were selected for the District Rallies:

Page—Green—Albemarle District, Newport Church, March 5.

Rockingham County—New Hope Church, March 6.

Shenandoah County—Palmyra Church, March 8.

Winchester District—Timber Ridge Church, March 9.

W. A. HARPER.

* *

HAPPY THOUGHT

The world is so full of a number of things,
I'm sure we should all be as happy as kings.

—Robert L. Stevenson.

SUFFOLK LETTER

On my way to Raleigh today I was trying to think of something for this Letter that would be of some value to the Men and Millions Campaign. At Norlina my experience furnished the idea that I am now trying to express for a lesson to the reader. I went into a telephone booth to 'phone Ben T. Holden at Louisburg, as he and his family had had the "flu". I called long distance and Central answered from Henderson that she would call me. After the usual waiting, she did. Then she said the charge was 30 cents; so I put 25 cents in one slot, 5 cents in another slot, and then I could talk with Mr. Holden, and found him at his office and all improving. Now there is nothing unusual or remarkable about that experience, for it occurs every day with people who use a pay station to talk with their friends or on business; but when I returned to the train, I said to myself, and I am now saying to you, that that experience illustrates three points in Christian life and they are all essential to Christian usefulness.

1. There is Prayer. When I called the Central I was asking for what I desired. "Prayer is the soul's sincere desire, uttered or unexpressed; the motion of a hidden fire that trembles in the breast;" and "men ought always to pray and not to faint." But my prayer did not bring the blessing I sought; it brought the opportunity to get the blessing. 2. The Central required me to pay. I was in a position to talk with Mr. Holden provided I would comply with the conditions of the Company. The Church can get in touch with God by prayer, but it reaches men by pay. The first thing in the Men and Millions Campaign is to pray; the second thing is to pay. That is the way heathen nations must be reached and Christianized. That is the way the ignorant must be reached and enlightened. That is the way the orphan must be reached and fed. That is the way sinners must be reached and saved. There are two classes of members in the churches that need reconstruction. There is the praying member who does not pay; and there is the *paying* member who does not *pray*. It takes both in *one* to make the efficient member; and this Campaign seeks to enlist the heart and the purse. Then 3. Praise. I got the information and it was good: so I praise the Telephone Company in my soul. I could do nothing without the arrangement which the Company had provided, and it was useless to me without my prayer and my pay.

We must be in touch with God and man to accomplish the task that comes as a great desire into our souls; and when the desire is accomplished we will be filled with praise. We can never prove God's promises until we pay His price. Talking to Central does no good unless you reach others. Prayer is useless if it stops with God. Pray! Pay! Praise! These are three good words in the vocabulary of religious experience and Christian service. They are the trinity of human exercises that secure heaven's help in Christian work. The essential thing in us is cleansing from our sins; for, "if I regard iniquity in my heart, the Lord will not hear me."

W. W. STALEY.

February 25, 1920.

MEN AND MILLIONS FORWARD MOVEMENT "MOVING FORWARD"

Dear Editor Riddle:

Surely the Men and Millions Forward Movement is "moving forward." I was so delighted when I was reading the evening paper (*The Atlanta Journal*) this evening to see in it an account of the meeting at Columbus, Ga., with the names of the speakers, including some of our best men. I only wish I might have been in touch with them and have seen them, if for only a short time, as they pass back and forth through our Gate City, Atlanta. Cox College, the institution in which I am teaching, is only a few miles from the city with direct and regular street car service.

Though I am nearer Christian churches than during the six years I worked in the Western Carolina mountains, I am yet not near enough for attendance but I try to keep in touch with the work through the periodicals and I am in *full* sympathy with the above mentioned movement. I am ready and anxious to do my part in making it a success.

I am standing the change of climate back to the lowlands splendidly and am pleased with my work in this college which I began about a year ago.

Any of my friends coming to or passing through the city can reach me by telephone and I should so much appreciate either hearing from or seeing them.

I send kind remembrances to all my old time friends.

Yours sincerely,

BETTIE STEPHENSON.

Cox College,
College Park, Ga.

THE CHRISTIAN ORPHANAGE

CHILDREN MAKING GOOD IN SCHOOL

We feel very proud of our Orphanage children. We find that they can do things as well as other children. It has been our ambition for a long time to see the children in our school make as good grades as other children. Some time ago we offered a prize of \$1.00 to every one who would make a general average of 95 on all studies during the entire month.

Last month Ella Frederick and Emma Morelen won the prize in the graded school. Joe Jones, Wilson Collier and Lala Brady won the prize in the school at the Orphanage. Quite a number of others came within a fraction of reaching the mark. Miss Brothers, our faithful teacher, is doing a good work and all the children are very much interested in their work and she tells me that she believes I will have to hand out quite a number of dollars next month.

Our Children's Home fund still grows and this week brings it up to \$4,634.92. I hope to reach the \$5,000.00 mark in my next report on this fund.

Our space in THE SUN was blank last week so far as our weekly report was concerned. We were in the Georgia and Alabama Conferences in behalf of the Men and Millions Forward Movement and enjoyed our trip very much. We found those good people down there

very much interested in the Orphanage and are very much in earnest about the Men and Millions Movement. They fully expect to go over the top in this movement.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR FEBRUARY 25 AND MARCH 3, 1920

Amount brought forward, \$3,687.65.

Children's Offerings

A Little Miss Bowden, Portsmouth, Va., \$1.00; O. D. Poythress, Jr., 50 cents; Frank and Hubert Burton, 20 cents; Virginia Pearl Ayscue, 10 cents; W. T. Ayscue, 10 cents; Joel Lee Chapman, 20 cents; Total, \$2.10.

Sunday School Monthly Offerings

(North Carolina Conference)

New Lebanon, \$1.00; New Lebanon Bible Class, \$1.00; Mt. Gilead, \$13.50; Wentworth, \$4.35; Liberty, (Vance), \$6.25.

(Georgia and Alabama Conference)

Wadley, \$2.23; North Highlands, \$1.06; Lanett, \$6.10; Beulah, 90 cents; Corinth, \$1.00; Rose Hill, \$12.00.

(Eastern Virginia Conference)

Ivor, \$2.52; Dendron, \$3.62; Suffolk, \$25.00; Washington Street, \$3.00.

Not Classified

Union Memorial Sunday school, Everett, Penn., \$5.00; Total, \$88.53.

Children's Home Fund

Mrs. N. A. Whitman, \$2.00; R. E. Rogers, \$5.00; E. H. Rawles, \$25.00; Percy S. Harrell, \$25.00; T. E. Brickhouse, \$500.00; Total, \$557.00.

Special Offerings

W. H. Thomas, on support of children, \$30.00; A Friend (this was found on train), \$1.00; Beulah church, (Ala.), \$4.15; Sale of calf, \$11.00; B. Goodman, \$2.00; J. H. Jones, on support of children, \$37.00; Work with team, \$3.50; G. R. Jones, on support of children, \$30.00; Total, \$118.65.

Total for the week, \$766.25; Grand total, \$4,453.93.

REPORT FOR MARCH 3, 1920

Amount brought forward, \$4,453.93.

Children's Offerings

Mae Thomas, 10 cents; Jas. E. Jack, Jr., and Jennings Hargrove, \$1.00; Doek Spiney, 20 cents; Hoyle Spiney, 10 cents; Clarence and Lloyd Piper, 20 cents; Total, \$1.60.

Sunday School Monthly Offerings

(North Carolina Conference)

Monticello, \$5.00; Morrisville, \$2.00; Wake Chapel, \$6.31; Pleasant Grove, \$4.00.

(Eastern Virginia Conference)

Oakland, \$4.91; Total, \$22.22.

Special Offerings

Sale of pigs, \$7.50.

Children's Home Fund

(Children of the Liberty Spring Church, Va.)

Wesley Harrell, \$1.00; Joe Harrell, Jr., \$1.00; Clarence Norfleet, \$2.00; Elbert Savage, \$1.00; Robert James, \$1.00; Mills Rogers, \$1.00; Geo. May Rogers, \$1.00; R. Herman Rogers, \$1.00; Alice Rawles, \$1.00; Lula May Baker, \$1.00; Burges Stephenson, \$1.00; Parker Brinkley, \$1.00; Total, \$13.00.

Mrs. Julia King, \$2.00; O. D. Lawrence, \$5.00; J. P. Foister, \$5.00; Members Cypress Chapel Church, \$26.28; Members Isle of Wight Church, \$201.00; Members Antioch Christian church, (Va.), \$134.00; 20th Century Bible Class, Suffolk Church, \$125.00; J. D. Oldham, Elon College, N. C., \$10.00; Total, \$552.60.

Total for the week, \$552.60; Grand total, \$5,006.53.

CHILDREN'S LETTERS

Dear Uncle Charley:—This is our first letter to you and the little children. Hope all of the little children are well and do not have Influenza. We are little boys, Herbert five and Frank seven years old. We are enclosing twenty cents, a dime each. With love and best wishes.—*Frank and Herbert Burton.*

We are real glad to have you join our band. It keeps life in the corner to have the little cousins to write.—*"Uncle Charley."*

Dear Uncle Charley:—I am very anxious to join the band of cousins and enclosed you will find ten cents. I know two of the little orphanage children. They are from the place in which I live. We went to school together. Now, Uncle Charley, guess you are wondering who they are: The girl is Margaret Utley and the boy is Frank Utley. They are both nice and bright children and would like to see them. With best wishes to all the children.—*Ethel Rigsbee.*

Glad you want to keep the corner bright. Yes, the little Utley children are splendid, bright children and are getting on nicely.—*"Uncle Charley."*

Dear Uncle Charley:—I am sending a dime for myself, and one for my little brother. We want to help the little orphans. I go to school and like fine. I am seven years old and my brother is two years old. Hope you and all the little cousins a successful year.—*Virginia Pearl Ayscue.*

We are very grateful for your letter. It keeps the "Home Fires Burning." Write often.—*"Uncle Charley."*

Dear Uncle Charley:—I have not forgotten you and the cousins yet. I want to know if you realize who this is writing you. I am in the bed, having had the "flu" this week. I hope none of the cousins have had it. How is business getting along. I hope it is getting along fine. Do you know yet who this is writing you? I will tell you and stop fooling you. This is Joel, the boy who helped plant cabbage that time. Enclosed find 20 cents.—*Joel Lee Chapman.*

Yes, Joel, I remember you well. I am glad to get your letter. I hope you will work hard in school and make good grades.—*"Uncle Charley."*

Dear Uncle Charley:—Today is my first birthday, and I am walking alone. Don't you think I am smart to walk at only twelve months old? I am a little late this month. Mother has had a sore throat, and daddy is such a busy man. Yet, here I am with my dues for February. Find check enclosed for 50 cents. Trust you and all the little cousins escape the "flu." Love and best wishes to you and the little girls and boys.—*Olive D. Poythress, Jr.*

You are a splendid little boy. We are always glad to get your letter. You must grow fast and come to see us.—*"Uncle Charley."*

NOTES

Dr. W. C. Wicker preached for the Richmond congregation last Sunday.

We are sending out statements this week to those whose subscriptions have expired and will appreciate a hearty response from those who get these reminders.

The Regional Conference of the Men and Millions Forward Movement for Guilford and Forsyth Counties will be held at the First Christian church, Greensboro, N. C., Thursday, March 4, at 10:00 A. M. The morning session will be given to speaking, singing and intercession; the afternoon to the training of local workers. A great conference is expected.

North Carolina Christian Conference Workers, Raleigh Christian Church, Raleigh, N. C.

My dear Friends:

I rejoice with you to see this day, and though absent from you in body I am with you in devotion, in intercession and in spirit. I believe with Rev. J. Campbell White that "we are now entering into the greatest era of Christian activity that the Church has known since apostolic days." All churches seem to be moved with a conviction that the hour has come for a world-wide expansion of Christianity. Thank God our dear Christian Church not only shares this conviction but is being stirred, as it has never been stirred before, with a holy zeal to not only do its part, but lead others in sacrificial service and offerings for the Kingdom.

There is every indication that in these past two or three years God has been bringing the peoples and nations of the earth with judgment. And, says Isaiah 26:9, "When thy judgments are in the earth the inhabitants of the world will learn righteousness." I am praying for you today, my brethren and sisters in service, that you, and through you, our entire Conference and all the people thereof, shall learn righteousness in this awful time when He, through His judgment, is calling us to go forward in a Movement to secure Men and Millions for His service.

J. O. ATKINSON.

(Letter read before the Men and Millions Conference, Raleigh, N. C., February 26.)

NEW COMERS TO THE SUN FAMILY

R. H. Reynolds	.....	Columbus, Ga.
A. A. Freeman	.....	Eagle Springs, N. C.
Rev. P. S. Sailer	.....	Westerly, R. I.
J. R. Green	.....	Roduco, N. C.
David Uplett	.....	Eure, N. C.
L. L. Sellars	.....	Burlington, N. C.
Mrs. Grapton G. Gatling	.....	Gates, N. C.
Miss Carrie Roberson	.....	Springfield, Pa.
G. L. Stephens	.....	Stroud, Ala.
F. W. Stortz	.....	Sedley, Va.
H. G. Pierce	.....	Sunbury, N. C.
Mrs. L. R. Smith	.....	Neuse, N. C.
C. N. Reavis	.....	Neuse, N. C.

(Report to March 1.)

CHRISTIAN UNION DAWNING

Our Christian Church believes in Christian union and will rejoice to know that a plan has at last been evolved looking to its consummation. I was planning to attend the meeting of the Interchurch Council on Organic Union in Philadelphia, February 3-6, which drafted this plan and had already engaged my room, when a letter came from Dr. F. G. Coffin to the effect that little would be accomplished at the meeting and that he intended to go. I am glad he was there. It would have been a tragedy indeed if we had not been represented in this gathering, since we were not in its initial meeting in December a year ago.

But even as keen a discerner as Dr. Coffin was in error as to the results to be achieved at the recent meeting, which goes to show that a new spirit has come to the earth and to the Churches. A plan of union was adopted. It is hereby printed in full:

INTERCHURCH COUNCIL ON ORGANIC UNION

The Interchurch Council on Organic Union, composed of official representatives from eighteen denominations, met in Witherspoon Hall, Philadelphia, February 3-6, 1920. One hundred and thirty-five delegates were registered.

The Council spent several days in consideration of a Plan for Federal Union recommended by an Ad Interim Committee appointed at an Interchurch Conference in Philadelphia, December 1918. This Plan, with some slight amendments, was approved.

The Plan provides for autonomy in purely denominational affairs, each constituent Church reserves the right to retain its creedal statements, its form of government in the conduct of its own affairs, and its particular mode of worship. Each Church elects, through its supreme governing or advisory body, an equal number of ministers and lay members, on a pro rata basis according to communicant membership, to a Council which is to meet biennially. The Federal Union is to be known as The United Churches of Christ in America.

The Council has power to harmonize and unify the work of the United States, particularly the consolidation of their missionary activities, and it shall undertake inspirational and educational leadership under the powers delegated to it by the constituent Churches.

Among the presiding officers at the Council were Rev. William H. Roberts, D. D., LL. D., Stated Clerk of the General Assembly of the Presbyterian Church in the U. S. A., Rt. Rev. Ethelbert Talbot of the Protestant Episcopal Church, Bishop Luther A. Wilson of the Methodist Episcopal Church, Rev. Paul de Schweinitz, D. D. of the Moravian Church.

The Plan of the Union is to be submitted for consideration and approval to the eighteen denominations represented in the Council and also to other Evangelical Churches, as the Ad Interim Committee, appointed by the Council may determine.

For the first time in the history of American Evangelical Churches, a definite movement for actual organic union has been started by Protestant Churches, such as the Baptist, Congregational, Disciples, Methodist Episcopal, Moravian, Protestant Episcopal, Presbyterian, Reformed and other denominations.

The officers of the Ad Interim Committee, which is to be known as The American Council on Organic Union, are:

Rev. William H. Roberts, D. D., Chairman; Rt. Rev. Ethelbert Talbot, D. D., Vice-Chairman; Rev. Rufus W. Miller, D. D., Secretary, 15th & Race Sts., Philadelphia, Pa.; Rev. David G. Downey, D. D., Historian; Mr. Edward H. Bonsall, Treasurer.

PLAN OF UNION

Adopted by the American Council on Organic Union of Churches of Christ

Held in Witherspoon Hall, Philadelphia, Pa., Feb. 3-6, 1920

"This Council instructs the Ad Interim Committee to present the Plan to the supreme governing or advisory bodies of the several communions in such manner as the Committee shall devise and at its discretion to such other evangelical denominations as may not here be represented."

William H. Roberts, President, Witherspoon Building, Philadelphia, Pa.

Rufus W. Miller, Secretary, 15th and Race Streets, Philadelphia, Pa.

PREAMBLE:

Whereas: We desire to share, as a common heritage, the faith of the Christian Church, which has, from time to time, found expression in great historic statements; and

Whereas: We all share belief in God our Father; in Jesus Christ, His only Son, our Saviour; in the Holy Spirit, our Guide and Comforter; in the Holy Catholic Church, through which God's eternal purpose of salvation is to be proclaimed and the Kingdom of God is to be realized on earth; in the Scriptures of the Old and New Testament as containing God's revealed will, and in the life eternal; and

Whereas: Having the same spirit and owning the same Lord, we none the less recognize diversity of gifts and ministrations for whose exercise due freedom must always be afforded in forms of worship and in modes of operation:

PLAN:

Now, we the Churches hereto assenting as hereinafter provided in Article VI do hereby agree to associate ourselves in a visible body to be known as the "United Church of Christ in America," for the furtherance of the redemptive work of Christ in the world. This body shall exercise in behalf of the constituent Churches the functions delegated to it by this instrument, or by subsequent action of the constituent Churches, which shall restrain the full freedom at present enjoyed by them in all matters not so delegated.

Accordingly, the Churches hereto assenting and hereafter thus associated in such visible body do mutually covenant and agree as follows:

I. Autonomy in purely denominational affairs.

In the interest of the freedom of each and of the co-operation of all, each constituent Church reserves the right to retain its creedal statements, its form of government in the conduct of its own affairs, and its particular mode of worship:

In taking this step, we look forward with confident hope to that complete unity toward which we believe the Spirit of God is leading us. Once we shall have co-operated wholeheartedly, in such visible body, in the holy activities of the work of the Church, we are persuaded that our differences will be minimized and our union become more vital and effectual.

II. The Council. (How Constituted.)

The United Churches of Christ in America shall act through a Council and through such Executive and Judicial Commissions, or Administrative Boards, working *ad interim*, as such Council may from time to time appoint and ordain.

The Council shall convene as provided for in Article VI and every second year thereafter. It may also be convened at any time in such manner as its own rules may prescribe. The Council shall be a representative body.

Each constituent Church shall be entitled to representation therein by an equal number of ministers and of lay members.

The basis of representation shall be: two ministers and two lay members for the first one hundred thousand or fraction thereof of its communicants; and two ministers and two lay members for each additional one hundred thousand or major fraction thereof.

III. The Council. (Its Working.)

The Council shall adopt and promulgate its own By-Laws and rules of procedure and order. It shall define the functions of its own officers, prescribe the mode of their selection and their compensation, if any. It shall provide for its budget of expense by equitable apportionment of the same among the constituent Churches through their supreme governing or advisory bodies.

IV. Relation of Council and Constituent Churches.

The supreme governing or advisory bodies of the constituent Churches shall effectuate the decisions of the Council by general or specific deliverance or other mandate whenever it may be required by the law of a particular state, or the charter of a particular Board, or other ecclesiastical corporation; but, except as limited by this Plan, shall continue the exercise of their several powers and functions as the same exist under the denominational constitution.

The Council shall give full faith and credit to the authenticated acts and records of the several governing or advisory bodies of the constituent Churches.

V. Specific Functions of the Council.

In order to prevent overlapping, friction, competition or waste in the work of the existing denominational boards or administrative agencies, and to further the efficiency of that degree of co-operation which they have already achieved in their work at home and abroad:

(a) The Council shall harmonize and unify the work of the United Churches.

(b) It shall direct such consolidation of their missionary activities as well as of particular Churches in over-churched areas as is consonant with the law of the land or of the particular denomination affected. Such consolidation may be progressively achieved, as by the uniting of the boards or Churches of any two or more constituent denominations, or may be accelerated, delayed, or dispensed with, as the interests of the Kingdom of God may require.

(c) If and when any two or more constituent Churches, by their supreme governing or advisory bodies, submit to the Council for its arbitration any matter of mutual concern, not hereby already covered, the Council shall consider and pass such matter so submitted.

(d) The Council shall undertake inspirational and educational leadership of such sort and measure as may be proper, under the powers delegated to it by the constituent Churches in the fields of Evangelism, Social Service, Religious Education, and the like.

VI. The assent of each constituent Church to this Plan shall be certified from its supreme governing or advisory body by the appropriate officers thereof to the Chairman of the Ad Interim Committee, which shall have power upon a two-third vote to convene the Council as soon as the assent of at least six denominations shall have been so certified.

VII. Amendments.

This plan of organic union shall be subject to amendment only by the constituent Churches, but the Council may over-

ture to such bodies any amendment which shall have originated in said Council and shall have been adopted by a three-fourths vote.

Note: The Churches represented in the Council were the Armenian, Baptist, The Christian Church, Christian Union of United States, Congressional, Disciples, Evangelical Synod of North America, Friend (two branches), Methodist (Primitive), Methodist Episcopal, Moravian, Presbyterian Church in United States of America, Protestant Episcopal, Reformed Episcopal, Reformed Church in the United States, United Presbyterian, Welsh Presbyterian.

"The attention of the constituent Churches is called to the fact that the assent called by Article VI of the Plan should be secured in conformity with the constitution of each constituent Church."

CHRISTIAN EDUCATION

SPECIAL CONFERENCE CALLED

To the People of North Carolina:

At the request of His Excellency, Governor Thomas W. Bickett, the Honorable E. C. Brooks, State Superintendent of Public Instruction; Dr. Julius I. Foust, president of the State College for Women, and many prominent citizens, educators and others, I am, as United States Commissioner of Education, calling a conference on education in North Carolina, to meet in Greensboro, April 29 and 30 and May 1, 1920.

The purpose of the conference is to bring together representatives, citizens, men and women, from all parts of the State; State, county and city officials, farmers, laborers, merchants, manufacturers, home-makers, lawyers, physicians, ministers, editors, educators and others, to confer on the State's most important interest—the education of its people. Theme of the conference will be "The Crisis in Education in North Carolina and How to Meet It."

The discussions will relate directly to the pressing problems of education in North Carolina, the principles upon which they are to be solved, and the formulation of a program of action looking toward legislation.

To the end that the conference may have the largest possible practical results it will consist of general sessions, with set speeches alternating with periods for meetings of the several sections into which the conference will be divided for the consideration of specific problems in education.

Special invitations will be sent to certain individuals to participate in the conference, and to institutions, societies, clubs, and other organizations to send accredited representatives. But all citizens who are interested in the educational welfare of the State are cordially invited and urged to attend.

The general program, to be issued soon, will state the time and place of the general and sectional meetings of the conference, most of which will be held on the grounds of the North Carolina College for Women.

Yours sincerely,

P. P. CLAXTON, *Commissioner.*



A MOTHER'S MEETING

"I beg your pardon," said the cow,
 "But it would make you laugh
 Could you but hear the cunning things
 Said by my little calf.
 She's only three days old; you'd scarce
 Believe the thing was true;
 That darling child has called me 'Ma-a-a-a!'
 And once she murmured 'Moo!' "

"I beg your pardon," said the hen,
 A bird of lofty mien;
 "But when my chicklets tried to eat
 A large plebeian bean,
 They turned their little noses up,
 The insult made them weep!
 They looked with scorn upon that seed
 And loudly cried, 'Cheap! Cheap!' "

"I beg your pardon," said the mare,
 Whose colt was six days old;
 "About that little son of mine
 I could a tale unfold.
 I asked him if he thought 'twould rain,
 It was but yesterday:
 He looked me in the eye and smiled,
 And said, distinctly, 'Neigh!' "

"I beg your pardon," said the dame
 Whose child had lived a year;
 "Than mine your babes are younger far.
 Much smarter, too, I fear.
 I hate to tell the horrid truth,
 Yes, 'tis the thing to do:
 My great big baby's never said
 A single thing but 'Goo!' "

—Carroll Watson Rankin.

TOM TABBY

Tom Tabby had been kept in the yard all day, and managed to dart into the kitchen when the fire was burning brightly and the kettle was on the stove to boil for tea.

Tom's nose was very cold, and his bones were a little stiff through trying to sleep on a box of coke, for a box of coke has rather too many knobs to make a cosy bed. But why he chose so hard a place to lie in is more than I can tell you, because out in the coachhouse there was a fine, large basket full of nice, soft, yellow hay, in which one could have dozed with the greatest comfort.

Perhaps Tom Tabby was tired of that basket, for he had spent a good part of his early youth in it—he and two brothers, both of whom were very like himself.

They were three of the prettiest kittens you could have seen in a day's journey; and, indeed, a clever artist who once came that way was so pleased that he

put them in a picture, which he called "Wide Awake," because Tom and his little furry brothers looked so very bright and lively.

This was in the old times when Tom Tabby was younger. But today he did not feel bright or lively in the least, and so far from wishing to be wide awake, his sole desire was to have a good, long nap, as he stretched himself with a sigh of relief on the hearthrug. He had the kitchen all to himself; Dolly, the maid, was upstairs dressing; the place was warm, and there was no one to disturb him.

So Tom Tabby fell fast asleep. He would have still slept if a cannon had gone off in the front garden, or if ten motor-horns had shrieked at the same time in the backyard. But the tiniest whisper of a baby mouse, or the softest rustle of a bird's wing would have waked him on the instant.

The daylight was fading away and the kitchen was getting darker. Very soon the firelight was playing with shadows of the chairs and table. Indeed, it looked quite night-time, and a little mouse was tempted to peep out of her home behind the woodwork. There, lying at the corner of the fender, were a few crumbs of cake. Mousie thought how nice they would taste if only she could get at them without danger.

She looked all round to make sure that everything was safe; and then, to her horror, she saw Tom Tabby dozing on the hearthrug and very near the cake crumbs.

Miss Mouse was very hungry; so with great bravery, but still with trembling footsteps, she came softly up to the fender. The cake was so good to eat and poor mouse was so hungry that for a few seconds she forgot all about the cat.

But, looking up on a sudden, she found Tom Tabby's large green eyes fixed on her with a cruel, greedy look.

"Alas!" she thought, "my life is over! There is no escape from this great monster; his eyes follow me whichever way I look. I am so stricken with fear that I cannot move. Oh, if only he would look another way, how soon would I dart to my little home!"

With these thoughts in her mind poor mousie gave up all hope. She closed her eyes as if she were about to die, and Tom Tabby made ready to spring at her.

But, hark! What was that? A loud hum like that of a drowsy bee, then a long squeak like a goose trying to sing.

Tom turned quickly. What other creature was near? The noise seemed to come from the fireplace. Just then the stream came rushing through the kettle spout, the lid danced, and the water poured over into the fire with a hiss.

Tom Tabby gave a great spring, but not at mousie. He jumped into the air with an angry snarl, for little drops of boiling water were spattering all over the hearthrug, and one or two of them had splashed Master Tom and made him skip so high with the sudden smart they gave him. Meanwhile, mousie had opened her eyes just at the right moment, and in a twinkling she was in her own little home safe and sound after her dreadful danger.

A few minutes later Dolly came downstairs to make tea. "Dear me," she said, as she laid the cups and saucers, "what can be the matter with the cat? He keeps sniffing round the fender as though he had lost something!"

And he certainly had. Nor do I believe he ever found it again. At least, I never heard of it.—*Selected.*

Devotional

PAYING OUR PREACHERS

Christian Index, Atlanta, Ga.

When the 75 Million Campaign was in its infancy, a group of preachers in Georgia were talking about the movement one day and one of them offered this quest: "We will see, as one of the results of the campaign, that the salaries of our preachers will be increased." This was doubted by many because it was believed that the churches would feel that they could not raise the salary after they had broken all precedents in their subscriptions to the campaign.

Of course, the theory of the preacher was correct. Just the minute a church wakes up sufficiently to do a worthy part in the campaign, it finds its eyes open to the embarrassing salary of the preacher and of many other needs which all the while have been pressing for recognition. We all know that the more we gave to the campaign, the more we find it in our hearts to give for local expenses.

And so the story comes from every section of the State that churches are adding materially to the salary of the pastors. It is a good word to come from any church. We are delighted that the country churches are taking the lead in this movement. They have not been paying their pastors as well as the town and city churches, especially since the abnormal conditions of the war. But they are setting themselves straight now. A number of reports have been received recently of country churches that have gone to twice a month with an increase of four times the original amount paid the preacher.

We shall have a better year when our churches all come to this point of appreciation of actual conditions. A better paid preacher means a man who will have more time for study, more time for visiting his sick, more time for recreation. When he sits down with his family at the end of the day he will not be worrying about the actual needs of the morrow and he will be a happier leader in every way for his flock.

And one of the greatest blessings of paying our preachers a living salary is the consolation which comes to our own hearts that we have done our duty. We will find joy in the fellowship which we will have with our pastor when we can look him straight in the face and know he is well supplied for this work.—*L. D. N.*

VETERAN CHAPLAIN WILL TRAMP ACROSS THE EMPIRE STATE ON UNIQUE BIBLE PILGRIMAGE

A year ago Chaplain C. Benson of the 59th Infantry was hiking into Germany with the Army of Occupation. Now he is hiking across New York State from

Niagara Falls to New York City on a Bible pilgrimage as the representative of the American Bible Society, of which he has become the Eastern Agency Secretary. He will make the trip in his overseas uniform, carrying Bibles and Testaments instead of hard tack and corned Willie in his knapsack.

Many thousands of men, women, young people, boys and girls, living along his route across the Empire State will treasure highly the copies of the Scriptures they receive from the soldier-preacher on his mid-winter missionary journey. He plans to sell the Scriptures at cost on week-days and to give free copies away on Sundays.

Each mayor, in behalf of the citizens of each city through which Chaplain Benson will pass, will receive from him at the City Hall a handsome Bible. He will be publicly received by the officials of many New York cities in which he previously addressed Liberty Loans mass meetings during the war. This pilgrimage will carry him through Buffalo, Batavia, Rochester, Syracuse, Utica, Herkimer, Little Falls, Amsterdam, Schenectady, Troy, Albany, Poughkeepsie, Cold Spring, Yonkers, and a large number of smaller cities and villages.

In each city and village through which he will pass, the Chaplain will give a Bible address, speaking in both large and small churches, Y. M. C. A. auditoriums, from the steps of City Halls, and on the streets. Hundreds of thousands of people who have never much thought to the Bible before hearing this eloquent young veteran will go home to open reverently the pages of the Word of God and to offer sincere prayers for the blessing of God on the tremendous task of the American Bible Society in its world-wide efforts to distribute the Scriptures to the waiting millions, and especially to every home in America.

At each town Chaplain Benson will enlist eleven other Christians who will accompany him to the next stopping-place on his route, where another company of believers will be recruited to continue the Bible pilgrimage.

Chaplain Benson will follow as nearly as practicable the Scriptural injunction, "Provide neither gold nor silver nor brass in your purse, nor scrip for your journey, neither two coats, neither shoes, nor yet staves, for the workman is worthy of his keep." He says that on his arrival in each town he will accept the night's entertainment from the first person who invites him, whether he be a hod carrier or a millionaire—and he has often been entertained by both.

The Chaplain expects to arouse interest in the Bible cause throughout the State, and to increase not only the reading of the Scriptures but also the gifts of individuals who desire to promote the world-wide work of the American Bible Society in supplying the Scriptures printed in over 150 languages and dialects.

ENCOURAGING LETTERS

The writer went down under a cruel attack of the "flu" Wednesday night, February 4, but was able to be out about the place Monday, February 16; had a relapse and suffered worse than ever Tuesday, February 17 and some days following; but is in fine shape now

and on the road to full and speedy recovery, seemingly. All this to say that it was worth being in, and bearing the bitter disappointment of missing several engagements for happy service and sweet fellowship, to receive the many, wholesome and encouraging letters from all quarters about our Men and Millions Forward Movement. Not a discordant note thus far from any quarter about the worth, merit and blessing of this great undertaking.

One loyal layman—and most encouragement thus far seems to be from laymen—writes: “Enclosed find check to cover my next three annual payments to the special Mission Fund for which I gave you my subscription, and on which I have already made two payments. I am doing this to clear the deck for our Men and Millions Forward Movement and be ready when the time comes to help put our church over the top.” There is the spirit for you. That is a man tried and loyal and true who loves his church and believes that we can do things when we try.

A letter from another layman, big hearted, tried and true, says: “I am in for the Men and Millions Forward Movement for all I can do. It is the biggest and best thing the Christian denomination has ever undertaken and will do more to move us forward as a denomination than anything we have ever done.” And our ministers everywhere, God bless them, are rallying like heroes to this bugle call to duty. It will require courage, grit and grace for many pastors because they are naturally going to find those in their flock who “want to be let alone, have had enough of money and drives and begging and such.” But our pastors have never failed in a real time of responsibility and opportunity. And they will not now. All pastors thus far heard from are hopeful, determined, encouraged and are praying that our Heavenly Father will bring this great thing to pass.

It has brought joy unspeakable to the writer's heart to hear of the wonderful Conferences at Suffolk, Columbus, and Wadley. Dr. Harper, with his natural talent and instinct for organization, seems to have come into the Kingdom for such a time and opportunity as this. Rev. C. B. Riddle's power of publicity is being brought into play with telling results. Superintendent C. D. Johnston, of the Orphanage, is attentive and efficient in every business detail of the Movement. Drs. N. G. Newman and J. W. Harrell are using the Conferences as great occasions and opportunities for bringing home to the hearts and minds of our leaders the necessity of consecration and the prayer-life if we are to achieve in this task for the Master. And Treasurer C. D. West is faithfully keeping the money end of the situation straight and correct. Surely the work goes well, and there is reason for all to take courage and press forward in this our greatest undertaking for the Kingdom.

“Men and Millions for the Master,” is a slogan that should inspire all to go forward, and God helping us *under this sign* we will come to victory.

J. O. ATKINSON.

FROM FEAR AND DREAD TO ACTIVITY, EASE, AND ACHIEVEMENT

I am sure that when many of our pastors and secretaries shall see the quota for their churches in our Men and Millions Forward Movement, they are going to feel very much as did an acquaintance of the writer in the Baptist Church who was talking with the writer recently: An accidental acquaintance with the Baptist brother brought a bit of interesting information. He belonged to a small country church, few in numbers, weak in resources, and quite inactive in church service. It fell to this brother's lot, by an appointment which he could not refuse or put upon another, to be Captain of the team of three in putting on the campaign in his church. He had never done such a thing before in his life and was unprepared and untrained for the task. The quota for his little church ran up into the thousands and not only startled and amazed him but frightened him into a terrible dread and fear. He lived for quite a number of weeks in this disagreeable frame of mind, dreading his task and unable to get a faith to believe that it could be achieved. Finally he decided to put the matter to a test at any rate, and do his part and have it over with before the week came for the drive in other churches. He had stood that fear and dread about as long as he well could. He took his automobile early one morning and began his canvass, going from neighbor to neighbor; and to his utter astonishment and amazement by three o'clock in the afternoon, he alone had put his church “over the top,” independently of and in addition to what the other two members of the committee in his church had done. And when the total was added, they had gone far “over the top,” to the joy of the entire church membership and to the abundant relief of our timid and fearing captain. He declared to this writer that that was the easiest task he had ever done in his life and then he added, “the most glorious also.”

I believe sincerely and devoutly that if we can get one layman in every church in the Southern Christian Convention to be amazed, to dread, to tremble and to fear before this great task, and then out of that heart of fear and amazement, he shall devoutly ask God's help and God's strength and one day set himself to the task, there is not a church amongst us that will not go “over the top” with ease, with joy and with great gladness.

I notice this item in the *Biblical Recorder* of January 21, which is typical of what has happened and is only one of hundreds of the same type and it seems to me that this should nerve some of our men and women to activity in the task before us:

“Miss Ida Durham writes from Efland, N. C., that when their church was told what they were expected to do for the Campaign they felt they could not raise the amount. However, they went over the top and also learned a lesson that by first going to God in prayer they could do anything.”

J. O. ATKINSON.

Sunday School and Christian Endeavor

**SUNDAY SCHOOL LESSON FOR
MARCH 14, 1920**

C. H. Stephenson

Subject: John on the Isle of Patmos.—Rev. 1:4-18.

Time: A. D. 96.

Place: Isle of Patmos.

Golden Text: Jesus Christ is the same yesterday and today, yea and forever.

Additional Reading: Isaiah 6:1-8, Rev. 2:1-3, 22.

"I am the Alpha and Omega, the first and the last!" This lesson of John's message to the churches is a glorification of Jesus Christ. And the gist and heart of it is found in the golden text: "Jesus Christ is the same yesterday, today and forever."

A Time of Great Change

In a short period we have lived through the greatest transformation the world ever knew. There has been a reshaping of the map of the world in which age-old autoeracies and empires have been effaced while a dozen infant democracies have come to take their places. Czars and kings that threatened to outhrod Herod have crumbled before our eyes and instead of the Hohenzollerns, Hapsburgs and Romanoffs we have young, autonomous governments striving to get on their feet.

While the boundaries and government of our own great nation have not changed with the war, still we have not been without our social and economic transformation. It is said that the war made 200 millionaires but it is equally true that the war made 2,000,000 paupers. Prices and wages have striven with each other in such a seesaw fashion that they are rarely in the right proposition to promote comfortable living. Stocks and securities in the business world have fluctuated so that business men are not surprised at anything.

Number of Sunday Schools Decline

This unsettled atmosphere of change has also invaded the Sunday school. According to the "Year-Book of Churches for 1920," just published by the Federal Council of Churches

in America the churches of our country show an increase in membership for the past year of 580,366. Whereas the actual decline in the number of Sunday schools of all kinds in the country was 10,537. And the decrease in membership was 3,644,132. While these figures are not complete in that all Sunday schools have not reported, and while there has been no decline in the Sunday schools of our Conference, still it shows a tendency in Sunday school work in the country that we must face and solve. Every school in the State must undertake the individual responsibility of building and spreading its influence so as to make up for this collective loss. Never in all its history has the Sunday school had such a challenge as 1920 sends out to make up this deficit!

Christ—the Unchangeable Rock on Which to Build

What a relief from such transformation and change to know that there is one thing in life that never changes! How comforting to know that in the foundations of this rocking world one stone is steadfast. Jesus Christ is the same yesterday, today and forever.

CHRISTIAN ENDEAVOR TOPIC FOR MARCH 14, 1920

J. Vincent Knight

"Patience and its Rewards." I Cor. 13:4-7; Luke 21:19.

The topic might have been stated—"The thing most men do not have." There can be no patience unless back of it is found a real love for the thing with which we have to deal. We often hear the expression: "I have no patience with this or that." The thing we really mean is, that we do not care very much for the thing with which we find the difficulty. This lack of patience is not confined to the lower classes of men, for even in our National affairs the same difficulty exists.

Patience a God-Like Characteristic

God is patient because He is love. He is patient with the short comings of mankind. The world of sin that lies at his feet. He loves us, and is

patient with the things we do. From the beginning, mankind has been prone to sin, and commit evil doings, and God has not executed judgment or meted out justice, but has through His patience given mercy in its stead. The Christian who is most like him will be patient with even those who seek to do him a personal injury, and in a time of greatest perplexity will possess those God-like characteristics, patience, loving, kindness, gentleness, goodness and love.

Patience Deals Gently With the Other Fellow

The wrong that is hardest to overcome is the individual one, and the hardest injury to cure is the personal one. To overthrow the wrong and cure the injury requires much patience. The sacred writer who commanded the servant to obey his lord, also commanded the Lord to be patient with his servant. Men in a measure have forgotten this divinely inspired message and move by oppression and compulsory methods. In some cases the plan works, but in most cases it is absolute failure. The patient, long-suffering, forbearing, Christian finds it a pleasure to deal gently with men.

Finding Its Great Reward

Patience finds its reward in one's reputation. It matters much what others think of us, for that governs to a great extent what we are. Even the world loves a person who is patient, long-suffering, gentle and good, and the reward that comes is that of a good name. It also finds its reward in soul satisfaction. The soul that is kept saved is a soul of peace, and we are commanded to possess our souls in real patience. The most complete satisfaction the soul can have is to be willing to wait God's way with it. Then, too, patience finds its great reward in Christian character. Our impatience and restlessness may lead others to question our religion and true character. In after life, patience finds the once tender youths full grown and honored in old age. Our character will be in a measure the great result of our patience.



RESOLUTIONS OF RESPECT—RICHARDSON

Whereas, it has pleased God in His infinite wisdom and mercy, to remove from us our beloved friend and member, Brother W. F. Richardson, Therefore Be it Resolved:

First. That in his death Burton's Grove Missionary Society has lost a member full of good works, whose life was an inspiration to us all.

Second. That while deeply lamenting the loss of our departed brother, we will ever cherish his memory here and while we commend his spirit to the God Who gave it, we are consoled in the fact that he has been called from his labors to the presence of Him Who will provide such refreshment as are suitable to his immortality.

Third. That we extend to his bereaved family our sincere sympathy, in their hour of grief, with the assurance that in memory of our brother we will be ever ready to extend to them sympathy and help whenever and wherever it may be needed.

Fourth. That these resolutions be spread upon our minutes, that the family be furnished with a copy and that a copy be sent to The Christian Sun for publication.

MR. C. E. BRITTLE,

MRS. J. W. WHITE,

LEAH J. STEPHENSON,

Committee.

KITCHEN

Francis Merret Kitchen was born June 9, 1840, in Southampton County, Virginia, and died at his home, in the same County, February 4, 1920, aged 69 years, 7 months and 25 days. He was married the first time to Mrs. Victoria Travis. To this union were born five children, three of whom are still living: Mrs. Etna Jones, Charlie, and Edgar Francis Kitchen.

He was married a second time to Miss Ida Dunlow. One son, David Kitchen, by this marriage, survives. Besides a widow and the above mentioned, he leaves also a step son, J. E. Travis, Wilmington, Del., and ten grandchildren, and one half brother, Lawrence Morris. He was a member of Barrett's Christian church. Funeral service at the home, conducted by the writer.

W. D. HARWARD.

RESOLUTIONS OF RESPECT—WILLIAMSON

Whereas, Almighty God hath called unto Himself our beloved friend and brother in Christ, Mr. Reps Williamson, and whereas, we who had the privilege of working with Brother Williamson in the church and knowing him as a friend do hereby mourn his loss, therefore, be it Resolved:

First. That we take this means of expressing our grief and our knowledge of our loss and our sympathy for those Brother Williamson has left behind. We wish to commend his life among us because of his genial personality and his unselfish devotion to his fellow men and to Christ.

Second. That a copy of these resolutions be sent to The Christian Sun for publication and a copy sent to the family.

W. H. BRINKLEY,

A. S. HARGROVE,

PAUL S. BLANDFORD,

R. B. ODOM,

Committee.

WINNER

Deacon Frank Winner, son of William and Elizabeth Winner, was born in Bordentown, N. J., August 18, 1850 and died at his home in Nansemond County, Va., January 18, 1920, at the age of 69 years and 5 months. He married Miss Berthania Cox in November 1873. His wife and five children survive him: Morris S. Winner, Norfolk, Va.; Mrs. R. B. Odom, Driver, Va.; Walter Winner, Missess Margaret Elizabeth and Jennie Lee Winner, Driver, Va. He leaves eleven grandchildren. Brother Winner was a worthy deacon and efficient superintendent of the Sunday school in Berea Christian church. He was modest and humble, faithful and submissive in all his religious activity. A few moments before his sudden death he conducted the usual morning family devotions in his home. He went from the altar of prayer to the throne of glory. How beautiful to pray and then be taken into the arms of Jesus. Funeral service conducted by the writer, assisted by Dr. W. W. Staley.

I. W. JOHNSON.

McINTURFF

Wilmer S. McInturff was born December 1, 1895, and died January 31, 1920, aged 24 years and 2 months. Brother McInturff was an excellent young man, a faithful member of Joppa Christian church, and will be greatly missed. He

was born and reared in Powell's Fort, lived and worked at Linville several years until broken in health, and then went back to his old home in Powell's Fort where he gradually grew worse until the end came. He is survived by his widow and one little son, his parents, three brothers, and one sister. It is sad to say good-bye to one in the prime of life who fills such a large place in the home and in the church. May God comfort and care for the bereaved. Funeral at the home February 2, and interment in the family cemetery near by.

A. W. ANDES.

RESOLUTIONS OF RESPECT—MORING

Whereas, our Heavenly Father in His wisdom has seen fit to remove from our midst Brother F. O. Moring, a charter member of the First Christian church, Raleigh, N. C., and for many years an active deacon as well as a faithful and devoted member of said church, and

Whereas, we desire to express our sincere appreciation for his long and faithful service to the church and the Kingdom; also our appreciation for his valued counsel and fellowship as a member of the Board of Deacons, Therefore be it Resolved:

That, we bow in humble submission to the will of God, realizing the great loss we sustain by his departure, and that the heartfelt sympathy of the Board of Deacons and the church be extended to his family in their great bereavement.

Be it further resolved, that a copy of these resolutions be sent to his family, to The Christian Sun for publication, and spread upon our minutes.

Signed:

C. E. BARROW, Chairman,

C. H. STEPHENSON,

J. T. HOLT,

W. B. MANN,

J. W. POOLE,

L. L. VAUGHAN.

KEISTER

James Keister was born March 2, 1847, and died February 15, 1920 while on a visit to Florida. His age was 72 years, 11 months, and 13 days. His wife died in 1884. Four sons survive. He was a prosperous farmer, and a good neighbor, and left many friends to mourn his death. The body was shipped to his son, John, who lives near Harrisonburg, Va., and the funeral service was held February 21, at Weaver's Mennonite church.

A. W. ANDES.

SHEFFIELD

R. S. Sheffield, Spies, N. C., died of tuberculosis February 12, 1920, aged seventy years. He was a consistent member of Brown's Chapel Christian church. The church has lost one of its best members. He leaves a wife, one son and four daughters and many friends to mourn their loss. He told the writer during his sickness that he was only waiting the Will of the Father. May God's richest blessing rest upon the bereaved family. The body was laid to rest in Brown's Chapel cemetery on February 14, funeral service being conducted by the writer.

W. N. HAYES.

CARVER

Henry Seawell Carver, Jr., infant son of Mr. and Mrs. Henry Seawell Carver, was born on July 14, 1918 and died February 20, 1920, aged one year, seven months and six days. His father, Henry Seawell Carver, Sr., died May 21, 1918. The father never saw his boy. The baby carried on the shores of time for a little over nineteen months in the care and love of his devoted mother and then went to the spirit land where dwells his father.

The funeral services were conducted from the home by the writer, assisted by Revs. J. W. Harrell and T. S. Brown.

The interment was in Pine Hill cemetery, Burlington, N. C. We left the little grave a mound of beautiful flowers. May Jesus of Nazareth comfort the hearts that mourn.

P. H. FLEMING.

BREWER

Mrs. Francis Brewer and Mrs. Bertha Brewer, of the same home, died February 16, 1920. The first named was the wife of Martin Brewer and was sixty-five years of age. The second named, was the wife of Dock Brewer and was twenty-seven years of age. Both were consistent members of Brown's Chapel Christian church. Their husbands, two small children and a grandfather and his son are left in the home—one baby four months of age and one child two years old. There was but one and a half hours difference in the time of their deaths. Both bodies were laid to rest in Brown's Chapel cemetery. Funeral service was conducted by the writer.

W. N. HAYES.

RESOLUTIONS OF RESPECT—GRIMES

Whereas, it has pleased God in His infinite wisdom and mercy to remove from this world to a place of eternal joy and peace, our beloved sister, Mrs. Ellen Grimes, the oldest member of our church

and Aid Society and one whose life was spent in the service of the Master and in her presence was always sunshine and good cheer.

Therefore, we, the members of the Ladies' Aid Society of the Portsmouth Christian church hereby, offer the following resolutions:

1. That in her death our Society has lost a faithful member—one who was always abounding in good works and whose Christ-like life, shall ever be an inspiration to us.

2. That while we mourn her departure, we realize that our loss is her eternal gain and that God Who gave, has taken her sanctified spirit unto Himself, to live in perpetual bliss, in the home prepared for those who love and serve Him.

3. That we extend our deepest sympathy to the bereaved ones, in whose hearts she is enshrined and pray, that God may be their ever present help and comfort through life.

4. That a copy of these resolutions be sent to the family of the deceased; one to The Christian Sun for publication, and a copy spread on the records of our Society.

MRS. D. P. RAWLES,
MRS. J. S. WRIGHT,
MRS. S. P. GORT,
Committee.

MANN

Mr. S. Vernon Mann died on February 13, 1920. Brother Mann was, I think, once a member of Christian Chapel, but for about twenty years had been a member of Catawba Springs. He was a loyal member and we will miss him. He was about forty-three years of age and leaves a wife and four children, mother and father, several brothers and sisters besides a host of friends. He died in Raleigh where he had been living for a short while. He was buried at Catawba Springs.

May the rich blessings of our Father bless and keep the loved ones left behind, in the love of God and with the blessed hope of the first resurrection out from among the dead.

J. LEE JOHNSON.

CARD OF THANKS

We desire to thank our neighbors and friend for their kindness and sympathy shown us during the sickness and death of our dear husband and father. May God abundantly bless each of them.

MRS. J. E. GRAY & CHILDREN.
Wiudor, Va., Route 3.

An Old Story You May Not Have Heard

A doctor, looking out from his office window in a Southern town, saw a Negro belaboring a mule that had balked in the middle of the street. After the man had exhausted himself, the doctor stepped into the street to offer some advice.

"What have you tried, Sambo?" he questioned.

"Ah done try eberyting, suh. A wallops him wif dis elub twell it frazzles. Ah done kiek him twell mah foot burts. An' I done set a fire undah him, but he only move up far enough to set fire to the wagon. Ah sure done try eberyting." Then grasping at a last hope he inquired of the doctor, "Say, boss, you ain't got no medicine would cure dis yere

"Well, Sambo, I guess I could fix it for you."

"What it cost, boss?"

"Well, we'll say fifteen cents."

The colored gentleman fished for some time through several pockets and produced several small coins. The doctor returned to his office and came back with a small phial. From this he poured a few drops into the mule's ear. Like a flash the mule was gone.

Sambo, with his eyes popping out, watched his wagon jump, a few leaps to the block, till it was lost to view. Then bending his wooly head sideways and holding his hat in his hand, he yelled: "Quick, boss, gimme a quatah's worth. I got to catch that mule."

CHARLES W. McPHERSON, M. D.

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The Kingdom's Battle Hymn

(Tune: The Battle Hymn of the Republic)

By Mrs. C. E. Newman, Virgilina, Va.

1. Awake, arise each Christian who is loyal to the King
There's a call to duty sounding, clearly, clearly
doth it ring.
If our hearts receive the message, then we all with
joy shall sing
A new triumphant song!

CHORUS

Bring your gifts unto the Master,
Bring your gifts unto the Master,
Bring your gifts unto the Master,
And save the world for Him.

2. For many years you've loitered, doing little for
the Lord.
Now the time has come for action, buckle on your
shield and sword.
In the strength of faith, go forward trusting in the
promised Word,
And we shall win through Him.
3. There's a word that's dear to Christians and
that word is liberty.
We must preach and teach and sing it till the whole
world shall be free.
And the Master's prayer is answered, that we all
united be,
In one grand, glorious Church.

ESTABLISHED
1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXII

BURLINGTON, N. C., MARCH 10, 1920

NUMBER 10

Scripture in Season

BEWARE that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: lest when thou hast eaten and art full, and hast built goodly houses and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage; who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water.—*Deut. 8:11-15.*

“Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.”—*Phil. 2:14-15.*

“Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written: how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!”—*Rom. 10:13-15.*



**MEN
AND
MILLIONS**

← **THE KINGDOM NEEDS** →

**MEN
AND
MILLIONS**

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

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Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

FACING THE ISSUE AGAIN

We have already declared ourselves on the subject of more adequate pastoral support and feel that we cannot say too much along this line. Some of our churches are paying their pastors a decent salary while others are paying a pittance all too small.

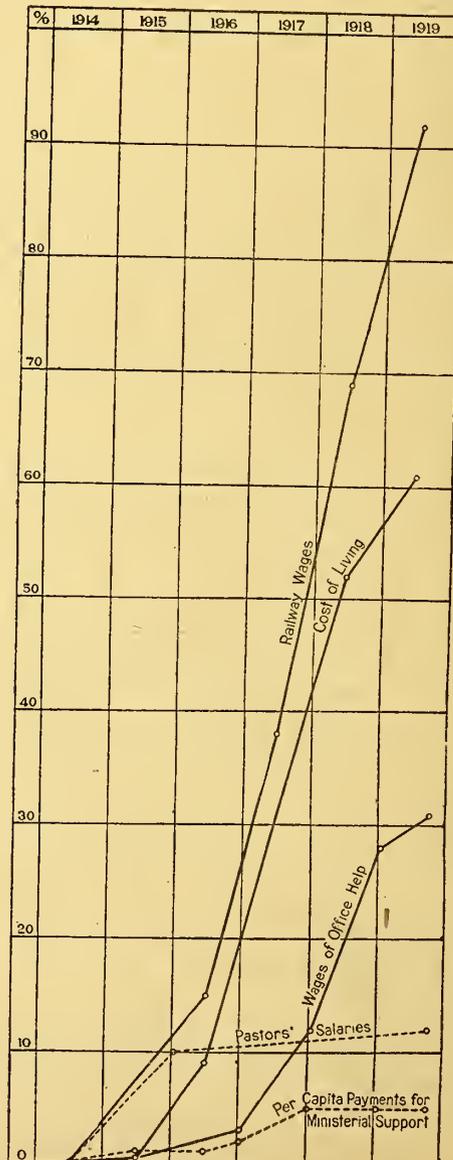
The average bricklayer is now making three times what the average minister is getting. And yet we send out the unpleasant news that fewer men are entering the ministry and more entering the bricklaying business. The reason is plain. We say that a man is not honest who will not pay his honest debts. Suppose that he cannot. What, then, will you say? The man on a salary now is being hit hard, unless that salary is adequate.

The other day we sat in a car by the side of one of our good and faithful ministers. He is a young man and the Church is now getting the best of his service. "Brother Riddle," said he, "I cannot do my best in the things I am expected to do because I cannot make ends meet on my present salary." And then he added: "My Conference loaned me money to help me in College and I cannot pay it back."

A few months ago we said that a church could be dishonest with its pastor. We have not changed our

opinion, but rather we have seen and heard of things to strengthen our statement. 100 per cent service and 50 per cent pay. Can an institution of justice, morality, religion, demand such? You have the answer. Where is the corporation that would demand such? Hasn't the Church been preaching to the corporations that they had no souls? Haven't we been taught that big businesses were great giants to accumulate wealth and rob the people? Surely we have heard these things, and some truth may be found in the statement. Let us see if the Church is not lagging behind a little in dealing out justice. Study this chart:

MINISTERIAL SALARIES PER CAPITA GIVING INCREASED WAGES AND LIVING EXPENSES



Note that railway wages, cost of living, wages for office help, pastors' salaries, and ministerial support were on equal ground in 1914. Something took place. Mr. H. C. L. took a hand. Railway wages took a leap at once and kept pace with the cost of living. The salary of the pastor began to increase a little, but soon fell behind and was left by railway wages between 1915 and 1916. The wages of office help goes far beyond the support of the minister. The diagram speaks for itself.

What shall we do about it? Shall we keep *praying* for the Lord to send laborers into the vineyard at the same salary? Will God call a man when He knows that the people will let him perish?

Back to the case cited. If our Brother had his debts paid, his Conference notes settled, he might do double the work that he is doing. The Church is losing and the Kingdom is losing. Paul said to go without purse, and too many of us are anxious to keep the preacher without purse so that we can have it ourselves. Paul was a bachelor and had no dependent relatives.

Some Facts in The Case

Poundings are all right, but a systematic living salary is better.

No church will ever pay a decent salary while the committee to set the salary is made up of men who neither receive nor pay a just wage.

The carpenter uses the same hammer for years, but the minister must have new books.

No man should say: "That was a poor sermon," until the minister is relieved of a poor salary. No man can do his best who must worry over his debts.

What young man has the aspiration to reach the place where we have permitted some of our old preachers to reach?

Shall we continue the practice of aiding our young men while in college and pay them so little when they get out that they cannot return it? And how shall we class them **if they do not?**

What shall we do about this thing? What would the Master have us do? Pray over it before you decide.

SHOULD TAKE ITS OWN ADVICE

The Biblical Recorder, Raleigh, N. C., seems to take editorial pleasure each week in fighting the Inter-Church World Movement. In its issue of March 3 we quote the following: "So far from keeping our people out, we fear that some of them will be driven into the Movement by the constant attacks upon it. If we assume an attitude of negation, and constantly 'nag' those who are doing their work in a way that seems best to them, though we cannot co-operate with them, we weaken our position. It is better to hit with a sledge-hammer, when necessary, than to constantly tap with a tack-hammer."

We have read all the *Recorder's* editorials on the Inter-Church World Movement, and personally, have considered them as "tack-hammer" blows; and the

Recorder's editor must think so too, since he keeps on tapping away. We suggest that he take his own advice and use the sledge-hammer method and get the job done.

We have never declared ourselves *for* or *against* the Inter-Church World Movement. We have not committed ourselves as readers of THE SUN have no doubt observed. Hence we have no personal reasons for giving the *Recorder* this advice.

ARE THESE STATEMENTS TRUE?

Rev. Dr. Joseph Fort Newton, till but recently pastor of the City Temple, London, preached a sermon at the Church of the Divine Paternity, New York, Sunday, February 22 in which he declared that "20 per cent of the pastors who were with us here in the United States before the war have resigned to enter other occupations." The reason why one-fifth of all our pastors have quit the ministry since the war, according to Dr. Newton, is that "they could not preach to empty benches." "Of the 110,000,000 people in the United States," continued the speaker, "not more than 44,000,000 attend services in any religious denomination. Today there are 3,000,000 fewer children attending Sunday school than there were in the year before the war. Patriotic citizens cannot help feeling alarmed at the growth of indifference to the church."

This writer has no way of verifying the figures given by Dr. Newton, but even if exaggerated they indicate a tendency which all who care for the welfare of the Church must deplore. One thing we can verify and that is that there are vacant pulpits all about us, and a deplorable falling off in the number of candidates for the ministry.

Is it any wonder, then, that the Church is becoming alarmed, and is taking active and extraordinary steps to counteract some of these deplorable tendencies? Every patriotic citizen who really cares for his country and the Kingdom must hail with joy and a sense of relief that the churches are at last calling for Men and Millions for the Master. Every man, woman and child in the Church is at last called upon to do something for the Church, and contribute his or her part to combat the present evil and dangerous and deplorable tendency "toward Church and Kingdom indifference."

Rev. W. E. Turner, Gallipolis Ferry, West Virginia, who recently came to our denomination from the M. E. Church, desires work in the Southern Christian Convention.

Brother J. W. Fonville, a member of the Burlington church, met with a painful and almost fatal accident last Saturday by being struck by a passenger train near the station in Burlington. Brother Fonville was driving his car and attempted to cross the railroad in front of an approaching train when his car went "dead," permitting the train to strike him. He was quickly removed to the hospital, and though painfully injured, is expected to recover.

Men and Millions Forward Movement

AN APPRECIATED LETTER

Dear Brother Riddle:

Permit me to say that THE CHRISTIAN SUN is always good and have enjoyed reading it about twenty years, but must say must say that I think the issue of February 18 was the best I have ever read.

Wish to say that I am proud of and in for the Men and Millions Forward Movement and pray that it may go over the top.

Very respectfully,
C. E. JOYNER.

A GOOD DAY IN THE CAMPAIGN

Sunday morning, February 29, we had a well filled house at Dendron, Va. At the beginning of the service eight young ladies gave an exercise, "Hanging a Sign," a plea for medical missions. Then the pastor preached, emphasizing our first goal in the campaign. There was an offering of \$18.81 for missions.

At three o'clock Rev. Stanley C. Harrell, delivered an address on the Men and Millions Forward Movement, and again on the same subject at the Wakefield Christian church at our night service. Brother Harrell's messages were well received, and we felt, at the close of the day, that it had been a good one in our great campaign for Men and Millions. There is evidence of a growing interest on the part of the people and our confidence is being more confirmed.

W. D. HARWARD.

TWO THINGS MOST NEEDED

To make the Men and Millions Forward Movement a glorious success, there are two things we must surely unite—*prayer* and *service*. Brethren with sincerity of heart, unceasing devotion and unwavering faith, let us come together with one mind, one accord and make our wants, our heart yearnings made known unto God. Oh! for an offering of devotion so simple, so trustful, so sincere and child-like, that there will not, cannot be any denial. With our prayers we must give our best service in time, counsel and means. If we, with the Spirit's guidance, keep in these channels of approach unto the Throne of Grace, God will hear, will give the power and the glorious results.

M. W. HOLLOWELL.

A GREAT TASK MADE EASY

Our home-made philosopher, the "Sage of Suffolk," Dr. W. W. Staley, says that it does not hurt Tom to get in the family fire wood at night provided Sam, his brother, who is due to help, will come on and do his part; but if Sam holds back, and refuses to do his part then Tom's feelings are hurt, his temper is riled and the whole task is disagreeable. Every man who has been a boy and had a brother knows that this is true. It is not the actual task that goes hard. If Tom did

not have a brother, he would have brought in the family wood in his usual way and with good will. It was not the largeness of the task that hurt; it was the lack of co-operation that Tom had a perfect right to expect that hurt and hindered. That is another way Dr. Staley had of saying that co-operation makes a task easy and pleasant; the lack of it makes the task difficult and disagreeable.

Just now, and for the first time in our day, all ministers, laymen and lay-women, young and old, are called upon to co-operate in one great task for our Master. This task will not only be possible, it will be easy and agreeable, if all will co-operate—if each and every one will do his or her part.

And this writer is fully persuaded that no Christian in any of our churches, pews or pulpits, will oppose this Movement, or fail to do his or her part when the Movement is fully understood. Many have not yet understood, we have no doubt. And so there is going out every day now a stream of wholesome literature seeking to make clear to the minds of all our people what all this Movement means. And then there are going out to all our churches in the week days and on Sundays speakers, preachers and laymen, to carry the spoken message of the Movement, and make clear what it is all about, and what our dear Christian Church is trying to do.

Brethren, a whole Church is being called to its knees for intercession, and every individual member of every Church in all our Zion is being asked to do something for the Master in these trying and perilous times. Our dear Church has from its origin stood for union. We are now being tested to see if there is union in our own ranks, and a willingness on our part to become workers together with our dear Lord and His Christ. Brethren and beloved, if *Christians* were ever called upon to be loyal and show where they stand, that time is now.

J. O. ATKINSON.

A VERY PERTINENT QUESTION

Rev. Dr. M. T. Morrill in his "At Prayer Time" department in *The Herald of Gospel Liberty*, February 19 asks a question which seems to this writer most pertinent and one which he wishes CHRISTIAN SUN readers would each and all put to themselves and seek the answer thereto from their Bibles. There are two questions in fact, but they are put in one paragraph and we quote: "When will we learn that the proper use of money is a means of spiritual development? We expect our motives and conduct to have some permanent effect upon our character and the use of money falls within the moral and spiritual sphere of life. Can we ever secure a devout and spiritual church unless it is also a liberal church?" I have quoted these two questions as culminating in one which may be read as follows: "Does not liberality precede and become a necessary part of spirituality?" The writer's conviction is that if CHRISTIAN SUN readers will take this question and lay it down beside plain Scriptural teaching which may be found in a hundred places, the answer will be forthcoming.

The liberal man is he who sows liberally. The close-fisted man sows sparingly in all that pertains to the Kingdom. In this light read Paul's declaration in II Corinthians 9:6: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." And God has seen fit whether we like it or not to condition His outpouring of blessings and benefits spiritually upon our willingness to relinquish liberally our possessions for His use. "Bring ye all the tithes, and prove me saith the Lord, if I will not pour ye out a blessing. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of Hosts."—Malachi 3:10-12.

And all of us remember the famous case of the rich young ruler who came to our Lord as being the only man who ever went from Him sorrowfully so far as we know. Our Saviour made the selling of what he had and laying it upon the altar as a condition precedent to a great blessing.

For my own part, I believe it is contrary to reason, to economy and to the laws of Almighty that our richest men are frequently the most non-spiritual. They should be, according to reason and to plain teaching of the Scripture, the spiritual lights and leaders of the community. They have never in all their lives made money or wealth. It was God who gave them both the power to get wealth and the wealth which they got. Deuteronomy 8:17, 18: "Beware that thou forget not the Lord thy God and say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers." The man, then, who has the ability to acquire and reap such large benefits and bounties from the rich fields of the Master, should surely be the man most ready and willing to glorify the God of the field, of seed sowing and of harvest. Not all rich men, glory be, are indifferent to the Source from whence cometh their help; and a great and constantly growing number of the very rich men of our day are among the most liberal givers and are among the spiritual lights of their church and of their community. Many of the leading millionaires of America today are now tithers and have been from youth up, and many more only make the tithe the starting point as did William Colgate, the great soap maker, or the great Baldwin of the Baldwin Locomotive Works, and then go on to that day when they not only give one-tenth of or one-fifth, but one-half, and in the case of Mr. Colgate in the latter years of his life, all his earnings to the service of the Master. No man has ever yet been made poorer because he divided up liberally with the Lord's work and thousands have been made richer. For God is the founder both of the moral and of the economic law, and if we could see deep enough into the root of things, we would discover that the economic, the moral and the spiritual are one because our Maker is one. God did not make one law for the business man and another for the spiritual, but He made one law for all and if it is right and wholesome and helpful to one of God's creatures to tithe and to be liberal toward His work, then it is helpful and wholesome and right for all.

In our great Men and Millions Forward Movement now confronting our Church, we desire above all things else to grow in grace and to become a great spiritual force in the world, but full well we know that we can never secure a devout and spiritual Church unless and until we have also secured a liberal Church, and then shall we learn that the proper use of money is indeed and in truth a means of spiritual development and spiritual power.

J. O. ATKINSON.

WE MUST HAVE FAITH

The Christian Church is undertaking one of the biggest enterprises in the history of the denomination. We are not as strong as some other denominations but can accomplish as much as any of our sister churches, according to our number.

To the pastors and leaders of the churches I want to say not to go to your church with a feeling that the amount asked cannot be secured. I want the word "can't" left out of our conversations during this campaign and the words, "*We will try*," substituted. Tell your people that we are going over the top and ask that all classes pull together in order that the work may be accomplished.

I am in my ninety-fifth year, and am less able, physically and financially perhaps than any other minister of the Church, but I want a part in this undertaking. I haven't had a new winter suit in a long time, neither have I had an overcoat in several years, but I am going to make the sacrifice a little longer and give a part to the Lord's work. For the past twenty or thirty years I have been paying my tithes, and though my annual income is very small, and I am trying to meet my current and burial expenses, yet I want to have a part in this enterprise and my name recorded among the names of the other ministers.

Now, brethren and sisters, if we will pray earnestly for this Movement we will surely go over the top. We have five years in which to pay it, and we must have faith. A little over a year ago my eyesight went back on me so that I could not read. I took it to the Lord in prayers of faith, asking that my sight might be restored so that I could read my Bible, and by means of simple treatment and some new glasses I can now read my Bible every day. I had the same experience with my hearing which was remedied by simple treatment. All this I attribute to faith for answer to prayer, which faith we must have in order to accomplish our purpose in the Men and Millions Forward Movement of the Christian Church.

J. W. WELLONS.

DR. WALTERS GOES TO RICHMOND

Dr. W. T. Walters has taken up the work at Richmond, Va., and his new address is 400 N. 10th Street, Richmond, Va. Dr. Wicker's report in this issue gives some idea of the enterprising group that Dr. Walters is to lead.

MISSIONARY

SECOND QUARTERLY REPORT OF WOMAN'S HOME AND FOREIGN MISSION BOARD, VIRGINIA VALLEY CHRISTIAN CONFERENCE ENDING JANUARY 15, 1920

Winchester Dues	\$.90
Winchester C. E.	1.10
Winchester Junior Missionary Society.....	1.55
Winchester church offering .....	.94
Winchester S. S.	3.92

Specials for Japan Chapel

New Hope Society	7.20
Miss Mary Pickering	5.00
Bethlehem Society	7.00
Mrs. J. S. Louderback .....	.25

Specials for Orphanage

Palmyra S. S.	1.29
Bethlehem Society	6.00

Specials for Winchester

Bethlehem Society	5.00
Mrs. T. H. Showalter	5.00
Mrs. J. F. Louderback	5.00
Mrs. Barbara Andes	1.00
Mrs. B. F. Frank	1.00
Mrs. A. W. Andes	5.00
Mrs. Tom Deavers	5.00
Miss Olive Showalter	10.00
Mrs. J. E. Lincoln	5.00
Miss Virdie Showalter	3.00

Total.....\$80.15

Disbursements:

To Mrs. W. T. Walters, Treasurer S. C. C.....	\$80.15
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VIRDIE SHOWALTER,

Treasurer.

Harrisonburg, Va.

FIRST CHRISTIAN CHURCH, WASHINGTON, D. C.

Rev. A. B. Kendall, D. D., pastor, 806 Taylor Street, N. W. Washington, D. C., sends us a very attractive folder relative to our membership in Washington and soliciting help which SUN readers may easily render if they will. We agree with Dr. Kendall in saying: "We can help us find your folks now in this city." Dr. Kendall then continues in his attractive prints as follows:

"Doubtless you are aware that the Mission Board of the Southern Christian Convention has started the work of establishing a church in Washington, D. C.

"Sometime during the month of October I was called by that board to become the pastor of the church.

"Since locating here in November I have obtained the names of eighty-five persons in Washington who are or have been identified with the Christian Church elsewhere, and we are doing our best to line them up with the work here.

"So far the work is encouraging. We are receiving new names every week, sent to us from different parts of the country by friends interested in the work here.

"This is what we need right now, if our present objective is the mobilizing of our own people here in Washington to form the basis of our work,

"We feel that surely every pastor and every member in the Christian Church must be deeply interested in the establishment of a Christian Church in the National Capital."

In concluding Dr. Kendall adds: "If in the future you should know of any who are moving to Washington, who are or should be interested in the Christian Church, let us know at the earliest possible date when they expect to arrive and where they intend to locate. It means so much to get in touch with folks when they first land in the city. We would be glad to have them communicate with us as we may be of help to them in locating a home."

Here is hoping that any SUN readers who may know of members of the Christian Church, present, past or prospective, now residing in Washington or intending to go there at any early date, will send their names to Dr. Kendall that he may mobilize them for the work which he is establishing there.

J. O. ATKINSON.

MY IMPRESSIONS OF RICHMOND

Last Sunday at the request of the Christian congregation at Richmond, Virginia, I went to that city to visit the Sunday school and preach for the people who are beginning the organization of a Christian church at that place. On my arrival, I was met by my friend and former student, John T. Kernodle, and was soon conducted to the home where I met Prof. P. J. Kernodle and wife who entertained me royally. I also met there Mrs. J. D. Kernodle of Graham, N. C., and Major Henderson, her son-in-law, who was there visiting his sick wife.

After rest and breakfast, we went to the William Fox School where the Sunday school for the Christian church was assembled. This is in a densely populated portion of the city that has recently been settled, a fine center for a new Sunday school and church.

At the Sunday school, I met several old friends of former acquaintance—D. J. Kelly, Miss Mildred Atkinson, Mrs. Artie Pierce and her son and daughter, Brother Daughtrey, Miss Boyd and Pleasant Boyd, Brother Carlton and several others. There were about thirty people in the Sunday school. They have excellent quarters in which to worship—a fine public school auditorium as well seated and attractive as that of the Elon College Chapel. A good piano for music and excellent singing by the school.

The people who constituted the Sunday school were intelligent, active in service, the singing was good, the exercises were attractive and spiritual, the interest was fine, the organization was efficient, and the future outlook for the work is promising. The men and women who have been appointed leaders in the organization are capable and have had experience. They have a hopeful, optimistic outlook. They believe in the Christian church, they believe in the work at this place, and they believe they can do their part in the new undertaking of organizing and building a Christian church worthy of the denomination.

Brother Kelly and Brother J. T. Kernodle, who attended the Men and Millions Forward Movement Con-

vention at Linville, the former as a Four-Minute man, the latter as Captain, spoke on the Movement in the service, and pledged their loyal support. The people are interested and will not only do their part but will go far over the top in some of the drives and measure up to the full expectation and standard set for others. They certainly have good leaders for the Movement, and I am sure the people will do their full part.

At the preaching hour, 11:00 o'clock, the service was attended by more people than were at the Sunday school, though the snow was falling fast and the day was not inviting. Between forty and fifty were present at the preaching service. Several gospel hymns were sung from the new Sunday school book, and the regular church service was conducted very much as that in any city congregation of the Christian church. Just before preaching, Mrs. Brinkley, formerly of Suffolk, Va., sang a solo which was rendered according to her usual artistic manner. It made me feel that I was better prepared for the service and it reminded me of our service in song at the College. At the close of the service, practically all the congregation met the preacher and expressed appreciation and showed interest in the work. The offerings at the Sunday school amount to about \$15.00 each Sunday and the general interest in the work is fine.

Rev. W. T. Walters, D. D., becomes pastor and was expected to arrive in the city the day following my visit. He has a fine people to serve, a fine outlook, a big undertaking, and a worthy cause that will inspire our people to greater things in other places.

After preaching, I went with Brother and Sister Boyd to the splendid home of Brother Carlton where I was entertained royally and had the pleasure of meeting again in the flesh Brother Carlton's father whom I had known in other years at Ingram, Virginia. It was my pleasure to have prayer with him while there and he seemed greatly to enjoy the service.

My experience during the entire trip was delightful and joyous and the Christian fellowship both at the church and in the homes of the people was delightful to the soul.

W. C. WICKER.

Elon College, N. C., March 3, 1920.

SUFFOLK LETTER

I wonder if any men and women who live in houses heated by vapor, steam, hot water, hot air, or coal stoves, remember the wood-pile, just outside the yard, the ax standing by the log waiting for the willing hands to cut and split wood for the kitchen family or the family fire-place. When the snow began to fall the sound of the ax echoed from the hill just beyond the spring. The music of those sounds mingled with the spotless snow, and then flamed in the big log fire in the family room while the snow continued to fall until the wood-pile looked like an arctic hill. That fire-place was the altar of rest, religion, and domestic virtue. Gathered around that open fire-place were all the elements of home. Black mammy in the corner carding the cotton or the wool; the eldest daughter stepping back and

forth to the whizzing of the spinning-wheel; mother darning sister's stockings or mending brother's torn pants; father baking his feet by the roaring fire and dozing in his big chair; others are reading or playing with their dolls. Virtue shines in that household as bright as the flame above the logs; and love is as pure as the glowing coals.

Courtship in that home is done by glances and emotions that speak the wireless message from genuine hearts. No dance-hall unions, or auto-contracts mar the sacredness of the marriage bond. No place on earth is so virtuous and honest as that one-room home. Obscene language, immodest practices, vile associations have no place in that house of purity where mother's presence keeps out social evils.

Mother is the last one to retire. To see her kneel by her bedside, in her white robe, and watch her, from the trundle-bed, climb into her big feather-bed was to see an angel as pure and sweet as Jacob saw ascending the ladder from earth to heaven from his pillow of stone. From such homes have come the Lincolns, the Gradys, the Edisons, the Rockefellers, the great men and women of the world. Virtue is its own reward. Home is the citadel of the nation. But those days and those conditions are gone. Character must be built under new conditions and it can be done. It is *Men* and *Millions* now. It is men surrendered to God's use and man's. It is money surrendered to God's use and man's. The unselfish life can be built in the midst of pleasure and luxury. Faith may grow in the mansion and virtue may flourish in the hotel. God must be regnant in the life, money must be the means of helping men to serve God, and every institution fostered and conducted for human welfare deserves support. Life-recruits, Tithers, new members, the consecration of money to meet the *Men* and *Millions* allotment should inspire every member of every Church to do his or her full duty in this great campaign.

W. W. STALEY.

KNOCKERS

Evangelist Biederwolf has said: "God created the dog, the cat, the tiger, the bear, the wolf, the snake, the lion, and the skunk, then took the thin slimy substance he had left and made a knocker." He also says: "The knocker cans his brains in the hull of a mustard seed; plays the disreputable part of a coward, and advertises the thing he is knocking."

Are you knocking the *Men* and *Millions* Forward Movement? Are you a Thomas and doubt the wisdom of it? Are you a Demus and turning to worldly things? Are you a slacker, refusing to line up with the Church where you are? Are you a quitter and declare you will quit the Church if you have to help this cause? In other words, are you one of those who seem especially interested in knocking the Movement as a whole? If so, keep it up, the Church appreciates the advertisement you are giving this Movement.

J. VINCENT KNIGHT.

THE CHRISTIAN ORPHANAGE

CHILDREN'S HOME TO SOON BE BUILT

The Superintendent has been out of the office most of the time for the past three weeks in the Men and Millions Forward Movement work and quite a number of letters have failed to be answered, and the work in the office is badly behind.

When the Superintendent is out the office work ceases till he returns but we hope to be on the job now and get everything caught up in the next week. So if you did not get an answer to your letter you may know that is the reason. We hope to get rich enough some time to have a secretary who can carry on the work in the absence of the Superintendent.

Our sixty little fellows have been in good health during the cold weather and have only had one sick child. Little Fred Jones has had pneumonia and has been quite sick but is improving some now, we are glad to say.

It is remarkable how healthy the children are when we have so many together. But the good Lord is very kind to us anyway.

Our Children's Home fund still grows and it now amounts to \$5,199.81. It will take \$25,000.00 to build and equip this building if the Trustees decide to build a two story building. We want to commence work the first of April. How much do you want to invest in this building? Why can't all the Baraca Classes take a special offering for this fund? Why can't the Ladies' Aid Societies make a special offering for this work too? We would not want to build this building unless the good women had a part.

The good women always come to our rescue when we are in need. We called for sheets and counterpanes last year and the response was beautiful indeed. In fact in every instance the good women have always done their part.

Brother T. E. Brickhouse was the first man to make the proposition to give \$500.00 on the Children's Home fund. Last week we received his check for that amount. Brother Brickhouse is a warm friend to the little orphans and our little folks are often reminded of him by the kind deeds he does for their happiness.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR MARCH 10, 1920

Amount brought forward, \$5,006.53.

Children's Offerings

R. F. Brown, Jr., 50 cents; Paul Duke, 10 cents; Alma Ruth Duke, 10 cents; Flowie Strange, 20 cents; James Strange, 20 cents; Total, \$1.10.

Sunday School Monthly Offerings

(North Carolina Conference)

Mt. Auburn, \$5.80.

(Eastern Virginia Conference)

Union, Va., \$2.00; Old Zion, \$3.00; Antioch, \$2.00; Wakefield, \$2.66.

(Valley Virginia Conference)

Leaksville, \$1.91.

(Georgia and Alabama Conference)

Lanett, \$6.00; New Hope, \$2.07.

Western Sunday School

First Christian Sunday school, Lincoln, Kans., \$7.50; Total, \$32.94.

Children's Home Fund

Mrs. C. W. Williams, \$25.00; E. A. King, \$10.00; Junior Class, Wakefield, S. S., Va., \$2.61; Dr. and Mrs. D. M. Helfenstein, \$5.00; Evelyn Bains, (A little child from Cypress Chapel church), \$1.00; Total, \$43.61.

Special Offerings

A. F. Perkins (for rent), \$12.50.

Total for the week, \$90.15; Grand total, \$5,096.68.

CHILDREN'S LETTERS

(Deferred from last week)

Dear Uncle Charley:—Enclosed find a dime for the orphans. We have moved to Gibsonville. I am going to school and like very much. My teacher is Miss Ida Guyir. I am in the fourth grade. Love to all the cousins.—*Mae Thomas.*

I am glad that you enjoy going to school. You must study hard and make good grades.—“*Uncle Charley.*”

Dear Uncle Charley:—Enclosed find a dime for February. I have a little brother eleven months old, his name is Irvin. I am going to school. My teacher is Miss Moore. I like her fine. I am in the first grade. Love to all the cousins.—*Hermon Thomas.*

You must take good care of that little brother. He will be large enough to go to school with you some day. Won't you be glad?—“*Uncle Charley.*”

Dear Uncle Charley:—As I did not write last month I will put in twenty cents for this month. I am glad some more boys have found the band of cousins as I love to read their letters. It makes me feel like the little ones are getting help. Your affectionate friend.—*Dock Spivey.*

We are glad to have your letter this week. We have several this week. I am glad our little folks are keeping the corner filled.—“*Uncle Charley.*”

Dear Uncle Charley:—I am sending my dime for this month. I am glad other boys and girls have joined the band. I hope the cousins are well.—*Hoyle Spivey.*

I hope many little boys and girls will join the corner this spring. It helps to keep the corner bright.—“*Uncle Charley.*”

CHILDREN'S LETTERS

Dear Uncle Charley:—I want to join the band of cousins. I am twenty months old and weigh thirty-two pounds. Now, don't you think I'm a great, big little boy? I hope the little cousins have escaped the “flu” this time. I'm enclosing check for 50 cents for January and February. With love and best wishes to you and the cousins.—*R. F. Brown, Jr.*

You are the little boy that fell in love with me when I visited your home. I remember you all right and you are a fine little man.—“*Uncle Charley.*”

Dear Uncle Charley:—We are sending one dollar to the corner. Our baby brother is just getting over the pneumonia. Hope you and the cousins are well. Love to all.—*James E., Jennings, and Jack Hargroves, Jr.*

Glad your baby brother is getting well. We have a little boy who has pneumonia, but is better.—“*Uncle Charley.*”

Dear Uncle Charley:—We are little brothers and want to join the band of cousins and help the little boys and girls who have no father and mother. Enclosed please find a dime for each of us.—*Clarence and Loyd Piper.*

We give you a warm welcome to the corner and hope you will write often.—“*Uncle Charley.*”

Dear Uncle Charley:—I guess you will be surprised to get a letter from me. I am the little girl that you nursed at the Convention. I want to join the band of cousins. I am sending my dime. I am five years old. With best wishes for you and all the cousins.—*Alma Ruth Duke.*

Yes, I remember you well. You are a pretty little girl and I fell in love with you while in Georgia.—“*Uncle Charley.*”

Dear Uncle Charley:—I guess you remember me. I was at the Convention. I enjoyed it so much. Will close by sending you my dime. Would be so glad to come to see you and the cousins.—*Paul Duke.*

Hope you can come to see us some time and see the little boys and girls.—“*Uncle Charley.*”

Dear Uncle Charley:—I am a little girl ten years old and want to join the band of cousins. I like to read the children's letters in THE CHRISTIAN SUN very much. I am sending you twenty cents for the little orphans. Hope they will get it all right. I go to Oak Level school and am in the fourth grade. My teacher's name is Miss Grace Ferrell. I like her fine. With love to you and the cousins.—*Florine Strange.*

Real glad to have your letter this week and have you join the band of cousins. You must write often.—“*Uncle Charley.*”

Dear Uncle Charley:—I want to join the band of cousins. My papa is a farmer and when I am old enough I want to be just like him. I go to Oak Level High School and am in the second grade. My teacher's name is Miss Greenwood. I am sending twenty cents for the cousins and hope to send more soon. With love and best wishes for you and the cousins.—*James Strange.*

We are real glad to have you join the band of cousins and want you to write often.—“*Uncle Charley.*”



NOTHING TO DO

I know a little girl
About as big as you,
Who sighs ten times a day:
“I don't know what to do.”

She has new toys and games,
A baby brother, too,
And yet she still complains:
“I don't know what to do.”

The baby likes to romp,
And mother's busy, too;
Now can't you think of something
That this small girl can do?

—*Rebecca Deming Moore.*

TAME ANIMALS I HAVE KNOWN

A thick-fleeced lamb came trotting by.
“Pray, whither now, my lamb?” quoth I.
“To have,” said he, with ne'er a stop,
“My wool clipped off at the ba-ba shop.”

I asked the dog: “Why all this din?”
Said he: “I'm fashioned outside in,
And all my nights and days I've tried
My best to get the bark outside.”

A hen was cackling loud and long.
Said I to her: “How strange your song!”
Said she: “'Tis scarce a song; in fact,
It's just a lay, to be eggs-act.”

I asked the cat: “Pray tell me why
You love to sing?” She blinked her eye.
“My purr-puss, sir, as you can see,
Is to a-mews myself,” said she.

I asked a cow: “Why don't you kick
The man who whips you with a stick?”
“Alas! I must be lashed,” said she,
“So I can give whipped cream, you see!”
—*Nixon Waterman.*

AN UNNAMED STATION

It was late afternoon, at the hour when business men and belated shoppers as well as the motley crowd of toilers seek their homes, and the suburban car was filled to its utmost capacity. Sitting side by side in one corner were a stout, overdressed woman and a very little boy. The woman had so often endeavored to obey the harassed conductor's adjuration to “sit close” that her voluminous skirts quite overspread the child's dangling legs and feet, leaving visible little more than a small,

patient face set around by a fringe of cropped yellow curls and lighted by a pair of large, serious blue eyes. One could but wonder that the woman seemed to give him no attention. He must have been tired with the long, noisy ride. Why did she not take him on her lap and cushion his head upon her ample shoulder?

Singly or in groups the passengers began to leave the car at the various street crossings, until there was left, besides the woman and child, only a young woman in black, with a beautiful, sad face. At length the stout woman pressed the signal button, and the car came to a stop. Halfway to the door, she heard the conductor calling after her: "Lady, you've forgotten your boy."

"My boy! What 'cher mean? I've got no boy!"

The man stared. "Whose is he, then? He's been on along with you ever since we left the car barn. Looks to me as if you meant to shake him."

"Me! Shake him!" The woman choked with indignation. "I never saw the kid before in my life!"

Still incredulous, the conductor addressed the child: "Ain't she your mother?"

"O no, sir!" The clear little voice sounded as "pipes o' Pan." "Mamma's gone to heaven. That's where I'm going—to find her. Here's my penny. I tried to give it to you, but you didn't see. Will you please tell me when we get there?"

The man gazed about him helplessly. "What d'ye know about that?" he muttered. Then, with a queer catch in his throat: "I'm sorry, kiddie, but heaven is not on our line."

There was a rustle of garments, a soft, breathless rush, and the woman in black had the child in her arms. "Tell me all about it, darling. What is your name, and where do you live?"

"My name used to be Dickie, but it's Fifty-seven now, and I live at the asylum. A man took me there after my mamma went away. There are lots of little boys and girls, but no mammas there. Nobody kisses me good-night or tucks me up in bed or hears me say my prayers. Have you ever been to heaven, lady, and is it far away?"

"I have never been there myself, dear, but I had a little boy who went. I know you could never find it alone."

"That's what my mamma said—to wait. But I'm so tired waiting."

"I am tired, too, waiting—for my little boy. Dear, will you come and live with me, so that we can wait together?"

The blue eyes gazed for a long, silent moment into the other eyes of tender brown. A look of utter trustfulness stole over the childish features, a pair of little arms twined about the neck of the lovely lady, and the curly head sank upon her breast.

The conductor drew his sleeve across his eyes. "I mistook," he murmured under his breath. "Heaven ain't named on our books, but it's sure on the line, after all!"—*Selected.*

WHO MADE THE FLAG?

A flag was raised over the Jamestown worsted mills. From the owners of the mill I learned, says a writer in the *Philadelphia Ledger*, that:

The flag was made of wool from American sheep—
Sorted by an American.

Carded by an Italian.

Spun by a Swede.

Warped by a German.

Dressed by an Englishman.

Drawn in by a Scotchman.

Woven by a Belgian.

Supervised by a Frenchman.

Inspected by an American.

Scoured by an Albanian.

Dyed by a Turk.

Examined by an Irishman.

Pressed by a Pole.

Where else could this be true except in the "land of the free and the home of the brave"?—*Exchange.*

A Good Combination

Boneset tea and common sense—

A combination that prevents

Little ladies and little gents

Asking the doc, many a day.

For pills to eat and bills to pay.

—Lawrence Register.

* *

A Complete Outfit

"Say, waiter," the peeved diner exclaimed, "a steak that is like a piece of leather is bad enough, but why do you bring me a knife that is as dull as a hoe at the same time?"

"Well, sir," the waiter explained kindly, "you can use the steak to strop the knife on, and then you can use the knife to cut the steak."—*Country Gentleman.*

* *

Hit a Draft

In Savannah, Georgia, Bill Donovan, baseball manager, had a dusky-hued waiter at the hotel by the name of Sutton. Bill had to reproach Sutton more than once for a lack of agility in arriving with the food. Sutton promised to improve. One morning he brought in a consignment of griddle cakes that had gone cold.

"What do you mean," said Bill, "by bringing me in cold cakes?"

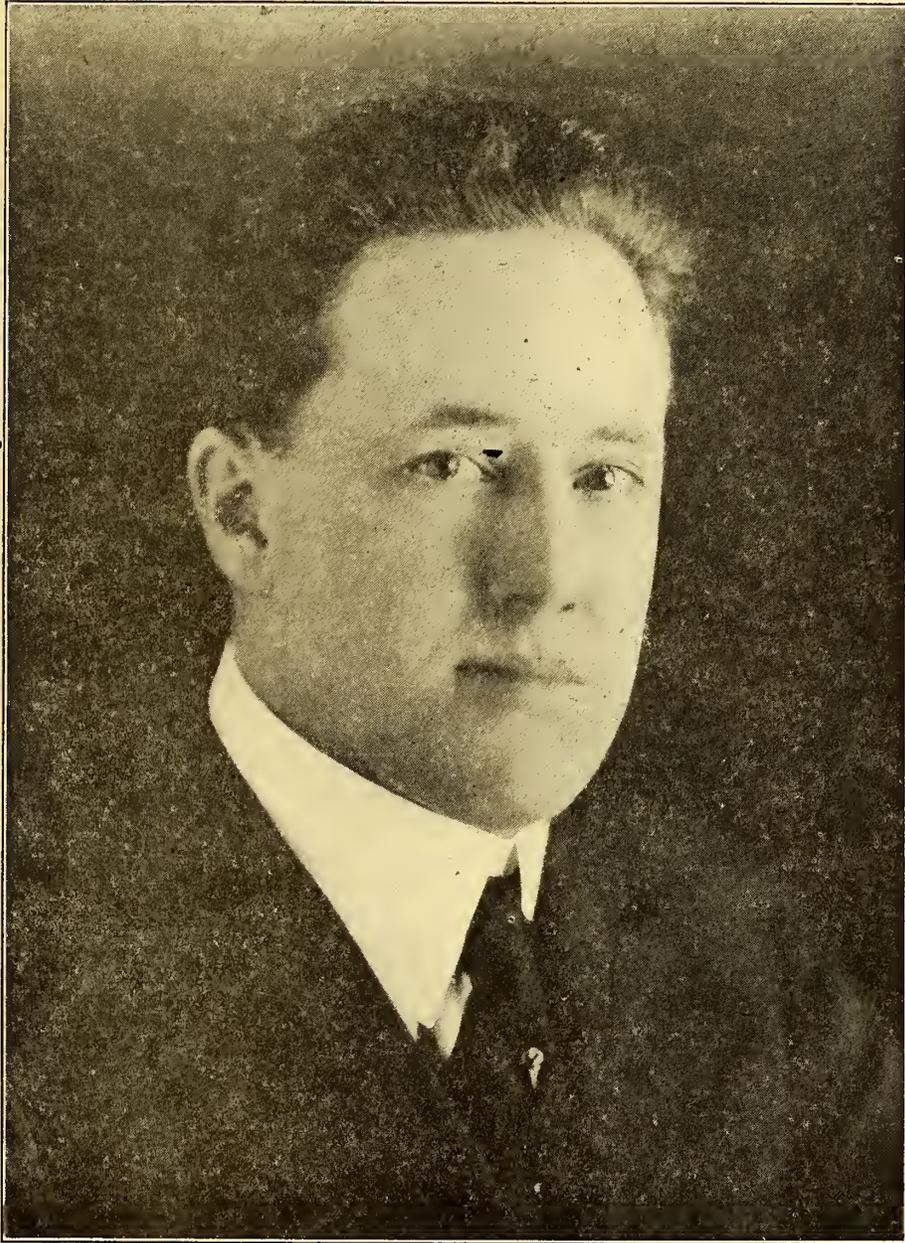
"Well, I'll tell you, boss," said Sutton, "I brung them cakes in so fast that I guess they hit a draft."—*New York Globe.*

* *

Someone was commending a man for his generous contributions to mission. "That isn't generosity," he returned, "it's business. The missionary job belongs to the whole church, and the missionary is taking care of the biggest end of the job—the going part. When a man goes out on the road to transact business for me, I don't expect a vote of thanks for paying his expenses."—*Exchange.*

Don't forget that the Southern Christian Convention meets in Raleigh, N. C., April 27-30, 1920. If you are a delegate, plan to attend.

Mrs. John T. Milteer—I don't want to miss a copy of THE SUN as I feel like I can't do without it in my home.



REV. A. VICTOR LIGHTBOURNE, CONVENTION EVANGELIST

CHRISTIAN SUN readers have already been notified by the Chairman of our Evangelist Committee, Dr. C. H. Rowland, Franklin, Virginia, that Rev. A. Victor Lightbourne was now at the disposal of our pastors and churches for evangelistic work. The Southern Christian Convention at its last session authorized the Board to secure an evangelist, and, in keeping with this decision, the Mission Board of the Southern Christian Convention decided upon Brother Lightbourne as the man and now as the time to begin the work. It is useless to say that Brother Lightbourne's methods as an evangelist are safe, sane and commendable. The Board would not have elected him had he been otherwise.

He will measure up in any congregation as a faithful and successful evangelist. Franklin, Virginia, had him in October, and Elon College had him in January, and at both places he not only won the hearts and the admiration of the people, but was wonderfully blessed in deepening the spiritual life of the community and in the Master's service; for many decisions for Christ and the Kingdom were made. Any churches, rich or poor, strong or weak, needing the services of an evangelist should write immediately to Dr. C. H. Rowland, Franklin, Virginia, as dates are being made for Brother Lightbourne's meetings, and we wish to keep him busy.

J. O. ATKINSON, *Secretary.*

Devotional

CITIZENS OF TWO WORLDS

This world is so full of beauty and admirable things that we like to live in it. It is our first home and we like it because we drew our life from it. It is great stage where we made our first appearance and acted our little part in the drama of life. Upon this stage but once we play and then pass off and give place to others. They, too, may learn much by our failure and success. So before we take our departure from this world we ought to have some assurance of our future dwelling place, because it cannot be that this world is man's only abiding place. What a mysterious, anxious thought is this! One that has crowded the mind, and is now engaging the attention of vast multitudes of every age, name and condition.

You are still in this world—but the mind often runs out of its narrow resting place and takes a look by faith into the place which Jesus has gone to prepare for you. With the experience and information you already possess the imagination conceives and pictures a most lovely and beautiful home in the other world—the spiritual realm of infinite glory.

Let us remember Paul as he was caught up to the third heaven in that transporting vision, that heavenly trance when he did not know whether he was in the body or out of it. His body was in this world but his soul and mind were taking flights in celestial heights. Doubtless he had a foresight partly to the greatness and blessedness which would soon be fully realized by him. Oh, it must have been a glad, very happy day with that faithful servant who had long before fixed his faith in Jesus! Far away from Rome, and from prison, free as engaged eagle, and far away from the din and battle of this world, he had fellowship and friendship with Jesus, saints and angels in the other world. Do you wonder that he heard, while in that happy condition, unspeakable words which it was not lawful, or possible to utter? Standing on the everlasting word he was still a citizen of two worlds. Oh, the dual splendor that must have enchanted his view!

How very much more we desire to know concerning the stupendous and unknown world to which we expect to go; and with what intense anxiety are we looking that way! The curtain will not be lifted now, but in a little while may be seen as we are seen. While waiting a moment for thought on this interesting subject the imagination is active painting scenes surpassingly great; the greatness and goodness of the glory which shall be revealed to us. The life we now live in the flesh is to prepare us for immortal life in that glorified state in the unseen world. Look and listen at these comforting words: "For unto the angels hath he not put in subjection the world to come?" Some "have tasted the word of God, and the powers of the world to come."

Scientists, astronomers, and some of the great ones are now talking and writing something about what may happen to some of those planetary worlds revolving around the sun, and fear that our dear little earth will be exploded in the dreadful crash. It is pleasing to follow them as they take us through space on such grand

excursions and then bring us back home again. But depending upon the promises of Him Who is the foundation of worlds, we have nothing to fear. If we are in Christ and He is in us, what have we to fear?

If you were going from this to another country you would be deeply interested in making preparation to go; you would need to study its history, and language if needed, its people—its climate, its location on the map, and learn as much as possible about it. You would also want to know the best, safest way to get there, and you would be busy and earnest in getting ready. That is why you should talk, think, write, and pray about heaven, and, because it is your expected future, permanent home and your treasures are there, and where your treasures are, there your heart ought to be also.

J. T. KITCHEN.

TOO LATE! TOO LATE!

This will be the last note sounded by many a poor soul who goes before the last great Judge without Christ. Two weeks from today this will be the thought of thousands of people in tidewater section of Virginia who did not avail themselves of the privilege offered them to hear the great prophet of God, "Billy" Sunday while he was in Norfolk. Those who have been actively engaged in trying to help Mr. Sunday in the great campaign have had a chance more than ever before to see the selfishness of both church and people, and the reason the churches will not get a greater benefit of the meetings will be written with one word "selfishness." Then the reason every individual in this entire section has not been benefitted more may be written with one word, three letters "sin." No human being can sit and hear this great prophet explain the Gospel as he does without either accepting Christ or rejecting him, being better or being worse. We who are backing the work in every way possible have been disappointed in one way at least, the little effort and small attendance from our sister churches and towns nearby. My, what great messages they have missed, how many we have failed to lead to Christ through our indifference! Yes, yes, I know they say many things about him, but believe me, they are miserable *lies* and only serve to down the souls of the perpetrators, they do not hurt Billy. He goes right on just the same preaching the sinless Gospel of Jesus Christ. Thousands have heard him. Thousands have accepted Christ as their Savior under his powerful gospel preaching and thousands have listened to lies and never heard him because of prejudice, my, my, too late!

Mr. Sunday's party of singers and Bible teachers are the sweetest spirited workers that it has ever been my privilege of meeting. Many Bible study classes have been organized in homes throughout the city and we expect these classes to do much for old Norfolk.

J. H. BLANCHARD.

Norfolk, Va.

Mrs. A. B. Taylor—I always enjoy reading THE SUN and couldn't do without it.

EVERYTHING EXCEPT THE KINGDOM

BY THE DAY

10 cents per day for carfare

5 cents per day for 'phone call,

2.7 cents per day for the Church

BY THE WEEK

\$1.50 per week for room rent

.40 cents per week for ice cream and candy

20 cents per week for moving pictures

18.9 cents per week for the Church

BY THE MONTH

\$8.00 per month for clothing

\$3.00 per month for tobacco

\$1.00 per month for the theatre

.81 cents per month for the Church

BY THE YEAR

Our annual expenditures for the essentials, or even the non-essentials of life, are so greatly out of proportion to our total giving for all church purposes, that the space on this page will not permit of a graph without destroying the scale of the above charts.

G.D. 139

Some Facts---Ponder Them

Sunday School and Christian Endeavor

**SUNDAY SCHOOL LESSON FOR
MARCH 21, 1920**

C. H. Stephenson

Subject: John's Vision of Worship in Heaven, Rev. 7:9-17.

Time: A. D. 96.

Place: Isle of Patmos.

Golden Text: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen.

Junior Topic: A Glimpse of Heaven.

Senior Topic: The Message of Revelation.

Additional Material: Rev. 19:6-10, John 14:1-6, Rev. 7.

Today's lesson is the continuation and culmination of St. John's vision on the Isle of Patmos. It is the vision of Heaven, the Alpha and Omega, the beginning and end, the goal of all life. Here the faithful saints who were maltreated and slain on earth are glorified, dwellers in the land to come with the angels of God where Christ is the King.

The Celestial City

It is a bright picture of John paints of worship in the City of Gold. It is peopled with the innumerable multitude, countless millions of all nations and kindreds and people and tongues.

Jew and Gentile, Catholic and Protestant, Teuton and Slave live side by side in the City of Heaven. There is no thought of group prejudice, no consciousness of race distinction. No Adriatic questions, no treaties of London come up to disturb the peace and contentment of those who by a life of trouble and hardships have earned an ultimate reward.

And they are clothed in white robes who inhabit the Kingdom of Heaven, showing their purity, their freedom from sin, their redemption by the blood of the Lamb. And they carry palms in their hands as emblems of victory. What a victorious scene! Certainly the big demonstrations in Paris and London last November celebrating the armistice can not compare with this victory pageant in the glistening city where the victory is not over armies or autoerats, but

over sin, vice and all the weaknesses that life is heir to.

The Picture Made Real

And what lesson has this idealistic vision of St. John for the workers in Sunday schools and Christian Endeavor Societies in this State?

It is a goal for us to strive after, a model to build our cities and states and lives on in the constant hope to become more like the Eternal city. We cannot know what Heaven is. Indeed the Church and Sunday school must guard against spiritualist like Sir Oliver Lodge, who is now lecturing in this country, who claims a communication with the world beyond. And particularly is this necessary now when in the intellectual and spiritual upheaval of the world waves of mysticism, such as that of the ouija board are apt to sweep over the country.

Let us keep our eyes on the White City, our hands on our own, our minds on those

"Who climbed the steep ascent of Heaven

Through peril, toil and pain.

O God, to us may grace be given
To follow in their train!"

**CHRISTIAN ENDEAVOR TOPIC FOR
MARCH 21, 1920**

J. Vincent Knight

"Every Day Courtesies."—I Peter 3:8-12.

It does not cost one penny to be courteous to those about us. While that is true, no creditable estimate has ever been laid upon its real value. To be courteous to others is to be kind, and helpful. Ethel Clayton has said: "Even a dog likes a little love occasionally." She is right, for back of all courtesy must be sympathy, brotherly kindness and love, with great compassion, and should be put into action by our courtesy.

Our Courtesy Should not be Spasmodic

We cannot be kind and courteous to our friends today and be something else tomorrow. We must be found each day alike, and always ready to show an act or do a deed of kindness to prove ourselves sympathetic. Our courtesies should be put in practice at home. Try it out

on home people and see if they are responsive to it. Our thoughtfulness for the welfare and comfort of those about us makes life beautiful and helps the other fellow to bear his burden. Then let us resolve that our courtesies shall be every day the same.

Superiority Calls Forth Courtesy

I once knew a man who claimed to be the best qualified person in the whole community for the special line of work he was doing. He had to deal with various classes of men, some who were his inferiors, others his equals, and still others his superiors. Yet, he treated all as mere objects or subjects, and it did not take a prophet to predict his fall for the people with whom he had to deal hated him, and he paid the price for his folly. Let us learn the lesson. "No man is ever so great but what somewhere there is another who is his superior," and the safe plan is the Bible rule—be obedient, and courteous to those who are in authority so far as circumstances will admit, and then be sympathetic with the great cause of right, for the servant is not greater than his Master nor the subject greater than his Lord.

Our Courtesies Tell What We Love

A woman once said of another: "I would not speak to her if I met her in Heaven." A friend who happened to be standing by said, "Don't worry sister, you will not likely see her there." His statement was true, for our courtesy not only tells what we love, but what kind of religion we have and which way we are going. It has been said of the late Theodore Roosevelt that "his courtesy made him great, for he never passed even the most humble peasant without giving some expression of sympathy for him." After all it is not a question of whether we are great or small, but the conduct of one's life matters much.

What the world needs is respect, sympathy, compassion and help. Not laughter, jocularity and criticism, for after all courtesy is thoughtfulness of others. We are most courteous to the things we love most, and should endeavor to possess so much of the spirit of the Christ that we are always found ready to lend aid to those about us who need our sympathy.

OBITUARIES

PITTMAN

Mrs. W. T. Pittman, daughter of Mr. and Mrs. R. H. Riedel of Holland, Va., was called from life to her eternal reward Thursday, February 12, 1920. Death was due to pneumonia following an attack of the Influenza. After a brief illness she was taken with pneumonia on Tuesday night and died on the following Thursday about 5 o'clock.

Mrs. Pittman was an accomplished and promising young woman; a devoted Christian and church worker and will be sadly missed in various organizations of the church of which she was an active member.

She leaves to survive her a father and mother, husband and little daughter, Margaret Elizabeth, one sister, Minnie, now Mrs. J. J. Lilly living in North Carolina, two brothers, Herbert W., and Esmond R. Riedel, the former living at Seaboard, N. C., and the latter teaching school at Millboro, Va.

Funeral conducted by the pastor in the Holland Christian church. This was the first funeral service in the new church which was erected by Mrs. Pittman's father, R. H. Riedel as builder and master carpenter. Interment was made in the Holland cemetery on Saturday, February 14.

W. M. JAY.

HOLT

I have just learned today of the death of Brother S. V. Holt, New Hill, North Carolina, which sad event occurred at his home on the seventeenth of February, resulting from Influenza followed by pneumonia. Brother Holt was an active member of the New Elam Christian church and not only will that church, but the entire community certainly miss this good and noble man. I can hardly realize that one so active, strong, vigorous and heroic has been cut down in the very strength of his manhood. This writer grieves with the widow and the orphans and with those dear friends of New Elam and community whose hearts are sad because of this untimely death. But our Heavenly Father doeth all things well, and He cannot do anything that is unkind or cruel or unjust. It was our Father's will that Brother Holt be taken and from this source we must get our comfort and consolation.

We thought his years of greatest usefulness were before him, but our Heavenly Father Who knows the future better than we know the present and the past, said unto him, "Come up higher" and he submissively answered the summons. He told his loved ones in going that he was all right, and I am sure that our Heavenly Father Who said, "Be thou faithful unto death and I will give thee a crown of righteousness," did not and could not fail him in that trying hour. My prayers are for the bereaved.

J. O. ATKINSON.

BLAND

At the age of twenty-seven years, three months and six days, Brother Bernie Bland, member of New Elam Christian church, died at his home, Merry Oaks, N. C., February 9, 1920, and was buried the following day in the cemetery at the church whose membership he had been a part. In his death the church and community have lost a promising young man.

He leaves a young wife, father, mother, two brothers, and two sisters. May the Lord comfort them, and keep them, and keep them ever interested in the field of service now vacated by the deceased.

Funeral servc by his pastor.

B. J. HOWARD.

HOLT

New Elam Christian church lost another of her most consistent members in the passing of Brother Samuel Vester Holt on February 17, 1920, at the age of thirty-five years, eleven months, and three days.

Only about a week was he sick, but the end came not unexpected to him, nor to find him unprepared. He leaves a devoted wife, two children—Hazel and Inez, ages eleven and eight; two brothers and two sisters. May they be ever submissive to the will of Him Who doeth all things well.

Interment was at New Elam cemetery. Service conducted by the writer.

B. J. HOWARD.

FALLIN

Edna Lucille, the infant daughter of Mr. and Mrs. W. T. Fallin, died February 13, 1920, and was buried in Bethlehem church cemetery February 14. She was two days old. Weak heart was the cause of her death.

M.

LUTER

John Frances Luter, the sixteen-months-old daughter of John W. Luter, farmer, living near Holland, departed this life on February 14, 1920 and was buried in the Holland cemetery on Sunday afternoon. Death was due to Influenza-pneumonia and at the same time both parents and five other members were afflicted with the disease and none of the family able to attend the funeral.

The writer officiated at the burial services.

W. M. JAY.

A FEW MONTHS OF TITHING

My experience as a real tither is only during the last few months. I just signed a covenant card at our last delightful conference at Topeka, Kans. However, in other years I have given more than a tithe. In 1919 I gave way beyond the tithe.—*J. P. Fellers, Mullinville, Kans.*

CHARLES W. McPHERSON, M. D.

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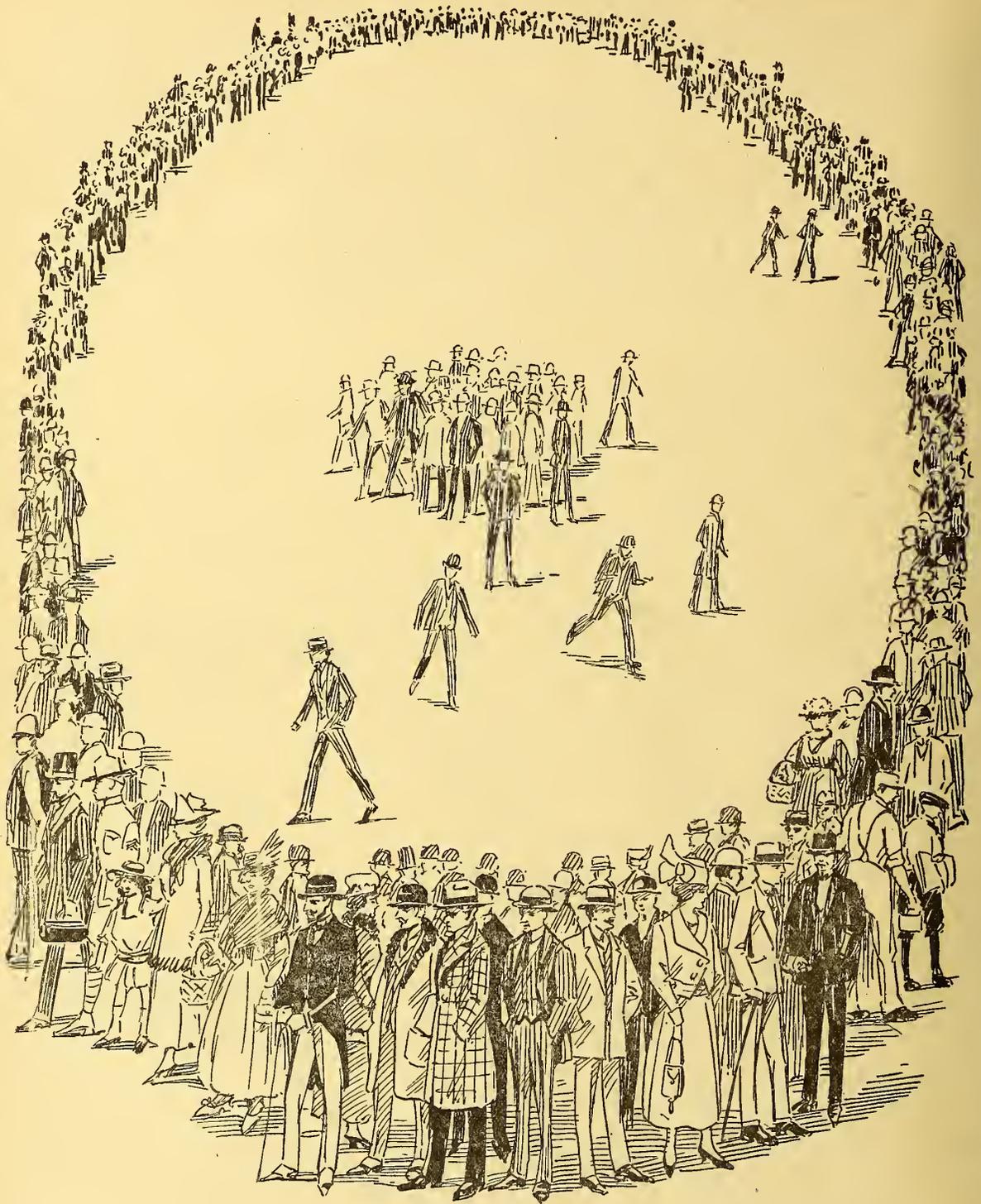
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Lining Up

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ESTABLISHED
1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONFERENCE

VOLUME LXXII

BURLINGTON, N. C., MARCH 17, 1920

NUMBER 11

The Easter Ingathering



For the pre-Easter Period and the Easter Week of Prayer, March 24-April 4, 1920



THE Federal Council of the Churches of Christ in America and the Inter-Church World Movement of North America, with the Commissions on Evangelism of the constituent churches, unite in urging the Christian forces of America to the proclamation at this time of the glorious evangel of the Son of God in harmony with the right which Christ gave her when He called the church the salt of the earth and the light of the world.

The world problems which we are facing must be settled through the spirit of brotherhood announced and exemplified by Jesus of Nazareth. The lust of wealth and power has caused individuals and nations to forget their responsibilities before God. Human brotherhood has been ignored and love has often turned to hate.

Let the church bring to every family and individual throughout the church the impelling purpose of the Christian message. Humanity progresses from the individual to the multitude. Social movements take on permanent and compelling power when they are born in the lives and in the service of consecrated men. When hatred dies out in the human heart, it will die out among the nations.

Let the pre-Easter period, which the church is now entering, be one of heart searching and let us imitate our Lord in His passion for the souls of men. Now as of old, let Andrew find his brother Peter and bring him to Jesus. Let the church dedicate itself without reserve to the one great purpose for which it was organized, so that on Easter Day there may be a glorious ingathering and a signal triumph of the principles of Jesus in individual, and so in social and national life

Seek ye the Lord while he may be found, call ye upon him while he is near;

Let the wicked forsake his way, and the unrighteous man his thoughts; let him return unto the Lord and he will have mercy upon him; and to our God, for he will abundantly pardon.

Isaiah 55:6, 7.

MEN
AND
MILLIONS

← THE KINGDOM NEEDS →

MEN
AND
MILLIONS

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

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Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of one-half cent a word.

Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

LIFE-DEDICATION WEEK

Life-Dedication week, March 28-April 4, of the Men and Millions Forward Movement presents a time and an opportunity to the people that should be grasped and greatly used.

During this special period an effort is to be made to line the whole membership of the Church up in a personal workers' campaign to persuade, induce, and pray that men and women may dedicate their lives to God. There is just as much reason for such a campaign as this as there is for an evangelistic campaign or revival in any local church. It is simply a time set apart and dedicated to the work of soul winning.

The Life-Dedication card reads as follows: "Believing that Christ has need of my life and service, accepting Him as my personal Savior, I covenant with Him to live by His help the best Christian life of which I am capable." This card further makes provision for application for membership in some church.

Note that the person signing the card puts his belief *in Christ* and realizes that Christ has *need* of his life and service. The signer of the card *accepts* Christ as

his *personal* Savior and enters into a contract to live, *not alone*, but by the help of Christ. The person signing the card further signifies his intention of living a Christian life, of making application to join some church.

It seems to us that the greatest opportunity ever afforded the members of our beloved Church has presented itself. Shall we enter the open door? Shall we? Let the answer be "for His sake."

SOME INTERESTING FIGURES

The inter-Church World Movement is giving the public some interesting figures obtained from the various surveys being carried on in the various sections of the country.

This Movement has found out by surveys that the annual sick bill of the thirty millions American wage earners is over one billion dollars. The survey shows that each worker loses an average of nine days each year due primarily to sickness. This average of nine days for each person represents wages lost and the earning capacity of the nation greatly reduced.

Aside from the average obtained we quote these figures that are worth while in this connection:

"Millions more go to the maintenance of hospitals and other agencies to combat illness. Seven thousand hospitals are operated in the United States. Not only public and private funds are used to meet this expense, but the churches of America pay their share of the cost in the maintenance of denominational hospitals. For the churches have recognized their obligation to care for the physical as well as the spiritual welfare of humanity.

"This is the problem of illness as it is presented by the survey now being made by the Inter-Church World Movement. This survey indicates that the Protestant Churches, through co-operative effort, can play a large part in reducing this tremendous financial and human loss.

"Just as the missionary in non-Christian lands, it points out, sets his hospital beside his little church, so the church at home, by a concerted effort, can make the hospitals a part of its work as well as an aid to its progress.

"The survey has formulated a program as a proposal for the co-operative effort of the evangelical churches. An increase in the efficiency and capacity of existing denominational hospitals is the first provision of this program.

"Construction of 31 new hospitals is the second. These hospitals include 12 general hospitals for white people; twelve for negroes; one tuberculosis sanatorium for Arizona; four hospitals for incurables and two children's hospitals."

These facts should be important to the denominations at this time since they are considering the social question. What is the duty of the Church in the nation's better health program?

A UNITED CHURCH FOR A DIVIDED WORLD

Dr. Sherwood Eddy, now on a speaking tour in this country after some years of lecturing in all parts of the world, and a close student of world movements, declares that "The present world situation is a challenge to America." To make plain this statement, Dr. Eddy gives this brief, but striking, survey of world conditions at present:

"Japan is at the parting of ways, facing the second great crisis of her history. In Korea and Shantung she must make her choice between autoeracy and democracy, between militarism and freedom. The Japanese are one of the three great expanding and dominant races of the world. The 630,000,000 of the yellow race, or nearly 40 per cent of the world's population, may become a yellow peril, but they are today our golden opportunity to Christianize the Far East.

"China is facing her darkest day politically but her brightest day religiously. The Government is in danger of breaking down. One of four things will happen to China. There is one last chance to save the country from within, or second, the Government may fall, or third, Japan and other nations may try to divide China upon the spoils system, or fourth, she may pass into a temporary receivership under the control of a League of Nations or a group of the powers. Here is our supreme opportunity to raise up a moral Christian leadership which alone can save the nation and give it a lasting foundation for personal and national life.

"India, divided between eight great religions, 147 different languages, and 2,000 different castes, is being united into one burning unit of a new national consciousness. She is entering upon a new era of responsible government. Hinduism and the non-Christian religions cannot furnish a lasting foundation for national life. Now is the time to raise up the Christian leadership which alone can save India.

"The Near East is still the danger zone of the world. Egypt is unrest, Palestine is seething with Zionism, Mesopotamia is a bone of contention between the French and the Arab Hedjas, and Turkey is awaiting her fate. The whole Near East is under the shadow of Islam, and there is no hope apart from a Christian control. The whole Near East needs help.

"Europe, crippled by the war, is suffering from under production. Industry is paralyzed through vast areas of destruction; transportation, both by land and sea, has partly broken down; there is a serious coal shortage which has left many countries in Europe without sufficient fuel or food to face the winter. With the lack of raw materials, the disappearance of credit, and the destruction of markets, industry is threatened over wide areas. These together with demoralization of labor, the high cost of living, and lower morale as the result of the war, threaten several countries in Europe with bankruptcy, famine or revolution. The Government of Poland with its twenty-four millions is in imminent danger. Russia is in a welter of Bolshevism. Germany and Austria are largely bankrupt and demoralized. Italy is rent and divided in her industrial, social and

political life, and is on the thin crust of a volcano over the difficulty of Fiume. The position of the Jugo-Slavs and the Greeks is precarious. Every country is facing a great crisis, either industrial, social, political or military.

"For the whole distracted world today there is nothing but the Christian solution adequate to meet the present world situation. There is need of a united Church to face such a divided world. There is need of an advance of the Christian forces all along the line."

NOTES

Many articles had to be left out this week. They will appear soon.

The First church, Greensboro, N. C., has subscribed \$12,000.00 for a new church lot.

See Dr. Staley's official letters in this issue and heed them. He needs the information. Don't put it off.

Rev. J. W. Harrell and Rev. F. C. Lester exchanged pulpits last Sunday night. Brother Lester's message was well received.

The Peace Treaty is now the vital thing in Government circles at Washington and something definite is expected this week.

We appreciate the renewals being sent at this time. If you have been planning to send your renewal do so during this month, if possible.

If you are getting THE SUN free you will be asked to subscribe a little later. Why not volunteer and send without asking? Who will be first?

Rev. H. W. Elder, Richland, Ga., visited us last week. Brother Elder is this week with Rev. A. T. Banks in the Men and Millions Campaign work.

We regret our inability to make mention of all the sickness in the Brotherhood. So many have been sick that we dare not begin to make out a list for fear we may overlook some one.

Revs. O. D. Poythress and W. M. Jay are this week entering the field of speaking for the Men and Millions Campaign. Dr. Atkinson, Rev. Stanley C. Harrell, and others have been engaged in the work for some weeks. Others are to begin soon. The spoken message is to be carried to every church.

The German Government has been disrupted again and a new party being formed. The new Government is to be democratic and not reactionery.

Mr. John J. Parker, of Union County, has been nominated for Governor of North Carolina by the Republicans of the State.

Men and Millions

FROM ANOTHER INTERESTED READER

I have been reading of the Men and Millions Forward Movement and I think it is a good thing as it will give all members a chance to show their love to Jesus. When I received my CHRISTIAN SUN today and looked into the picture face of our Lord with His thorn crowned brow my heart was touched and I said, "Who would not do anything for His sake?" Oh, if we loved Him as we ought we would not only give our money but more of our time and constant prayers. Each individual Christian should try to win one soul this year for Jesus. The unsaved are all around us and sometimes just one word spoken will turn a soul heavenward.

So let us ever be ready to speak that word in season and out of season. The harvest truly is great but the laborers are few. All that we will have when life is over is what we have done for others.

MRS. J. L. HALL.

News Ferry, Va.

THE TEST OF OUR STRENGTH

The Church of God is built upon one great foundation, Jesus Christ. But each one of its members is a stone in the temple. The Church is strong and beautiful only through the strength and beauty of every one of its members.

I believe that the Men and Millions Forward Movement will be the test of our strength as members of the Christian Church and help us to realize that what we have is not ours. Let each of us do his or her part in the great Movement.

MRS. E. T. HOLLAND.

NORFOLK DISTRICT MEETING

The first meeting in connection with the Men and Millions campaign for the Norfolk District was held on March 4, in the First Christian church, Norfolk, beginning at 7:30 P. M. There were seven churches represented, and five pastors present. Rev. G. O. Lankford presided.

The spirit and enthusiasm of this meeting was wonderful. Each pastor made a short talk emphasizing some phase of the work, and encouraging remarks were made by local captains and workers. The women pledged their support and declared they were ready to fall in line with their part of the work. The outstanding expression of the speakers was by prayer and faith in Jesus Christ we can and will be victorious in this great work.

The main address of the evening was made by Dr. H. W. Dowding, pastor of the Portsmouth Christian church. He spoke so forcibly on the importance of the Campaign that every hearer was fired with renewed enthusiasm and zeal for the success of this, the greatest movement in the history of our Church.

Judging from the spirit and intense interest of this meeting this district may be depended upon to do its part in our great Men and Millions Forward Movement of the Southern Christian Convention.

MRS. J. F. MORGAN.

THE LINVILLE CONFERENCE

The Men and Millions Forward Movement, for the Virginia Valley Central Conference, held at Linville, Virginia, was a great success from the program standpoint. The epidemic of Influenza, bad roads and an inclement day cut down the attendance, but there was a fair sized audience, with quite a number of churches represented. Nearly all present voted their hearty approval of the Movement and pledged their co-operation and support.

The speakers were: Rev. S. C. Harrell, Rev. A. B. Kendall, D. D., Rev. C. H. Rowland, D. D., and Rev. J. G. Truitt, all of whom delivered splendid and impressive addresses. Dr. W. A. Harper led in the period of intercession and conducted the Conference on origin, purposes, plans and campaigns of the Movement. Mrs. W. A. Harper's message to the women was read by Mrs. W. T. Walters.

It was a day of inspiration and uplift for our people and from it will go an influence and enthusiasm that we trust will put our Church over the top.

W. T. WALTERS.

400 N. 10th St.,
Richmond, Va.

BY THE WORD OF THEIR TESTIMONY

I congratulate Pastor R. F. Brown and his Chapel Hill congregation that he is to preach a series of sermons on our Men and Millions Movement. I devoutly trust that many of our pastors will find it within their reach to do likewise. There is no better way to overcome difficulties, dangers and obstacles than by talking of victory, triumph and mastery over them. This passage of Scripture is significant: "And they overcame him by the blood of the Lamb and by the word of their testimony." (Rev. 12:11). This is the way they drove Satan out of heaven: by belief in the blood, and by the word of their testimony. And we can drive out the Satan of doubt, fear, dread and indifference as to our Men and Millions Movement by talking one to another about its virtues, its blessings and its benefits. Let us talk often the one to the other about this good, great and glorious task.

J. O. ATKINSON.

IDEAS AND "MOVEMENTS"

Hon. William Jennings Bryan in a recent utterance declared, "Great ideas may originate with individuals, but great movements are possible only through co-operation." It is by acting together that great feats are accomplished, great things are brought to pass. This striking illustration Mr. Bryan uses to make clear his statement: "For instance, all the people of the globe might have walked across the Isthmus of Panama one by one without any one of them attempting to build a canal; but when forty thousand persons united their efforts under organized and intelligent leadership, the greatest engineering feat in history was accomplished." In this brief statement Mr. Bryan has gone at the heart of the matter for our Men and Millions Movement.

The idea may have originated with one, or a few. But the Movement itself is only possible through co-operation. Here and here alone, is the question:

Are we devoted enough to our Lord, and loyal enough to His Church, to co-operate in His name in the greatest task He has ever called us to?

J. O. ATKINSON.

HAVE WE LEARNED GOD'S LESSONS FOR US FROM THE WAR?

A great magazine begins its leading editorial with this question: "What nations have learned the lesson that God would have them learn from the war? In America national prohibition of intoxicating drink has been established, money is given more freely, but there is still the same extravagance, unrest and selfishness. France has suffered and at first turned her thoughts Godward, but now is again becoming thoughtless in religious matters; Russia has overthrown the Czar's autocracy but knows nothing of law and freedom; Italy and the Balkan States are turbulent and self-seeking; Turkey is dismembered but unrepentant, and is uninstructed in righteousness; Germany and Austria are defeated but are hoping some day to retaliate; England, with problems almost too great for her to grapple with, is torn by factions and disputes."

Indeed we mortals are dull pupils in the school of righteousness, even though we are chastised with blood and death and suffering. Have we learned God's lessons for us from the war?

J. O. ATKINSON.

A SHAMEFUL ROBBERY*

By Rev. J. Pressley Barrett, D. D., Columbus, Georgia.

Will a man rob God! Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation.

Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven and pour out a blessing, that there shall not be room to receive it.

And I will rebuke the destroyer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.—Malachi 3:8-11.

We are taught (in Leviticus 27:30-33) that the tithe is the Lord's, not only so, but that the tithe is holy unto the Lord—it must not be used for any other purpose. Of course, the responsibility for obeying that command is upon the men and women to whom God commits the spread of the Gospel among men. They are His stewards, not owners. They are responsible, not to men, but to God for the use they make of their money, and especially the use they make of the tithe, the part of their income which belongs to God. Of course, everything we possess, ourselves included, belongs, not to us, personally, but to God. How liberal God is with the children of men! He gives us nine-tenths for our own use and demands just *one-tenth* of us, which is to be used strictly for the glory of His name.

*Sermon delivered in the Rose Hill Christian church, Columbus, Ga., on Sunday, March 7, 1920, in the beginning of the Tithing Campaign in the Men and Millions Movement.

God's Call to His People

In every age God has called His people to give the tithe—His part of the *increase* of the labor of our hands. He gives us nine-tenths of all we make as His tenants and requires of us a return to Him of only one-tenth. That is a veritable miracle of generosity! We have no account of any other such proposition ever having been made to man. The sad part of it is that man has not been equal to the opportunity. He did not seize it and use it for His own good as well as the glory of God, for there can be no doubt that the giving of the tithe is for the good of man as well as for the glory of God.

The tithe plan is God's way of financing His Kingdom among men. It was the Old Testament way. It is the New Testament way. It was the only plan the church had for a thousand years after Pentecost. There was but one voice in the Church, as to tithing, till the coming in of the Dark Ages, when the Church lost sight of the tithe rule. Then when the Dark Ages disappeared the Church was divided as to the right of the tithe. Man's plan for financing the Kingdom was substituted for the tithe. This drove the Church to resort to all sorts of questionable and unscriptural methods for making money with which to prosecute her mission in the world. The loss of the tithe rule reduced the Church to beggary. It has been a handicap to her ministry to this day, but thank God, we are living in a day when the Church seems to be awakening to the fact that the tithe is still God's way of meeting her expenses. Indeed, God has had no other way to gain this end. If the Church shall truly and surely rediscover and again practice the law of the tithe, a new day will dawn and a new prosperity will be given to Christianity and the Church will do a much larger work in the evangelization of the world in this generation.

We may keep the tithe from God, but in doing so we are hindering the triumph of the *truth*. Not only so, but we are doing ourselves serious injustice. When we rob God of the tithe, we in fact rob ourselves at least in part of what He meant we should have as our portion from the labor of our hands. If this be not true, will you tell us what mean these destructive storms that sweep our country, these floods that overflow our rivers and sweep bare the farm lands, these fires that burn our cities and our forests, these hail storms that cut to pieces our growing crops, the late frosts which blight our fruit trees and our vines and gardens? Is it cruel to say that God is taking from you by force that which you refused to give to Him in the tithe? I think not.

Greed is a Bag With Holes in It

The old prophet Haggai so understood it, for in dealing with this very question, he in rebuking the people who were not willing to give God His tithe in that day, said:

"Ye have sown much and bring in little;

Ye eat, but ye have not enough;

Ye drink, but ye are not filled with drink;

Ye clothe you, but there is none warm;

And He that earneth wages,

Earneth wages to put it into a bag with holes in it."

—Haggai 1:6.

It is still a common practice with the people of God to earn wages and then put them into a bag with holes in it, and so before the wages are used, they are lost through the holes in the bag of our greed. That may be an unpleasant truth, but it is the truth today as well as it was in the days of Haggai. Under this rebuke the people refused to obey and give the tithe. Then Haggai put the facts to them in a yet plainer way when he said:

"I smote you with blasting and with mildew and with hail in all the labors of your hands; yet ye turned not to Me, saith the Lord."—Hag. 2:17.

Then, as if challenging them to a final decision, Haggai said:

"Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it."—Hag. 2:18.

Again, as if explaining to the people how they might test the truth of what he was telling them, He said:

"Is the seed yet in the barn? Yea, as yet the vine and the figtree, and the pomegranate, and the olive tree, hath not brought forth; from this day will I bless you."—Hag. 2:19.

It is a clear case. The Lord challenged the Jewish people to test Him while the seed was still in the barn, and the trees were yet not in bloom. He said: "Mark it in from the twenty-fourth day of the ninth month, you shall be blessed." It was done, and so we shall escape many losses if we will but obey God and give the tithe for the support of His cause, according to His plan. You may think that the losses occasioned by storms, and floods and fires and hail stones, are not because you have refused to pay God the tithe, but Old Haggai said it was the cause of the coming of these destructive forces in his day. He even told them that they had much and it came to little, and again, as if to make the matter plain to them, he told them of the destruction which was worked in their fields and orchards by blasting, (blight) by mildew and by hail. Who can say that God does not sometimes, and it may be often, collect the tithe by force?

Despising Dishonesty, But—

There are men and women who would despise themselves, if they were caught in dishonesty toward their fellowmen, and yet they do not hesitate to rob God of His tithe and appropriate it to their own selfish uses. Will God hold such men guiltless, will He leave them to go unpunished for such shameful robbery? You may think it is a light thing to rob God of His tithe, but wait till the day of judgment, and you will see, according to the Word of God, that robbing God of the tithe was the most costly act of your business life.

We Must Christianize Our Use of Money

One of the great tasks before us today is to *Christianize* the use of our money. We have not only robbed God, but we have taken with unholy hands His tithe and appropriated it to our own selfish purposes. We are reluctant to admit it, but it is a fact—we have been regularly and persistently cheating God. Indeed it is time to begin to practice common honesty by paying God His tithe. Let me illustrate the fact and so bring out what I mean by Christianizing our use of money:

A pastor on one occasion appealed to a wealthy lady in his congregation for money for missions. She hesitated, while he spent thirty minutes in trying to induce her to give. At length she reached for her check book and wrote a check for \$2 and handed it to him. Looking at the check and then looking into her face he said: "My sister, a check from a hand wearing a diamond worth \$500 should be larger than that, if the wearer belongs to Christ." Think of it! A wealthy Christian (?) woman wearing a diamond worth \$500, and yet unwillingly offering a check for \$2 to be given to the greatest enterprise the world ever had—the spread of the gospel for the saving of the lost. Is that not robbing God with a high and a rebellious hand?

A Shameful Robbery

Some conclusions are inevitable.

1. *Robbing God of His tithe, not only does not pay the robber, but it drives the robber away from God by wrecking his own faith.*

2. *Two ways are still open to the man who robs God of the tithe: He can go on sinning by continuing to rob God and be lost, or he can repent and bring the tithes into God's storehouse and be saved through Christ. Choose you this day which way you will take!*

3. *If you choose to obey God by giving both yourself and your money (the tithe) to God, He will not only pour you out such blessings as there shall not be room to receive them, but He definitely agrees to rebuke the devourer for the sake of the men and women who have obeyed His tithing law. See Malachi 3:11.*

God likened the refusal of His people to give the tithe to one who puts his savings in a bag with holes in it, and before he can use it, it all slips through the holes in the bag—the bag of greed. Have we not many such instances in the Church today? We labor and strive to get rich, even by cheating God of His tithe, and then almost before we know it, it is all gone—gone out in human waste. Be not deceived, God is not mocked! In due time, in one way or another, He will collect from you by force, if need be, the tithes you have so selfishly withheld from Him. He may collect it through a hail storm, or by a blight on your trees and vines, or in a flood that sweeps bare your farm, or in a fire that destroys your home. You may as well get ready to give up what you have unjustly robbed God of, for sooner or later, He will call for the gains which you have gotten robbing Him of His tithe. You may be sure that He will not allow you to rob Him and then keep your ill-gotten gain to bolster up your life in its sins against His tithing law. Choose your way—will you pay God what you owe Him, or will you in the face of the tithe law, continue to cheat Him? Be sure God will not be mocked, even in your ease.

Let us Put God to The Final Test

The lack of money in the Church has been a real barrier to the cause of Christ—it has retarded its progress as possibly no other one thing has. God loves a cheerful giver and our text tells us to bring all the tithes into the storehouse that we may prove God by seeing the windows of Heaven opened and giving us such a stream of blessings as there shall not be room to receive it. That is God's own proposition. Give Him an oppor-

tunity to prove that He will do what He says. Obey the tithe law honestly and from right motives and see if God does not vindicate His promise. As an honest Christian you cannot afford to disobey God by refusing to pay the tithe. Many a man is poor today, both financially and spiritually, because He will not pay the tithe. Do you ask for my authority for that statement? Then turn to Haggai 1:6 and also to Malachi 3:8-11. Here I rest the case with the reader—it is not a matter between the reader and the writer, but between the reader and the God of Heaven and earth.

“But thou shalt remember the Lord thy God, for it is He that giveth thee power to get wealth, that He may establish His covenant which He swore unto thy fathers, as it is this day.”—Deut. 8: 18.

GIVING—GIVING

The mighty energies or forces of nature are being rapidly released. They are being developed for man's good. They are giving liberally and abundantly their great and wonderful resources. The air is giving its life-giving fluid—its life-giving power to everything that breathes. What a great providence, and what a wonderful thing! The elements which it contains are being extracted and used as commercial products. Its chemical properties are being extensively used to enrich the earth. It helps very much in itself to fertilize the land, and by this means helps the farmer in his cultivation of the soil. All this is given freely as “the air we breathe.” It helps to water the earth when the floating clouds are carried on the wings of the wind. It enables some folks to take aerial flights up through stupendous heights. It is a great agent full of life and power. So fully and freely its blessings are given to us that we ought to continually rejoice over it.

The sun is too profusely giving his healthful, helpful rays to warm and cheer the world. The sun seems to say: “Do not look at me, but look at the violets in royal blue, and the flowers I paint with so many different colors; gaze upon the cloud as it floats under the blue, gilded with bright lining and roseate hues, until it is tinged and fringed with golden splendor. Look out upon the wide world and see how I have melted the snow and ice of so many winters, and then turn your eyes on the budding and blooming woods and fields and see how I dress nature in the most attractive style. Behold how many extended fields of waving, rustling grain I have ripened to help feed the millions who are calling for bread. Look at the rainbow which I paint across the canvas of the sky with its seven colors, and then you may see what I am doing for, and giving, to you. Am helping to give you health—life and beauty. The reason I shine with so much power and with such intense heat and dazzling light, preventing you from looking at me, is because I have so many distant worlds to warm and light. It takes great power to do this. Even the little dew drops in which a world may be orbéd—sparkles with my seven colors, and is giving to the eye the richness and beauty of its purity and coloring.”

The earth is giving back to man the full reward of his labor and industry. Just think of its coal, oil, ores, minerals, gold, silver, diamonds, and so many beautiful, valuable, precious stones, and so many other things, and so much of everything. These are God's things—this is God's earth. “The earth is the Lord's and the fullness thereof.” He wants us to use them and the world, but not misuse them and it. These things were latent until man found and turned the key that unlocked the rich vaults of nature.

The great ocean is giving, giving all the time, food to increasing millions of hungry people. It continues to give many things which have not been mentioned.

People are learning to give more liberally than ever before, and it is right and commendable to pay back, or give, or return much of their means to the source from whence it came.

J. T. KITCHEN.

“WHEREIN THE CHRISTIAN CHURCH HAS LED”*

By Dr. W. W. Staley, President Southern Christian Convention

“The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; the calf, and the young lion, and the fatling together; and a little child shall lead them.” Isaiah 11:6. It is a long way from the inquisition to the present friendly relation between denominations; and we *may* be the “little child” that has led, in some measure, from acrimonious divisions up to the Federal Council of the Churches of Christ in America. To claim the *least*, the Christian Church has been friendly toward all other religious bodies for *one hundred and twenty-five years*; and that can hardly be said of any other denomination. Leadership does not depend on prestige, but on spirit and example; and the Christian Church has embodied a good spirit and exemplary history. It would be *boasting* to claim *too much*; but true history is humble as well as useful. A few lines may be presented to show *where the Christian Church has led*:

I. IN CHRISTIAN DEMOCRACY

The Reformation was a revolt against ecclesiastical autoeracy. Luther expressed what many *felt*, and the sixteenth century Reformation set in motion ideas that work to this day among the nations, through the churches. The *Christian Movement* was a further step in the direction of individual and organic freedom. That was a new day, when James O'Kelly plead for Christian liberty. It was a Patrick Henry stroke in the Church for clerical and lay rights; and practically all his contentions have been adopted by the body from which he withdrew. Episcopacy is the only distinctive thing that remains, and that in modified practice. Individual and local rights are finding their way into the conscience of Christianity, and into all Christian organizations. Lay-representation, including women, is

* Paper prepared by Dr. W. W. Staley by request of the Campaign Committee of the Men and Millions Forward Movement, and delivered before the Organization Conference of the Movement. Printed by request of all Conferences.

well nigh universal. Even in Episcopal bodies women are elected as delegates to official meetings. They serve on *Mission Boards, Sunday school Boards*, and in regular conferences and conventions. Thirty-two states now have woman's suffrage, in addition to denominational suffrage, and this grows out of co-education in which the Christian Church has led. Equality of rights for men and women has been taught by the Christian Church from the beginning of its history. There is no real democracy that excludes any member of the human family.

II. IN CHRISTIAN JOURNALISM

Permanent ideas create permanent means of propagation; and it was logical for this movement to open a new channel of reaching and informing the public. Creeds and catechisms had failed; and it had to be done through public print. It was out of this burning desire to reach the public that *The Herald of Gospel Liberty*, the first and oldest religious newspaper, was born, in Portsmouth, New Hampshire, in September, 1808. That paper was first issued by Rev. Elias Smith, is now issued weekly from Dayton, Ohio, and has been continued for *one hundred and twelve years*. As the Christian Church issued the first religious paper in the world, she has led in *religious journalism*. This paper, as the leader, has been followed by hundreds of denominational papers, and many independent religious papers. The fruit of this is what is known as the *religious press*. Then there is the *secular press*. In all great moral reforms the religious press leads and the secular press follows. The *secular press* did not lead in the fight for National Prohibition; but the *religious press* did. The *religious press* safeguards civic and social morals, raises the tone of political and commercial life, and quickens the religious conscience of the nation. It would be as difficult to adequately estimate the power of this first religious news paper, as to estimate the value of the locomotive perfected by George Stephenson, whose invention now throbs in every engine throughout the railroad world.

III. IN CHRISTIAN EDUCATION

The Christian Church founded Antioch College, Yellow Springs, Ohio, with Horace Mann as President, in 1852, the first college in the world to admit both sexes on equal terms. The Christian Church has, therefore, led in *co-education* which is essential to *Christian education*. To educate men, only, makes a lopsided race. Women were not even admitted to the Jewish Church on equal terms with men; but Jesus admitted women on the same terms as He admitted men. This idea of equality has grown until co-education has taken possession of the educational activities of this nation and part of Europe. The public school admits the sexes on equal terms, and all the State Universities, except Louisiana and Mississippi, admit women. A few years ago the Virginia Legislature spent much time, and money, and many great educators delivered great addresses, and wrote great articles, discussing co-education and co-ordinate education, and finally passed it over for lack of funds. Now the *Board of Visitors* says the very

thing I wrote for THE CHRISTIAN SUN, at that time, that women have the right, and have always had the right, to be admitted to the University, and they will be admitted to graduate and professional schools September, 1920. Christian education undertakes to educate the whole man—mankind—and the whole human race, and to do that under the sanction of God's Book and God's Spirit.

IV. IN CHRISTIAN UNITY

The rejection of human creeds, as tests of Christian fellowship and church membership, initiated all the modern movements toward Protestant oneness. Organic union may be a remote consummation, but Christian comity is a forerunner of practical unity. This principle was certainly included in the prayer of Jesus for His Church; and the world cannot be won to Him by a divided household. Protestantism must have one common motive, one common purpose, and one common objective; and this can be realized, only, by placing Kingdom interests above denominational interests. Selfishness is culpable in individuals; but it is offensive in denominational bodies. There is such a thing as denominational trespass, and four churches in a village of four hundred arouses suspicion that some organization has trespassed upon ground already occupied by others. Division of territory by denominations, on the foreign field admits the necessity for unity, fraternity, and co-operation in the Kingdom work.

"I HAVE WONDERED THAT THE CHURCH SHOULD STOOP"

A business man sent for the pastor of a city church. "I do not attend church often," he said, "but yesterday I was there. I listened while you presented the Stewardship Program.

"This plan of giving—regularly—a portion of one's income appealed to me very much.

"It's good business—for the church and for the giver.

"I have wondered many times that the Church of Jesus Christ should stoop to the methods it often has used in carrying on its work.

"If this Stewardship Program is to be carried out in our Church, I and my family want to sign up."

The Church of Jesus Christ is done with stooping. Today it stands squarely upon its God-given charter:

*"Thou shalt remember Jehovah thy God,
for it is he that giveth thee the power
to get wealth."*

Getting a new and unnecessary post office out of a sorely taxed public treasury is not a sure evidence of statesmanship.

Rev. A. B. Kendall, Washington, D. C., preached at the Winchester church March 7, at both morning and evening services; also at the evening service on Sunday, March 14.

MISSIONARY

REPORT OF THE TREASURER OF THE WOMEN'S HOME AND FOREIGN MISSION BOARD OF THE SOUTHERN CHRISTIAN CONVENTION, FOR QUARTER ENDING FEBRUARY 1, 1920

Regular Funds

Receipts:	
Jan. 22, Va. Val. Central Conference.....	\$ 1.84
Jan. 26, E. Va. Conference	90.00
Feb. 1, N. C. Conference	91.46
Total.....	183.30

Disbursements:	
Dec. 17, Mrs. W. V. Leathers (Expenses Board Meeting)....	3.00
Feb. 1, W. C. Wicker, Treas., (Home Missions).....	90.15
Feb. 1, W. C. Wicker, Treas., (Foreign Missions).....	90.15

Christian Orphanage

Receipts:	
Jan. 22, Va. Val. Central Conf. (Baby Home).....	15.35
Jan. 26—Eastern Virginia (Coy Franklin).....	9.50
Jan. 26, Eastern Virginia (Mary Thompson).....	1.19
Feb. 1, N. C. Conference.....	1.08
Total.....	27.12

Disbursements:	
Feb. 1, W. C. Wicker, Treas., S. C. C.....	27.12

Sendai Orphanage

Receipts:	
Feb. 1, N. C. Conference	1.07
Disbursements:	
Feb. 1, 1920, W. C. Wicker, Treas., S. C. C.....	1.07

Bible Women

Receipts:	
Jan. 26, 1920, E. Va. Conf. (Mrs. Watanabe).....	53.25
Feb. 1, 1920, N. C. Conf. (Miss Takhashi).....	25.00
Total.....	78.25

Disbursements:	
Feb. 1, W. C. Wicker, Treas., S. C. C.....	78.25

Japan Sunday School

Receipts:	
Jan. 26, E. Va. Conference	12.50
Disbursements:	
Feb. 1, W. C. Wicker, Treas., S. C. C.....	12.50

Literature Fund

Receipts:	
Nov. 1, Cash on Hand	41.37
Nov. 20, N. C. Conference.....	401.51
Total.....	442.88

Disbursements:	
Nov. 20, Burlington Printing Co.....	5.00
Dec. 17, Burlington Printing Co.....	78.00
Dec. 17, Mrs. Emma S. Powers.....	1.10
Jan. 20, Mrs. Walter Sellars.....	10.00
Feb. 1, Burlington Printing Co.....	126.00
Feb. 1, George F. Norton.....	10.00
Feb. 1, By Cash on Hand.....	214.78
Total.....	442.88

Winchester Debt

Receipts:	
Jan. 22, Va. Val. C. Conference.....	59.50
Disbursements:	
Feb. 1, W. C. Wicker, Treas., S. C. C.....	59.50

Santa Isabel Chapel

Receipts:	
Jan. 22, Va. Val. C. Conference.....	6.57
Jan. 26, E. Va. Conference	17.30
Total.....	23.87

Disbursements:	
Feb. 1, W. C. Wicker, Treas., S. C. C.....	23.87

Barrett Home

Receipts:	
Jan. 26, E. Va. Conference	10.00
Feb. 1, N. C. Conference.....	30.00
Total.....	40.00

Disbursements:	
Feb. 1, W. C. Wicker, Treas., S. C. C.....	40.00

Japan Chapel

Receipts:	
Nov. 1, Cash on Hand.....	11.85
Jan. 22, Va. Val. Col. Conference.....	19.45
Total.....	31.30
Feb. 1, Cash on Hand	31.30

Rev. Martinez

Receipts:	
Nov. 1, Cash on Hand	512.51
Jan. 26, E. Va. Conference	30.61
Total.....	543.11
Feb. 1, Cash on Hand	543.11

Special For Foreign Work

Receipts:	
Jan. 26, E. Va. Conference.....	1,200.00
Disbursements:	
Feb. 1, Dr. J. O. Atkinson, Secretary.....	1,200.00

Thank Offering

Receipts:	
Feb. 1, 1920, N. C. Conference.....	80.40
Feb. 1, Cash on Hand	80.40

MRS. W. T. WALTERS, Treas.

400 N. 10th St., Richmond, Va.

GOALS SET

The Woman's Home and Foreign Missionary Societies of Eastern Virginia Christian Conference have set as their goal for this year \$5,000 to be raised by the combined efforts of the Woman's, Young People's and Willing Workers' Societies. To do this we have three specials. The Women have a Home Special of \$1,200 for Washington Work and a Foreign Special of \$1,200 for work in China to be started later. The Young People have a special of \$1,000 for Mountain Work. The Woman's Societies have been apportioned as follows to be equally divided between the specials:

1. Antioch	\$ 50
2. Berea, Nausemond	100
3. Berea, Norfolk	20
4. Bethlehem	50
5. Cypress Chapel	50
6. Centerville	20
7. Damascus	100
8. Dendron	100
9. Dover	40
10. Eure	20
11. First Church, Norfolk	50
12. Franklin	50
13. Holland	100
14. Holy Neck	100
15. Hobson	20
16. Ivor	20
17. Isle of Wight C. H.....	20
18. Johnson's Grove	20
19. Lamberts Point (Old Zion).....	30
20. Liberty Springs	100
21. Mt. Zion	20
22. Memorial Temple	50
23. Mt. Carmel	40
24. Newport News	50
25. Oak Grove	20
26. Oakland	100
27. Portsmouth	50
28. Rosemont	50
29. Sarem	20
30. South Norfolk	20
31. Spring Hill	20
32. Third Church, Norfolk	50
33. Waverly	100
34. Wakefield	50
35. Windsor	50
36. Union, Southampton	30
Total.....	\$1,780

On account of their most generous response to our apportionment last year, the Committee decided to ask the Suffolk Society to apportion themselves. We are hoping to have some new Societies added that will help us to carry our goal over the top. A word of explanation concerning the amounts asked for: The reason that some Societies are assessed more than others is because some Societies are already doing special work aside from this special request.

Any information concerning the work will be given cheerfully.

MRS. M. L. BRYANT, Treas.

THE MACEDONIAN CALL

I was much impressed by the article written in the issue of February 18 by Miss Hedgepeth on "The mountains as a missionary field." Truly she has heard the Macedonian call and I would to God that the leaders

of the Virginia Valley Conference would heed the call of the unfortunates who live in isolated sections.

My farming operations being located among the foothills of the Massanutton mountains and my position as Secretary-Treasurer of an Insurance Company enables, or rather causes me, to make many trips up the mountain hollows of the Shenandoah Valley and thereby see the need of establishing churches in these mountainous districts so they may have a place to worship their Maker and learn of the Savior's love.

I know it is the opinion of many in the Christian Church that we should establish churches in the large towns and cities, but because of the fact that so many living in the mountains of Virginia are not in reach of any church where they may worship God in all his glory and learn of a Savior who died for them that they might have life. I believe we ought to carry the gospel to this people before we attempt to extend our church operations to the large towns and cities.

I truly believe that the souls of a people that live on top of the Blue Ridge mountains are just as precious to the Savior as the souls of them that live in towns or cities and for that reason we should not extend our efforts city-ward until this people is furnished the Gospel of Jesus Christ.

Because of this condition I do not approve of the present plan of organizing a church in Richmond at this time. Why? It will cost at least \$15,000.00 to erect a suitable church building in that city, where the people have already possibly as many as twenty churches where they may worship and with that amount of money fifteen church buildings can be built in as many mountain districts where the people do not have these privileges and will be the means of saving a great many more souls than one church in a large city.

Furthermore, if we give each group of four churches the services of such a power as Dr. W. T. Walters each group will be self-supporting long before the city church.

Then, too, statistics show that a great majority of the preachers and missionaries spring from just such districts, then why not center our home missionary forces at these points and possibly we can get the men which the "Men and Millions Forward Movement" are striving for.

Praying that this call of a neglected people may be heard,

I am an humble layman of the Christian Church.

C. W. LOUDERBACK.

Stanley, Va.

"Believe in your mission, greet life with a cheer
There's a big work to do, and that's why you are here."

"Education has always yielded its best fruit when associated with religion."—Woodrow Wilson.

OFFICIAL REQUEST

To Chairmen of Boards,
and Committees of the S. C.
Convention to meet in Raleigh,
N. C., April 27-30, 1920:—

Let each Chairman submit to me, as Chairman of the Program Committee, as soon as you can, what you would like to have in the Program to represent your Department, in the Raleigh Convention. It is important to get this help, by way of suggestion, as early as possible, as the time is short and the Program must be made by the 10th of April.

The suggestion has already been made that opportunity for oratorical display be eliminated; and it is apparent that there will be so much real business that the number of speeches will have to be limited under each topic upon which reports are submitted. Be sure to send in your little program, and any suggestion you like, just as soon as you can, and let the Program represent the best thought of ALL the Boards, and not the judgment of only ONE committee.

Very sincerely yours,

W. W. STALEY,

Chairman of Program Committee.

Suffolk, Va., March 13, 1920.

AN OFFICIAL CALL

Dr. W. W. Staley, Suffolk, Va., President of the Southern Christian Convention and Chairman of the Program Committee, has sent to each delegate of the Southern Christian Convention a letter asking three very important questions. We reprint the letter below and trust that each delegate will, if not already done so, respond to these questions, or at least the first one. This information is necessary.

You have been chosen to represent your Conference at the Southern Christian Convention, which will meet in Raleigh, N. C., on Tuesday evening, April 27, and close on Friday afternoon, April 30, 1920.

It is very important for every delegate to be present at the opening and remain until the final adjournment. The session will be larger, deal with more great questions, and determine future activities of the Conferences more than any previous meeting.

All the Institutions and Departments of the Convention will share in the result of the Men and Millions Movement, and the final report of that Campaign will be made.

The Program Committee desires you to answer the following questions:

1. Will you attend the Convention?

2. Will you remain till the close?

3. Will you serve in some position on the Program, if the Program Committee needs your help?

If you have any suggestions to make in the preparation of the program, write just what you think would be of value.

Do not fail to write promptly so that the Program Committee may have the inspiration of your interest and help.

Sincerely yours,

W. W. STALEY, Chairman.

March 10, 1920.

Men and Millions

(Received too late for classification)

AN OPEN LETTER

Dr. Warren H. Denison, Dayton, Ohio,

Rev. Omer S. Thomas, Dayton, Ohio,

Rev. E. A. Watkins, Lima, Ohio,

Rev. R. C. Helfenstein, Urbana, Ill.

Dear Brethren:—

I have in the mails this morning three letters from ministers of the Southern Christian Convention enclosing requests from your offices to do certain things with reference to the Forward Movement which are in conflict with requests sent out by the Secretary of Organization for the Men and Millions Forward Movement of the Southern Christian Convention. It was understood when we launched our movement for \$2,000,000.00 in the South and the other items in the Forward Movement Campaign that we would be left free to carry on our campaign without reference to the general Forward Movement of the Church. This, therefore, is request to you in the interest of clarity and for ultimate success not to send further literature or requests for information or reports or things to be done to any person in the Southern Christian Convention since this matter is being thoroughly handled through our own organization.

I am sure that you will understand my reason for making this request.

With every assurance of good wishes, I am

Yours sincerely,

W. A. HARPER,

Secretary Organization,

Men and Millions Forward Movement.

Elon College, N. C.

March 13, 1920.

DEATH INVADES OUR RANKS

It grieves my heart to announce that two Captains and one leader of the women have been called to their eternal home. I am sure our hearts will go out to their loved ones in this sad hour.

The Captains who have been translated to the other life are: Brother P. T. Joyner, Courtland, Va., for Johnson's Grove church, and Brother John L. Churehill, Apex, N. C., for Martha's Chapel church. New Harmony church, Alabama Conference, has lost its woman leader in the death of Mrs. Ella De Vaughan. These noble workers have been succeeded by Brother F. W. Stortz, Sedley, Va.; Brother A. J. Morgan, Apex, N. C., and Miss Etta Lashley, Lineville, Ala., Route 3.

Truly God's calls the workers home and then provides for His work. Let those of us who survive render full service to God in this Movement as gratitude to Him for His matchless kindness to us.

W. A. HARPER.

COUNTRY CHURCH TALKS

Edmund deS. Brunner, Associate Secretary, Home Missions Council

To the average person the word *preaching* sums up the chief and almost the only function of the country church. What untold good through the years has come from the constant preaching of the Word with power and sincerity no one can estimate.

And yet, preaching cannot be assumed to be beyond improvement. The eternal truths of the gospel need to be applied to the ever changing conditions of human life. There is a constant need, age after age to rediscover the Bible.

In these days when farming has been changed from the struggle of the lonely pioneer for just enough to feed and clothe the family to the highly organized industry which it is, the preacher in the country church can do great good by revealing the rural emphasis of the Bible.

"The sower went forth to sow." What hopes and fears, what ambitions, what faith, what possibilities for service lie hidden in those words. "The sower went forth to sow." So day by day through all the processes of sowing, cultivating, reaping, marketing, the farmer is God's human agent in answering the world's prayer for daily bread. "When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thy hands." So before the days of charity organizations God ordained help for the marginal members of the community, help if they helped themselves. How thoroughly "modern" and "scientific" are these age old laws.

Isaiah was a country life seer, though a city man. He inveighed against the laying of field to field by the rich and the consequent forcing of the poor from the country into Jerusalem the city (Isa. 5:8). In the new civilization which he foresaw, these conditions would be righted and those who built houses would dwell in them and eat the fruit of their plantings rather than another (Isaiah 65:17-23). Rural material prosperity was a frequent concern of the Lord, if we may judge by the laws of Israel. The salary of the traveling Levite, the rural pastor of the day, is provided for: "And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee."

Isaiah is rich in rural texts dealing with a variety of subjects from vineyard culture (Isaiah 5:5, 6) to the adequate return for agricultural labor guaranteed in that better time.

Genesis 26:12-14 shows God's blessing on Isaac who served him and was a farmer of the hundred fold type.

Many a rural minister has seen and deplored laxness in quarantine, disregard of sanitary precautions and similar violations in good community health practice. To such a one much of the legislation contained in Leviticus lives again when he realizes that it is a health code of divine authority way in advance of common practice in much of rural America.

THE CHRISTIAN ORPHANAGE

Children's Home Fund

\$5,207.00

THE EASTER OFFERING

The Christian Orphanage calls on each church and Sunday school for two special offerings each year—the Thanksgiving offering and the Easter offering. Last fall in the months when the churches would have taken the Thanksgiving offerings the weather was so unfavorable that many churches did not get to make this offering. Something like ninety churches out of the two hundred and twenty-two failed to take this offering. I feel sure it was the desire and the intention of all these churches to make the Thanksgiving offering, but the weather was so unfavorable and the congregations were so small that it was not done.

The Easter season is generally more favorable and it is in the spring when everybody feels the thrill of the bright spring days and appreciate the balmy weather and just feel like making an offering. So it is a very favorable time to make this offering.

I truly hope each church and Sunday school will see how large it can make this offering. I am mailing this week to the Secretary of each Sunday school a letter to be read to his Sunday school.

I will mail out to each Secretary in the next few days the Easter offering envelopes and trust that the Secretaries will see that the envelopes are distributed at the proper time.

Speak of the Easter offering in your school and set apart a certain Sunday to make this offering and get everybody interested.

The Orphanage has had splendid success during the past three years and your church and Sunday school have helped to make the success. I am glad you have a share in the joy of the success.

We still have a larger work before us this year and greater efforts must be made to bring it to pass. We must build a home for small children and give more children a home. The Church would easily take care of more children if we only had the room. While the Easter offerings will go in the general fund, still we can use the surplus in building and equipping this home for the children. So in making this offering you can bear in mind that part of the money you contribute will go to build a home for the dear little tots.

God has been good to you and richly blessed you in this world's goods and these little ones are crying to you for help. Can you give that they may have an opportunity to make good in life and not have to go through life handicapped because in their young and tender years they did not have an opportunity to be trained and educated so they could stand shoulder to shoulder with boys and girls who did have the opportunity?

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR MARCH 17, 1920

Amount brought forward, \$5,096.68.

Children's Offerings

T. D. Mathews, Jr., 50 cents; Emma Williamson Atkinson, 10 cents; Total, sixty cents.

Sunday School Monthly Offerings

(North Carolina Conference)

New Providence, \$4.75; Hope Dale, \$2.75; Parks Cross Roads, \$5.70; Catawba Springs, \$6.21.

(Eastern Virginia Conference)

Isle of Wight C. H., \$2.50.

(Valley Virginia Conference)

Linville, \$1.00; People's Church, \$6.43.

(Others)

H. A. Werkingm for S. S., Greentown, Ind., \$4.80; Richland, Ga., \$1.40; Total, \$33.54.

Special Offerings

New Providence Baraca Class, on support of little girl, \$3.00; The O'Kelly Bible Class, Greensboro, First church, \$50.00; Total, \$53.00.

Children's Home Fund

Friends of the little children, by Edith Meacham, \$1.25; R. O. Harvey, \$5.00; Garland Byrd (little boy of Liberty Spring church, Va.), \$1.00; \$7.25.

Miscellaneous

Cash Item, \$11.65; Cash Item for rents, \$12.00; Work with team, \$7.00; Total, \$30.65.

Total for the week, \$125.04; Grand total, \$5,221.72.

LETTERS FROM THE COUSINS

Dear Uncle Charley:—I don't think I have written for the Corner since September, so I am sending check for 50 cents to cover my dues. Hope this finds you and all well.—*T. D. Mathews, Jr.*

I owe you an apology. I got your letter misplaced and found it this week. Hence the delay in getting it in the paper. Forgive me this time and I will do better in the future. I can't put this on the "Editor."—*"Uncle Charley."*

Dear Uncle Charley:—My papa reads to me the cousins' letters in THE SUN and I enjoy them so much. I go to school and can read, but I do not know how to spell. (I am so glad you do not have to learn you a. b. c's and know how to spell before you can read. Reading is so much easier than spelling). My Sunday school teacher is Miss Landis and she is fine. My every-day teacher is Miss Marshall, and I love her too. Find my dime enclosed for the orphans—and this money was my very own which I have been keeping a long time. Your little niece.—*Emma Williamson Atkinson.*

You are a fine little girl. It was good of you to give your money to the little orphans. You must come to see our little girls and I will have them sing for you.—*"Uncle Charley."*

Mr. E. S. Norfleet, Suffolk, Va., expresses his appreciation of THE CHRISTIAN SUN and says: "The Suffolk Letter is worth more than the price and so I get all the other splendid things free."



THEY WOULD A-FISHING GO

All day long, over the sunny, foam-tipped water of the beautiful Bay of Naples, the little trawling boats, with their tiny picturesque sails of many colors—pink, brick-toned, and dull, washed-out blues and greens—creep in and out, bringing or leaving their loads of sea food. All day long, the keen salt-tang of the deep-sea is carried shoreward by the ocean breeze.

Small wonder, then, that along these distant shores, young Italian lads are turning eager, expectant faces seawards, dreaming of the days to come, when they, following the path of their fathers, and their grand-fathers before them, may also become the dauntless seekers of deep-sea prey. For a fishing school, the first in Italy, has recently been opened with an attendance of eighty enthusiastic and ambitious fisher boys.

The Junior Red Cross of America has fulfilled the long-cherished dreams of these lads, in providing a large motor boat, in which extended trips to fishing grounds may be taken.

It is believed that this school will be of the greatest advantage and help in this part of Italy, where the greater portion of the population earns its livelihood by fishing, though it still employs the old fashioned methods. In this new school, instructions will be given in the practice as well as the theory of fishing. Some of the lessons will deal with the possible uses of fish for canning, the nature and extent of oil in fish, and its extraction and preservation.

THE PAPER-DOLL PRINCE

The paper-doll prince was out walking. He wasn't really a paper-doll, though he was a real, honest-to-goodness prince, and his home was the stately white palace crowning the world-famous hill up which he was walking. His name was Prince Lichenstein of Klagonfurt, Austria, and he was only one of the many Carthian nobles who fell from rank when Austria became democratic.

During the revolutionary disturbances, bandits swarmed through the valley nestling at the foot of the Prince's mountain castle, and finally made a raid upon the royal palace itself, taking away all the tapestries, military uniforms and even the everyday clothing of the Prince, leaving him absolutely nothing.

And so it happened that His Royal Highness became merely a paper-doll prince, for the only suit he possessed was one rudely fashioned from nettles and paper. For a time, this improvised costume answered his need, but the Fates were against him, and on this particular afternoon, while the Prince was out walking, the very worst calamity possible befell him. A rain storm came up. In terror for the safety of his suit, the paper clad Prince fled to a place of shelter, which happened to be a small barracks, where a few British soldiers were living.

One of the soldiers came to the rescue of the wet Prince, whose paper suit had peeled in spot, but had not yet dissolved. He was given a complete private's outfit while the paper garments were being hung beside a hot fire to dry. However, a vagrant breeze blew the drying suit against the stove, and it was so badly charred that it could not be further mended, and according to the latest reports, the Tommy that loaned his suit to the Prince, is still waiting for its return.

Paper clothing is being used generally through Bosnia, Croatia, and what was once lower Austria. Though some of the suits are quite durable, most of them have but small chance in a rain storm. Many tons of old American clothing have been distributed by the Red Cross to the poor of Bosnia, but there is still great need for clothing, for, since the people of that land are not real paper-dolls, they cannot be very comfortable in paper-doll clothes.

THE BLUE-STOCKING RABBIT

Before he was a rabbit, he had been a long, slimsy stocking of deep blue. In those days, he had been used to walking on two feet, sometimes even running very fast. Now, since he had become a little four-footed animal, he didn't know just what to do with the other two feet—evidently he was expected to move just twice as rapidly as he had been able to move before. Yet, try as he would, he couldn't move an inch. All he could do was to stay quietly in his corner, and stare straight ahead with his new, shining shoebutton-eyes. Perhaps the great amount of cotton stuffing put inside of him accounted for his inability to move about.

It all happened in this way. The people in the little town out on our western coast, advertised for old stockings to be sent to the Red Cross rooms. Then busy workers fashioned all sorts of useful articles and playthings out of all sorts of stockings, to be sent across the sea to the children who are so sadly in need of warm clothing and toys—for these little ones have almost forgotten how to play.

And that is how the stockings helped. The light-colored ones were made into little shirts for the babies, and some into tiny, woolly hoods and jackets, while the darker ones were turned into dolls, and animals of all sorts. All of them were packed away, ready for shipment across the sea.

But the blue-stocking rabbit, waiting patiently for the day when he can again hop around, feels sure that he is the finest of them all.

Brother T. J. Holland says concerning the Men and Millions Forward Movement: "Ambrose church is coming up with good measure, well shaken down and running over in her allotment."

E. B. Bailey—May this be one of the best years for THE SUN, and also for the Christian Church. I wish every family would take THE SUN.

Mrs. J. W. Boon—I am having much sickness but I am going to take THE SUN as long as I live for it is food to my soul.

Sunday School and Christian Endeavor

SUNDAY SCHOOL LESSON FOR MARCH 28, 1920

C. H. Stephenson

Subject: Life work of Peter and John. Review, Rev. 21:21-22, 5.

Time: A. D. 30-96.

Place: Pentecost to Patmos.

Golden Text: Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I command you: and lo, I am with you always, even unto the end of the world.

Junior Topic: Peter and John Winning Others to Christ.

Senior Topic: Peter and John compared and contrasted.

Additional Material: Acts 3:1-16, John 21:15-24, I John 1:9.

Having studied for three months now, the training and preaching of two great disciples and evangelists, we pause to connect up the chain of incidents and get a bird's eye view of their whole career.

This is necessary to get a unified understanding of the work accomplished by Peter and John. Fragmentary study of God's Word gives us facts and information but it is only when we study great men and movements in their entirety that their deeper significance is revealed.

We first have Peter at Pentecost showing people how to be saved and adding 3,000 converts to the growing, young church. Then John joins him in the miracle of healing the lame man at the gate. We then have the disciples before the Supreme Court of the Sanhedrin defending the Church against temporal attacks. Peter then deals a striking blow to lying and hypocrisy through the tragic fate of Ananias, the Judas of the early Church. But hearing the call outside of the city of Jerusalem, the disciples begin a missionary trip which takes them first to Samaria. Here they exposed one Simon, the sorcerer, who thought to use his "magic" to get into the Kingdom of Heaven. At Lydda Peter delivered Aeneas the saint, from the clutches of a slow disease, the palsy. At Joppa he restored a certain disciple, Dorcas, to life. The vision of a young Roman officer, Cornelius, invites him

to preach for the first time to the Gentiles. Preaching and living God's Word, however, are not without their trials. Peter is thrown in prison but no earthly bonds can restrain his spirit. His deliverance shows the force of prayer over material obstacles.

We then have two strong sermons, one by Peter on Christian Living, and one by John on Christian Love. The story of Peter and John is concluded with John's vision on Patmos, a fitting climax for the work of two great Christian preachers.

Peter and John Compared

Much benefit may be derived from studying these men, very different in their character and personal life and still very similar in the goal for which they strived. Peter was bold and practical, a preacher who once denied Christ three times, and was then converted. John was an idealist, the "disciple of love." Both were staunch leaders of the early Church, missionaries and courageous evangelists.

The study of the triumph of these men should inspire all Sunday school workers of the State to imitate their courage and devotion.

CHRISTIAN ENDEAVOR TOPIC FOR SUNDAY, MARCH 28, 1920

(Missionary)

J. Vincent Knight

"Our Country's Need of Christ," Acts 4:11-12; Rom. 10:12-15. (Home Missionary Meeting).

The real need of our country is not more politics, legislation, new laws, or law enforcement, but Jesus Christ. The need within itself is an argument that cannot be refuted. Our country has tried every available means and each have in their turn failed. That means that nothing except Christ can ever satisfy the needs of humanity. That is the one great need, and how shall we meet this need?

By Mobilizing Our Man-Power For Christ

One-fifth of the ministers who were active before the war, are now in some other work. Why? The Inter-Church World Bulletin tells us they were driven there by starvation wages; had to go or let their families

suffer. There is no doubt that many of these men will return as soon as they are able to make expenses, but we must have hundreds of new ones, and not only ministers but laymen. But what good is a layman if he will not lay?, or a preacher if he will not preach? Over seventy-five per cent of our Nation needs Christ, and the only way out seems to be the mobilization of the man-power. Pray for more men.

By Mobilizing the Money Powers For the Kingdom

In days gone by we have attempted to run the Church on hot air, and the Nation on money, and the thing we are thankful for is that the days are gone by, and we hope never to return. A religion that is not practiced is dead, and the world does not want it. If there is any going back to the affair, let us go back to the tithe, and begin right by placing one-tenth of our income in the Kingdom, for that is God's money. When we do it, we are to have a better time in the Church and Kingdom.

By Presenting a United Front For God

One reason the message of Christ has not reached the needy world, is that our efforts have been divided, and the world has looked upon it as a Church-getting machine, when the claim we should have made was a great plea for Christ. Now what we must do is to unite our forces and present a united front for Jesus Christ. That is the program of Christianity that will reach the world for Christ.

Mentioning

Don't forget the State Christian Endeavor Convention, Greensboro, June 11-13. The City Endeavorers plan to take care of 700 out-of-town delegates. Read the list of speakers again:

Lawrence C. Little, of Louisiana; Karl Lehmann, Tennessee; Miss Grace Hooper Nebraska; Dr. Stephens Bryan Dexter, Chicago; Dr. F. P. Price, China; Dr. A. Almedia of Brazil; Dr. A. B. Kendall, Washington, D. C., (invited); Dr. Daniel A. Poling, of Boston, and a number of others that will be in this Convention.

MARRIAGES

CATHER-EARMAN

A beautiful home wedding took place at the home of the bride's parents, Mr. and Mrs. Samuel Earman, Harrisonburg, Virginia, at high noon on February 18, 1920, when their youngest daughter, Miss Ruth, became the bride of Mr. L. R. Cather, of Winchester, Virginia. Mr. Morris Cather, brother of the groom and Miss May Burtner were the attendants. The ceremony was performed by the writer, assisted by Rev. Mr. Long of the Brethren Church. The home was beautifully decorated for the occasion. A buffet luncheon was served to the large number of guests present.

The groom is a son of Mr. and Mrs. E. W. Cather, of Winchester, Va. He is a former Elon College student and is engaged in growing and dealing in apples with his father.

Both are members of the Christian church and actively interested in church work. They were the happy recipients of many beautiful presents among which was a \$500.00 check from the parents of the groom.

The wedding was to have been a double one but owing to the illness of the groom-elect, Miss Beulah, a sister of the bride, was married later in the day to a Mr. Harsberger in his home.

We join their hosts of friends in wishing both couples much happiness.

W. T. WALTERS.

EURE-JOHNSON

At the residence of R. V. Johnson, brother of the bride, on Pinner Street, Suffolk, Va., on Thursday afternoon, March 4, 1920, Miss Lucy Persons Johnson was married to Taswell Augustus Eure, of Eure, N. C. The home was lovely with palms, ferns, and blooming plants, an altar arranged with ivy and ferns against a background of white with many lighted candles.

The bride was dressed in a blue cloth traveling suit, with hat to match, and a bouquet of bride's roses and sweet peas. Miss Elsie Persons was maid of honor, wearing a maize

duchess satin, trimmed with ferns and sweet peas.

Thad Arrine Eure, son of the groom, was best man, entered with his father, and presented the ring in the beautiful ring ceremony.

The beautiful home was crowded with relatives and friends. Mr. J. L. Little sang, "O Promise Me," and Mrs. J. J. S. Branch rendered the Wedding March.

The ceremony was read by Revs. W. W. Staley and G. T. Lampkin, Christian and Baptist pastors, the groom being a leading member of Eure Christian church and the bride of the Suffolk Baptist church; a good example of union based on *love* and not on *doctrine*.

The happy couple left for a bridal tour to Baltimore, New York, and Niagara Falls and will be home after March 15 at Oak Dale Farm, Eure, N. C.

W. W. STALEY.

OBITUARIES

RESOLUTIONS OF RESPECT—PITTMAN

Whereas, on the twelfth day of February, 1920, death with its sickle keen visited our town and claimed as its harvest Mrs. W. T. Pittman, one of our most estimable young women, faithful worker in the church, a loving wife and mother, and a friend to all, and

Whereas, the whole community was made to sorrow and lament the loss of so faithful a friend and co-worker, yet we bow in humble submission to our Master's will, knowing that He doeth all things well, and that what we feel to be our loss in this respect, we believe to be Heaven's gain, and

Whereas, Mrs. Pittman was the honored and efficient president of the Christian Endeavor Society, and during her brief ennoblement in office she had inspired new life and new enthusiasm into the work of the Society.

Therefore be it resolved:

That we in the regular meeting of the Society on the twenty-ninth day of February, 1920, dedicate this program to her memory and express our appreciation of her worthy example before us, and that we pledge ourselves to carry on with the same interest and zeal, the work she has so efficiently begun, and be it further re-

solved that we extend to the bereaved family our deep and abiding sympathy in this hour of gloom and sorrow, and faithfully commend them to the loving care and comfort of a dear Heavenly Father Who can all our sorrows heal.

Resolved, that a copy of these resolutions be spread upon the minute book of the Society, a copy sent to the bereaved family and a copy sent to The Christian Sun for publication.

MRS. NELL LANGSTON,
MISS BETTIE W. TAYLOE,
MISS VIRGINIA HOLLAND,
Committee.

DOWDY

Minnie Iola Dowdy, daughter of Mrs. Oscar Hart, died at her home near Goldston, N. C., March 3, 1920, at the age of seventeen years, nine months and three days. A mother and two sisters survive. Her death came as a great shock to her many friends. She was a bright girl and devoted to her home and fond of school and her school-mates. She professed faith in Christ at the age of fifteen years. She expressed her willingness to die. Interment was in the cemetery at Antioch Christian church. May the blessed Christ comfort those who mourn. A FRIEND.

MATKINS

Howard Barrett Matkins, son of Esker and Bettie Matkins, departed this life at the home of his parents, March 6, 1920, at the age of eighteen years, three months and fifteen days. He was a worthy member of Bethlehem Christian church, Altamahaw, N. C. He leaves to mourn his death both parents, one brother and three sisters. He was a loyal son in the home and his death has brought deep sorrow to the home circle. Burial services and interment in Bethlehem cemetery. His death was triumphant in Christian faith.

J. W. HOLT.

HENDERSON

Jas. Henderson, farmer and deacon, died February 26, 1920 at his home out from News Ferry, Va. He was seventy-eight years of age and is survived by his widow and four sons and one daughter: W. M., Luther, Jacob, Holt and Annie.

Brother Henderson was a charter deacon of Ingram church and had been the Sunday school superintendent for about twenty-five years. He was a good man, and reared a fine family.

May God bless each one of the bereaved.
J. G. TRUITT.

REPORT OF THE CONDITION OF

the Elon Banking & Trust Co., at Elon College in the State of North Carolina, at the close of business, February 28, 1920:

Resources:	Dollars:
Loans and Discounts	\$59,597.60
Demand Loans	4,580.00
Overdrafts, unsecured, \$287.45..	287.45
United States Bonds and Liberty Bonds	4,800.00
Banking Houses, \$1,737.13;	
Furniture & Fixtures, \$1,839.91	3,577.04
Cash in vault and net amounts due from Banks, Bankers and Trust Companies	13,910.14
Cash Items held over 24 hours..	10.50
Checks for clearing	417.53
War Savings Stamps.....	42.30
Total.....	\$87,222.56

Liabilities:	Dollars:
Capital Stock paid in.....	\$ 8,300.00
Surplus Fund	280.00
Undivided Profits, less current expenses & taxes paid.....	730.34
Deposits subject to check.....	37,285.23
Time Certificates of Deposit....	39,872.68
Cashier's Checks outstanding...	99.50
Accrued Interest due depositors	458.81
Payment on Liberty Bonds....	196.00
Total.....	\$87,222.56

State of North Carolina—County of Alamance, February 28, 1920.

I, Marion C. Jackson, Cashier of the above named Bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

MARION C. JACKSON,
Cashier.

Correct—Attest:

J. J. LAMBETH, Director.

Subscribed and sworn to before me, this 10 day of March, 1920.

J. J. LAMBETH, J. P.

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EASTER WEEK OF PRAYER AND SERVICE

The Spirit of the Evangel

The Spirit of the Lord is upon me,
Because He hath anointed me to preach good tidings to the poor;
He has sent me to proclaim release to the captive,
And recovering of sight to the blind,
To set at liberty them that are bruised
To proclaim the acceptable year of the Lord.
—Luke 4:18, 19.

Sunday, March 28.—OUR AUTHORITY

Go ye therefore and make disciples of all the nations; teaching them to observe all things whatsoever I commanded you. And lo I am with you always, even unto the end of the world.—Matt. 28:19, 20.

Monday, March 29.—OUR MESSAGE

Repent ye for the Kingdom of Heaven is at hand.—Matt. 4:17.

Blessed are they that hunger and thirst after righteousness for they shall be filled.—Matt. 5:6.

Tuesday, March 30.—OUR PASSION

If any man would come after me, let him deny himself and take up his cross daily and follow me.—Luke 9:23.

Father forgive them for they know not what they do.—Luke 23:34.

Wednesday, March 31.—OUR SAVIOR

Wherefore also He is able to save to the uttermost them that draw near unto God by him.—Heb. 7:25.

Come unto me all ye that labor and are heavy laden, and I will give you rest.—Matt. 11:28.

Thursday, April 1.—OUR FAITH

Lord to whom shall we go? Thou has the words of eternal life.—John 6:68.

If ye have faith as a grain of mustard seed ye shall say unto this mountain, Remove hence to yonder place and it shall remove and nothing shall be impossible to you.—Matt. 17:20, 21.

Friday, April 2.—OUR TESTIMONY

One thing I know that whereas I was blind now I see.—John 9:25.

This Jesus did God raise up, whereof we all are witnesses.—Acts 2:32.

Saturday, April 3.—THE TRIUMPH OF THE CHURCH

Upon this rock I will build my church and the gates of Hades shall not prevail against it.—Matt. 16:18.

Easter, April 4.—THE RISEN LORD

Whom God hath raised up, having loosed the bonds of death because it was not possible that he should be holden of it.—Acts 2:24.

I was dead, and behold I am alive forevermore, and have the keys of death and of Hades.—Rev. 1:18.

ESTABLISHED
1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONFERENCE

VOLUME LXXII

BURLINGTON, N. C., MARCH 24, 1920

NUMBER 12



“He Has Risen”



← THE KINGDOM NEEDS →

**MEN
AND
MILLIONS**

**MEN
AND
MILLIONS**

State Library

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

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Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of one-half cent a word.

Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

ANOTHER CLASS OF UNDERPAID SERVANTS

Along with the preacher is the teacher who has been underpaid and overworked until the country is face to face with a condition that will certainly bring disastrous results, unless averted in some way.

War emergency called every class to service of some kind. The loyal and faithful teacher responded. Vacancies could not be filled, and most communities were glad to accept fair substitutes or manage some way for the time, hoping that the teachers would return to their work. We are told that 175,000 vacancies were reported during the war. 5,000 of these vacancies have not been filled, while 65,000 of these places are filled by persons unprepared to meet the average test, though passed to meet the emergency. The normal schools and colleges making a specialty of preparing teachers report a falling off of one-third in the enrollment for the teaching profession.

The pay of the teacher has always been too small. We have been too slow in changing it in the rapid change of conditions, and other things have taken over the men and women enlisted in this noble work.

An illustration may be typical. In our own town the teachers' problem last fall was to secure housing room. The school committee had to appoint a committee to secure homes for the teachers; and in a town of nearly ten thousand, nearly the whole of the place had to be canvassed to find lodging for the teachers. These teachers are prepared and do a splendid work. They draw an average salary of only eighty to ninety dollars per month, and pay from twenty-five to thirty-five dollars for room and board. Girls in this same town earn the average of the teachers, and in many cases more, board at home, and have twelve months' employment instead of nine. The teacher must go off to the summer school while the office girls work on. We give this citation because it is being duplicated in other sections of the country.

What are we going to do about this thing? Are we going to place the work of the brick-layer, the carpenter, office girl, and all these above the teacher who guards the mental stock of our boys and girls? Are we going to deprive our children of that which belong to them for the lack of a few dollars? We must create public sentiment until the school rooms are filled with teachers and education safely guarded.

We must exalt the work of teaching, place a premium upon it and recognize it to that extent of placing its remuneration on par with our industries—and until we do so we have placed money-getting ahead of the interest of our children.

Stop the flow from the teaching profession by paying a decent salary and furnishing modern surroundings. To do so is to head off a collapse of our school system.

THE COST OF THE WAR

Prof. Ernest L. Bogart, in a volume prepared for the Carnegie Endowment for International Peace, states that all of the wars of the nineteenth century, from the Napoleonic wars down to the Balkan war, show a loss of life of 4,449,300; the dead of the recent world war reached 9,998,771. If each human life is valued at an average of \$3,400 the total economic loss of this life would be thirty-three billion dollars. The property loss on land is estimated at about thirty billions, and at sea \$6,800,000,000. The indirect cost in the loss of production is placed at \$45,000,000,000. These figures added together give the total financial loss due to the war as the incomprehensible amount of \$115,000,000,000. These figures stupendous as they are, do not take into account the effect of the war on human vitality, on economic well-being, on morality and on social unrest. Is it not time that the world sought to follow the "Prince of Peace"? The cost of Christian activities throughout the world is estimated at approximately \$500,000,000 a year. On this basis the money waste of the war would have supplied funds for all Christian churches and missions for over 200 years. The number of men giving all their time to Christian work in all lands is estimated at not over 500,000. On this basis, the men killed in the war number twenty times this number and four hundred times the number of Christian missionaries.

TO BE CONGRATULATED (?)

In a recent issue of *The Herald of Gospel Liberty* a news item informs the Church that Mr. Hermon Eldredge has been elected to take a responsible position in a work outside of his own Church. (We do not recall the position now). *The Herald's* Editor says that the denomination is to be congratulated upon being able to furnish a man for such a responsible position. We agree and do not agree. It is complimentary to the Church to furnish the man and a shame to lose his services from the unlimited amount of work that Mr. Eldredge is capable of doing in his own Church.

We cite this case as an example. There are other cases. We have much work to be done. There is teaching and preaching and unlimited jobs that need good and great men. We are permitting some of our best talent to get away from us. Not always in membership, but in service. If other institutions find our men profitable, why not our own? How long will we compliment ourselves in this way? How long? It is fiddling where the house burns.

HATS OFF!

The fight is on! Good soldiers have buckled on armor and gone to the job. They are at it and at it to a finish. We refer to the work of the Men and Millions Forward Movement. It is moving and will continue to move. Don't forget that, please don't. And the soldiers we refer to are those who are big enough in heart, broad enough in spirit and interested enough to go out on the firing line and tell the people the good news. Through rain and mud, wind and storm, they have gone to do their best and their utmost. This office knows something of the sacrifices that are being made, but made gladly. "I cannot" has been knocked out of the vocabulary of some of our brethren. They said that they would and they are. They mean business. They are camping in the campaign. They are on the job and will be right there until that job is done and done well. They haven't the time, but they are taking it. The job can be done and must be done and they know it—and they know it so well that they are doing it.

Hats off to them! Three cheers for the booster!!
Hats off boys, hats off!!!

VALUABLE HISTORY

We have long delayed reading a book of valuable history concerning our own people. We refer to "Centennial History Miami Christian Conference," edited by Rev. B. F. Vaughan, D. D., Centerville, Ohio, and ably contributed to by Drs. Hugh A. Smith, J. G. Bishop, J. E. Etter, and Revs. O. P. Furnas and Mrs. E. K. Bishop.

Rev. B. F. Vaughan, D. D., is the historian of the Miami Christian Conference, and in bringing out his book of 275 pages demonstrates very thoroughly and practically that the historian of a conference can do more than to read a historical paper at the annual meeting, provided he is backed up by the right kind of co-operation.

The volume above referred to covers the history of the Miami Conference in the following manner: (a) "Organization and Early History;" (b) "Pen Pictures of the Founders;" (c) "History from Time Written Record—1847 to 1900;" (d) "Closing Period" These are the essential outlines in Part I while Part II concerns itself more over miscellaneous matter.

This volume is well worth its price of \$1.25 postpaid and the reader will find interesting data regarding our people in the West. The book is handsomely bound and is a product of the Christian Publishing Association, Dayton, Ohio, to whom orders can be sent.

BROTHER HUFFINES' LETTER

We are delighted with the privilege of publishing on page 6 of this issue Brother L. C. Huffines' valuable contribution. Brother Huffines is a member of Pleasant Ridge (G) church. He is a good man, an intelligent citizen and a progressive farmer. Brother Huffines does not differ from us, as we see it, but only presents the other side of the situation. His position is right and well taken. We have never made any plea for the man who is already getting value received. We trust that other editorials will evoke discussion. The columns of THE SUN are open to all readers of this paper.

The Credits and Quotas for the various churches have been tabulated and a bulletin is being mailed out from the office of organization this week. This bulletin shows what each church has given on the Special Mission Fund and the Standardization Fund and shows the balance to be raised in the Men and Millions campaign. Call on the local captain for this information, find out how your church stands and help to bring her up to her full obligation.

WORLD EVENTS

Reports coming from Germany state conditions there are not improving much and that worse conditions may be expected.

After eight months of debating and wrangling over the Peace Treaty, the Senate returned it to the President on March 20 un-ratified. The Treaty was defeated by both Democrats and Republicans, though the majority was not large. Just what the next step will be cannot be learned at this time. The defeating of the Treaty means that we have not made terms with Germany.

Truman H. Newberry, junior United States Senator from Michigan, was convicted by a jury on March 20 for conspiracy and election frauds. Newberry, Republican, defeated Henry Ford in the 1918 election and it was later learned that fraudulent use of money, and the excessive spending above what is fixed by law, helped to win Newberry's seat in the Senate. Newberry has been on trial about three weeks. He was sentenced to two years in Federal prison and fined \$10,000.00. Sixteen others were convicted with him and drew sentences and fines.

PASTOR AND PEOPLE

HOW SHOULD PREACHERS PREACH FUNERALS— PRAISE THE DEAD OR WARN THE LIVING?

My heart has been made sad many times to hear preachers praise the dead at funerals when they should have been warning the living. Time and time again I have heard preachers praise and honor the dead and preach them to Heaven when the people who knew the life of the deceased knew better and knew that the life lived was in no way in harmony with God's work and plan of salvation.

What can the people think of a preacher who will go into the pulpit on the Sabbath day and hold up the plan of salvation as it is presented in God's Word, and before the week is out, some one dies whose life is contrary to the plan presented, and the preacher comes back and tries to get him into the glory land? I feel that this has a bad influence in two ways: Some people lose confidence in the preacher while some who are less informed about the Bible seem to think that it will be all right to live as you please, for the preacher will get you into Heaven all right.

Not so long ago, a man died who had been a rejector and scoffer of religion ever since I had known him. He refused everything in the form of religion and even cursed on his death bed. Everybody in this man's community knew him as a scoffer and rejector of religion. One of the best preachers that we ever had in our Conference preached the funeral, and I thought it was a good time to warn the people, but when the preacher prayed, he thanked God for the good life of the deceased, for being a good soldier, a good husband, a good father and a good citizen. He thanked God for the good influence that the man had in the community. I felt like crying out for the preacher to stop his prayer. I feel that our preachers do not realize the harm they do in trying to praise the dead when they do not know anything about their lives. I do not blame the preacher altogether for this, for many persons show up well to the preacher and bad to the world. May God help our preachers to so warn the living that they will so live as to be prepared to get to Heaven and their lives will get them the praise.

ELISHA BRADSHAW.

Zuni, Va.

TO RETURNED SOLDIERS An Open Letter

My dear Friends:—

We are proud of you. Who? The entire Christian Church, to be sure, we are proud of you. You caused your dear old home churches to offer most earnest and compassionate prayers for you. We learned how much we loved you while you were gone from us. I am writing you this open letter because you hold such a vital position in our Men and Millions Forward Movement. Let us consider a few things seriously and prayerfully together.

As you know already *France, England, Belgium, and Germany are not pagan countries.* We speak of them

here sometimes as "foreign countries," and then we raise sums of money to send missionaries to "foreign countries," but not to send missionaries to the above named countries. Missionaries are sent to pagan or non-Christian countries such as China or India for example. I mention this to you because I have known of instances where this was not clear in the minds of some men who have returned from France and England and have spoken somewhat against missionary enterprises in their home communities. If you have been only to the first mentioned countries you have not seen the countries toward which our missionary efforts are directed any more than the soldier who did not get to go across. When you speak we listen, therefore you should be sure to make the above distinction or else you may all unintentionally, of course, hinder Christ's disciples in carrying out His great command: "Go ye into all the world and preach the Gospel to every creature."

We are counting on you, and may you march as nobly for Christ as you did for your country?

J. G. TRUITT.

News Ferry, Va.

"LORD OF HOSTS"

Some of the old, familiar texts of the Bible are taking on new beauty and are being quoted with a new emphasis. "The earth is the Lord's and the fullness thereof; the world and they that dwell therein" is serving this day and generation in double harness. It is used anew in sermons on tithing and on missions. And, indeed, the two work splendidly together. From it we learn that we are possessors of the earth, not owners, and that a price of possession is holy unto God.

From it we can safely infer our Master's field of operations—the world. Although years later the Wise Men hunted for Him who should be born king of the Jews this singer saw in Him a world Ruler and Redeemer. For this poetic, prophetic heart He was to be more than King of the Jews; He was to be "King of Glory," "Lord of hosts." The church is coming to see it in a very practical way these days. Unless Christ shall be King of kings every nation must suffer together. To make Him such is a task big enough for a united effort of the whole church.

A few of the members of a local church cannot successfully combat the overwhelming powers of easy-going luxuriant, listless worldliness in a community, but a combined effort of a majority of the members can make Christ "King of glory" in a community. No one denomination can call the millions upon millions of non-Christian people of the earth to their knees for Christ in a generation but a combined effort will make Him "Lord of hosts." Shall we have that combined effort? Is He still "King of the Jews" for you? or is His "the world and, they that dwell therein?"

The Inter-Church World Movement gives us an opportunity to combine our energies, to unite our forces, to strike a common blow against the powers of darkness. Will we lose our name? or identity? Never. Did the United States lose its name or identity in the recent war? No. And when, indeed, our Christ shall be

eventually crowned "King of kings, and Lord of lords" we will look in vain for the Christ of Pleasant Grove church (alone), or of Halifax County, Virginia, or of the Christian denomination, or any other one denomination or people, for we shall know Him as He is—Lord of Heaven and earth.

J. G. TRUITT.

INTER-CHURCH WORLD MOVEMENT ENDORSED

We, the undersigned pastors and members of the Christian Church in attendance at the Pastors' Conference of the Inter-Church World Movement at Richmond, Va., desire to express our gratitude to Almighty God for this great unified movement for world betterment and evangelization.

We believe this Movement to be of God, divinely inspired to meet the present unparalleled world needs, by bringing together in a fine spirit of co-operation the forces of the Protestant evangelical churches, in order that they may enter the many wide-swinging doors of opportunity for Christian service.

We are profoundly impressed with the far-reaching, constructive program presented, with which the Movement is challenging the Church of Christ to a task the magnitude of which far surpasses anything it has ever attempted.

And believing further that the criticisms of and objections to the Inter-Church World Movement, its motive and policy, can be and have been overwhelmingly refuted by the work already accomplished; by the spirit of the co-operating brethren of the Churches, taking part in these Conferences; and by the frank, explicit and official denial of said criticisms and objections.

Therefore, be it, Resolved, that we in the spirit of the message and of the Movement give it our hearty endorsement and pledge our individual support and co-operation in the work which the Movement is undertaking to accomplish.

And further, be it Resolved, that we who are in attendance upon this Conference of the Inter-Church World Movement sincerely desire and devoutly and humbly recommend that the Christian Church as a whole and in all its constituent parts and especially our Southern Convention participate to the fullest extent possible in the organization, budget, survey and other departments of the Movement.

- W. T. WALTERS,
- W. M. JAY,
- W. D. HARWARD,
- W. C. HOOK,
- J. L. FOSTER,
- J. G. TRUITT,
- J. E. FOSTER,
- A. B. KENDALL.

WONDERFUL!

THE CHRISTIAN SUN is now shining in four thousand new homes. Wonderful fact!

Counting an average of four in each family who can read, you have sixteen thousand persons who have an opportunity to read THE CHRISTIAN SUN, who did not

have that opportunity before. Wonderful opportunity! If these sixteen thousand people will read THE SUN carefully, during these several weeks that it is being sent to them, what a wonderful blessing it will be to them!

Then, if they will become permanent subscribers, and continue to read the paper, they will learn, not only of the great work that is being done through the Men and Millions Forward Movement, but of other matters relative to our work, and the enlargement of the Kingdom.

In all probability, they may become more definitely identified with the work of the Christian Church, and become intensely interested in the business of the King.

I wish that THE SUN could continue to go into every one of these homes, and many others as well.

The home is a wonderful institution. It is the foundation upon which our Republic rests. The home is made up of individuals. These individuals are influenced by what they see, hear, and read. Therefore, it is highly important that the home be provided with good reading matter.

THE CHRISTIAN SUN is of that type. It contains great messages. Here is a quotation from one of Dr. Staley's sermons, concerning the home. It is the closing sentence and one of the most striking utterances I ever heard. He says: "Over the roofs of our homes roll the greatest responsibilities. Out of its doors our children go; to *Heaven* or to *Hell*; for there are but two places. Which shall it be?"

I wish that every father and every mother in all our land could have heard these wonderful words. Read THE CHRISTIAN SUN.

L. L. LASSITER.

Suffolk, Va.

HAYES' CHAPEL

I have been able to fill only two of my appointments since our conference last November, on account of Influenza in my family and churches. I met the appointment at this place the first Sunday and the Saturday before. We had a very small attendance, five on Saturday and twenty-one on Sunday. The small congregation was due to sickness, fear, and extreme cold weather. Very little could be done for the Men and Millions Movement. I preached to them on the subject of "Doing Religion," from the text: "Go thou and do likewise," setting before them the fact that we are living in an age when we must be up and doing, or lose our opportunity as a Church. May the Lord direct us in this our great undertaking.

P. T. KLAPP.

THE CATHOLIC CHURCH AND THE ANTI-SALOON LEAGUE

With great surprise we see the fight carried out by the Catholics against Mr. William H. Anderson, the Superintendent of the Anti-Saloon League of New York State. This attack should open the eyes of our brethren to see that the Catholics constitute the most powerful help the enemies of the prohibition may have, or at least one of the most powerful.

We, who have lived between Catholics in latin countries, have never doubted of it. We call the attention of our brethren on this important matter. It is being wanted to know what are the Protestants doing in favor of Mr. Anderson while he is the victim of the most violent attacks of the Catholics. We believe that all the Protestant churches should come out by his side defending his personality and his cause which is the cause of prohibition.

Many false statements and mad and insultant words have been uttered against him, some stating that he carries out this campaign for the sole purpose of getting some money, the same as his followers, and not because he is specially interested in such movement. They also speak of his followers as a fanatic sect.

The Catholic Clergy of Brooklyn and New York declared openly with special emphasis in *The Tablet*, their weekly newspaper, that they will not vote for any political candidate that is in favor of this cause. We must read the *New York Times* of March 7-13 to see what kind of utterances they use against Mr. Anderson and the Protestant Church as a whole defending their cause against prohibition. They not only attack him and insult him directly, but call his cause "The Anti-American Campaign," when we all know that there is no other institution more American than this which tends to improve the moral and spiritual conditions of the country. This way of attacking indicates plainly the great power that the Catholic Church have achieved over the great cities like New York, Chicago, and others.

What are the Protestants doing? Are we going to leave Mr. Anderson work alone by himself? We are permitted to suggest that our churches is some way send letters of aprobation to this gentleman or take some kind of measure they think best adopted to the case. We are greatly in favor of this cause and believe you will support it.

J. M. BARRA,
V. M. RIVERA.

Elon College, N. C.

THE OTHER SIDE OF THE QUESTION

My dear Editor:—

I have just read your editorial in regard to preachers not receiving enough pay

I have been reading THE SUN long before you came into the world. I have read a great many editorials during that time about church members not doing their duty by not paying the preacher all they should, yet I do not remember ever seeing an editorial about a preacher not doing his duty. Mr. Editor, did it ever occur to you that a preacher could make a mistake or fail to do his duty?

I am a true believer in the Bible. I believe that God will pay His promise. I believe if a man is called of God to go and preach the Gospel, God will take care of him if he does his duty. God has never promised a man to give him all he wanted. If He should do that, He would ruin most of us. He said, "Go into my vine-

yard and work and whatsoever is right, I will pay you." Mind you, He does not say what you may think you ought to receive or what some organization may think you ought to receive. He is the sole Judge. When you hear a preacher grumbling about not receiving enough pay, I want you to look around and see how much work he is doing for the Master.

A great many preachers are like a great many other individuals, they are afraid of going the second mile. No man deserves any credit for doing just what he has to do. The laziest negro will do that. The man who is willing to do, and does more than he has to do is the one who is promised the reward.

I do not think a preacher is entitled to a living salary, who only gets out and preaches two, three or four times a month, reaches his appointment on the last train, and leaves for home on the first train after dinner. They half way prepare one sermon a month, drag through it at every church for the month. Some of them are not doing that well. They are chewing over some old stuff that they have been chewing on for years. We have men in our Conference, I am confident, who have not tried to prepare a new sermon for years. They and their churches are going down. Yet they blame the church members and accuse them of not paying what they should. A great many church members are paying dear for what little good they get out of their preaching.

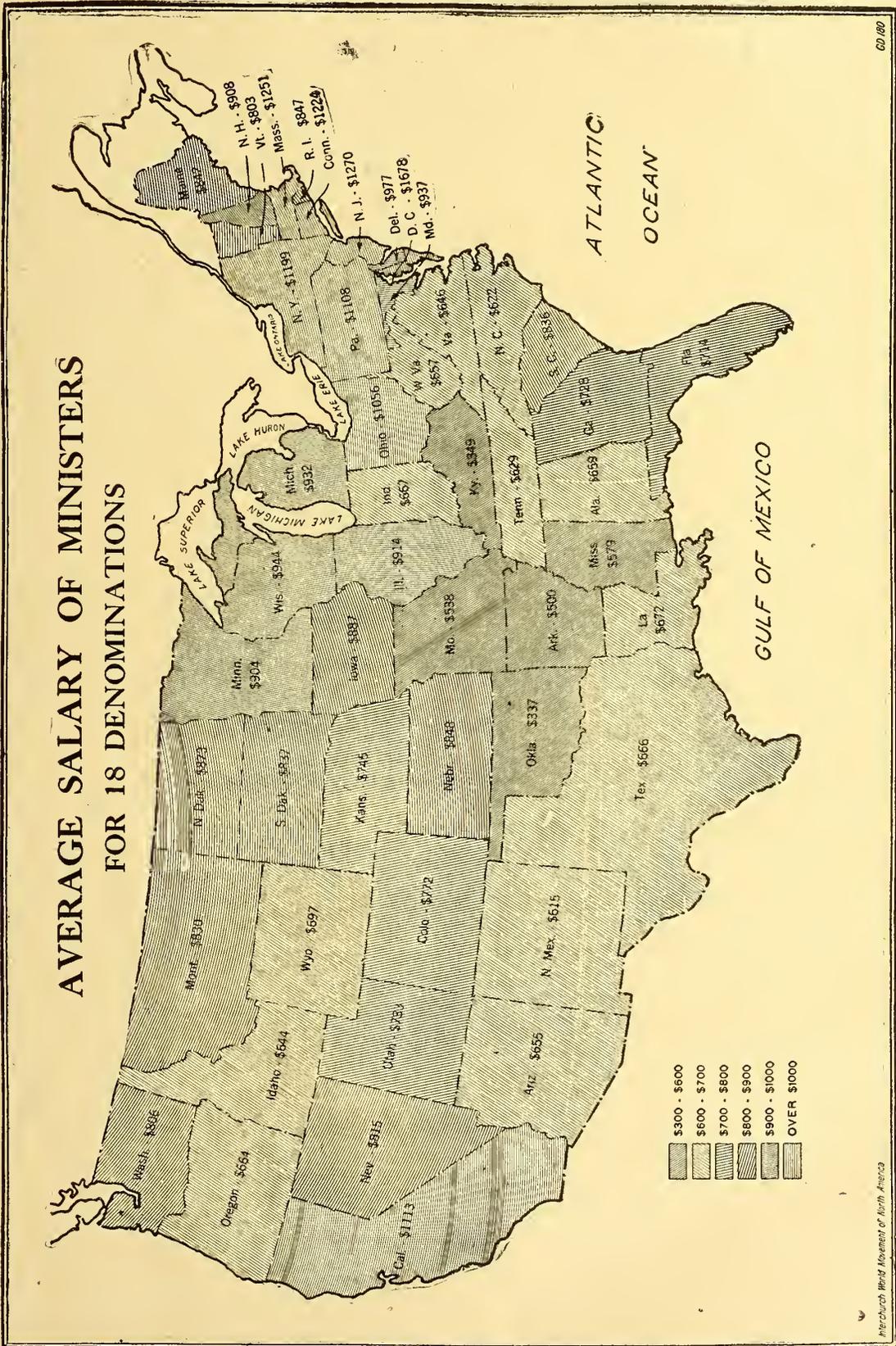
I am not pretending to say the church members are doing their duty, but there are two sides to the question. I was practically reared among preachers. My father's house was always the preachers' home, not only of our denomination, but all other ministers who passed our way. Since I have had a home of my own, preachers of any denomination have found a welcome. I was taught to have the utmost confidence in a preacher. One who stopped at my father's, more than any one else, I thought was the best man in the world. Some years later I happened to be stopping at this preacher's home. I heard a great commotion at the barn lot, so I went out to see what was the matter. He was having some trouble with his cattle and was cursing "to beat the band." Since then I have looked upon preachers with some degree of allowance.

I understand that some of our churches are without preachers and some preachers are without work, because the preacher will not take the work for what the church is willing to offer. What will the preacher say when he goes up to the beautiful gate and is asked why he did not preach? I think I hear him saying to the Lord, "Yes, I heard your call and I would have preached, but they would not pay me enough, so I let them go." Do you think he will be excused? My belief is this: If a man is called of God to preach, if he goes out and does his duty, God will take care of him, or the teachings of the New Testament are not true.

L. C. HUFFINES.

Guilford College, N. C.
March 12, 1920.

AVERAGE SALARY OF MINISTERS FOR 18 DENOMINATIONS



Men and Millions

"OVER THE TOP" IS RIGHT

Men and Millions are things that Graham people are seriously interested in. Nothing yet has so aroused the enthusiasm of the church as the Men and Millions campaign. There is hardly an end to the amount of work that the team is doing under the efficient leadership of Brother M. R. Rives, who is the Captain. It was impossible for the team to get started on time because so many people had "flu," but since they did get started it is nothing short of inspiring to see them work.

All are delighted at the thoroughness and effectiveness of the campaign. Instead of the ten per cent as tithers, they reported more than fifty per cent, and hastened to say that there were others to be heard from. Over the top is certainly right in this case.

The plans for the membership campaign are being carefully worked out and the prospects are bright for another sweeping victory. Public services are to be held in the church each evening during the week of the drive under the leadership of the pastor for prayer, praise and public profession. The final service is to be held Easter morning at sunrise at which time the new members will be received. All are intensely interested in this part of the campaign. The feeling is that it must not fail. I believe that it will not fail.

F. C. LESTER, *Pastor.*

ANOTHER OPEN LETTER

*Mr. Netum Rathbun,
C. P. A. Building,
Dayton, Ohio.*

Dear Brother Rathbun:—

Last week I had occasion to write to Drs. Denison, Thomas, Helfenstein, and Watkins in regard to literature and requests from their offices to ministers and workers in the Southern Convention which were confusing and in conflict with the plan of the Southern Church for the Men and Millions Forward Movement. Today I have received from a minister your circular letter of March 10 and the blank accompanying it.

I know that your letter was sent out with the best of intentions but this circular is utterly confusing to those of us who are trying to organize the field for the completion of our campaign by April 25.

We send THE CHRISTIAN SUN to about 4,000 persons in the Southern Christian Convention during this campaign, and I personally advised Dr. Denison to do the same thing in other parts of the Church with reference to *The Herald of Gospel Liberty* during the Forward Movement Campaign. Getting *The Herald* to a large number of persons during the Men and Millions Forward Movement might help the circulation of *The Herald* in the South, but it certainly would not help us in putting across our Movement, which differs from the general Forward Movement of the Church in its plans and in its dates, though of course what we do here will count as a distinct part of the General Forward Movement.

As a matter of fact you state in your circular that the campaign for finances will be held from April 25 to May 2, and will be for Forward Movement pledges exclusively from our membership and congregations. Now as a matter of fact the financial campaign in the Southern Convention begins April 18 and concludes on April 25, and there will be no campaign on the dates you give. You, therefore, must see how confusing it will be for literature like this to go out to our people in a time when we need to conserve every ounce of our strength and energy for the drive we are to put on.

May I, therefore, request you to send out a circular letter to each of the ministers and other persons in the Southern Convention who received this letter of March 10 stating that it does not apply to the churches of the South? And may I also request that you refrain in the future from circularizing these persons?

The Southern Christian Convention has agreed to raise \$2,000,000 of the \$5,000,000 that our Church is undertaking, and has decided to secure 250 life-work recruits, 2,500 tithers, and 2,500 additions to the Church. This we are doing by our own methods and unless we are allowed to carry on our campaign without conflicts it will be almost impossible for us to succeed at all.

With many regrets that this thing has occurred, and feeling sure that it will be a pleasure to you to correct the same, I am

Yours very sincerely,

W. A. HARPER,

Secretary Organization,

*and Publicity Men and Millions Forward Movement.
Elon College, N. C.*

March 17, 1920.

HOLY CONVERSATION

I have lived to see this Scripture fulfilled, "For our conversation is in heaven." In the last two weeks I have heard more people, men, women, children, preachers, teachers, merchants, farmers, clerks, bankers, brokers, lawyers, doctors, all kinds and conditions of folks, talk more about the King's business than I ever heard before in the same time in all my days. Our Men and Millions Movement is worth while, and has more than paid for all that has been done in it, on this one account, should it achieve nothing else, namely, it has transplanted our conversation from earth to heaven. The people in our Christian Church certainly are talking about holy and heavenly things these days. Mothers are saying, "I do hope the Lord will see fit to call my boy into the ministry and I am daily praying to that end." Business men are saying, "I am convinced that tithing is Biblical, and I am willing to give as God has prospered me." Young men are saying, "I am willing to go anywhere that God may direct if I may but be used to win a soul to Him." Young women are saying, "I want to be used of God in this Movement to do what I can and all I can for Him." Hundreds are reading all they can get on the Movement to find about it, and to learn what they can do. The wife of a very busy merchant said to the writer awhile ago,

"We have the Men and Millions Movement at our house three times a day, breakfast, dinner and supper, and my husband is so full of it that he talks it to his customers between meals."

If our heavenly Father does not give us men to fill our pulpits He will have to turn a deaf ear to thousands of earnest, anxious, devout and holy petitions that are ascending to His throne these stirring days. "Pray ye the Lord of the harvest, that he will send forth laborers into his harvest." This He has commanded through His Son, and He will not go back on His Word.

Men and Women everywhere are inquiring about the tithe, about Biblical giving, about the right attitude to property. I rejoice that I have lived to see this day, a day in which the peoples of the whole Church are diverting their minds to holy conversation, to heavenly things. We have come upon a program large enough, inviting enough, engaging enough to challenge every man, woman and child amongst us, and to afford all standing room, and all a topic worth talking on.

Surely blessings and benefits alone can come from such a Movement and to a people who in convert of action are seeking to be every day co-workers together with God in helping to reach and save this world to Him.

J. O. ATKINSON.

SUFFOLK LETTER

Discovery reveals new material and excites activity among men. The discovery of America by Columbus excited Europe and started a train of fortune-seekers. Western nations can repay Columbus only by making wise use of their civilization. The discovery of gold in California caused the "rush" in 1849. Great movements of men to the Pacific coast followed as a result of the "find" in California. But with all our research and progress, Africa still yields more than twice as much gold as the United States. In 1918 the United States produced \$68,500,000.00 and Africa \$176,000,000.00. This is given to show that Africa is rich in natural resources, and to suggest that the Christianization of that continent would add incalculably to the wealth of the world. Gospel missions carried out in the spirit of Jesus would pay better than any commercial enterprise in the world. No investment of money has paid such dividends as the money invested in missions; and yet some Christians say: "I do not believe in Foreign Missions." Nothing but sheer ignorance of facts permits any man to take that position. The schools are teaching French and Latin where they ought to be teaching geography and history. Geography is all built on discovery, so is progress.

The discovery of continents and islands, of gold and iron, of coal and lead is not the only kind of discovery. New obligations, new methods of doing things, new men and women for service all increase activities, multiply agencies, and add to the progress of the human race in knowledge and good works.

The Men and Millions Forward Movement is making many kinds of discovery. It has already discovered that the women in the churches have more real organiz-

ing ability and enterprise than the men. It has discovered a woeful indifference on the part of the men of the Church so far as personal religious activity is concerned. The men have drifted into the habit of paying to support the cause of Christ and then neglecting the Lord's work. This discovery is exciting the leaders and awakening the men. There is more real thought in the Church about Christian obligations than ever before. It has discovered another valuable fact: that the men who have accepted service in this campaign are capable men, willing men, useful men in the Church. Latent talent is coming forth and the end of this campaign will show a new spirit of activity. We have not known till we began to take stock that we were *doing so little* and *able* to do so *much*. The discovery of resources is the first step toward progress.

The tithe is increasing, the workers are more active, the spiritual hunger is stirred, and emulation among the churches. I have just read a good letter from a layman in Alabama who says: "May the Lord direct us in our Men and Millions Forward Movement. We shall go over the top." Nearly all of the delegates to the Convention, who have answered the letter of inquiry, have said they would attend, remain to the close, and serve in any capacity needed. The laymen are waking up and the preachers will have to get a new move in their work. The day of "clergy" and the "cloth" is passing; the day of the "minister" and the men and women in the Church is dawning. Jesus came not to be "ministered unto, but to minister." Leaders hereafter must lead in living, in giving, in working, and in progress. All must take part in the service of the King and the work of the Kingdom. In the war two per cent did the fighting, but ninety-eight per cent co-operated in the great world struggle. Behind the whole Church enterprise must be the whole Church membership.

HOW ONE FLYING SQUADRON MAN PRESENTS THE MEN AND MILLIONS FORWARD MOVEMENT

Text: "And who knows whether thou art not come to the Kingdom for such a time as this."—Esther 4:14.

Outline

I. A Great Opportunity

1. The opportunity of service.
2. The opportunity of greatness
3. The opportunity of leadership.

II. A Great Responsibility

- That of rising to sublime heights or decreasing to insignificance.
1. As a denomination.
 2. As a local church.
 3. As individual members.

III. A Glorious Experience

1. Of spiritual achievement.
2. Of spiritual greatness.
3. Of spiritual leadership.

This is so fine, I wanted our people to know it. Think it over, fill in the thoughts, pray as you think and fill in.

W. A. HARPER,

WITH OUR ORGANIZATION LEADERS

Mrs. J. Pressley Barrett enters a hospital on Monday, March 22 for a major surgical operation. Let us pray that it may please our Heavenly Father to restore her to health and to her work in this splendid cause.

The mother of Rev. B. J. Earp is quite ill. Pray that God may spare her to her family and for His service.

Capt. T. A. Eure is married. Surely we will rejoice with him and wish for him and Mrs. Eure every joy and happiness.

W. A. HARPER.

GLAD OF THE INTEREST TAKEN IN THE WORK

I am so glad to learn that the people of different places are taking so much interest in the Men and Millions Forward Movement of the Christian Church. My prayer is that we may go over the top in this undertaking.

R. H. COBLE.

THE CHRISTIAN ORPHANAGE

SUPERINTENDENT'S LETTER

We were very much pleased when the teacher presented the reports for the school month ending Friday, March 12. We have offered as a prize \$1.00 to each one who makes an average of 95 on all studies during the month. Also those who make 90 and over get on the honor roll. In looking over the reports we found the following made an average of 95 or more:

Louise Jones, 95 5-8; Hattie McKinney, 95 1-3; Frankie Frederick, 95; Eugenia Hilliard, 97; Swannanoa Weatherspoon, 96 1-2; Lela Brady, 98; Wilson Collier, 95 5-6; Joe H Jones, 95 1-6; Ella Frederick, 95.

Those who made an average of more than 90 are as follows: Vernon Sandlin, Walter Betts, Marvin Franklin, Maggie Lennard, Clarence McKinney, Allie Lee Pierce, Thelma Thomas, Kinsman Wicker, Irene Jones, Z. T. Jones, Eunice Bradshaw, Earl Churchill, Coy Franklin, Pauline Andrews, Mattie Lee McKinney, Hubert Terrell, Emma Morelen, and Pearl Goodwin.

Out of fifty pupils, twenty-seven got on the honor roll and nine made an average of ninety-five or more. We feel that this is a splendid showing and will be of interest to our friends to know that our little fellows in the Orphanage can make good grades as well as other children. Miss Brothers, our faithful teacher, has worked hard and the splendid work the children are making shows that her work counts.

Some of our friends in Georgia want to help keep us sweet and the following have contributed Georgia cane syrup for the purpose:

J. B. Poston, two gallons; J. L. Hatcher, one gallon; E. V. Hatcher, one gallon; J. S. Stephenson, one gallon; J. Carl Claxton, one gallon. There is none better than the Georgia and Alabama cane syrup and we are very fond of it, and very grateful to our friends in Kite, Georgia, for this contribution. Who else would like to help in this work?

Other friends have sent in the following:

Mrs. P. P. Jones, and others, one pair sheets and pillow cases.

Ladies' Aid Society, Wakefield church, Va., one quilt.

Mrs. C. V. Dunn, Paces, Va., two dozen cans fruit.

Ladies and girls, Union Grove church, two quilts.

Mrs. A. R. Chalfant, Middletown, Ind., one box clothing.

Mrs. C. H. Coles, Portsmouth, Va., sheets, towels, and pillow cases.

Mrs. C. A. Maren, Piqua, Ohio, one gingham dress, sheets, hose and vests.

We are grateful for all these contributions and they will be quite a help to us in this work.

I notice one of the little cousins tells us this week that his church is going to raise a large offering for the Easter Offering. That is very encouraging to me. I truly hope *all* our churches will make this offering and make it liberal. Why not every church have a part?

Watch the Children's Home Fund grow. How much do *you* want to invest in that fund? Ten children were turned away in the last week for the lack of room.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR MARCH 24, 1920

Amount brought forward, \$5,221.72.

Children's Offerings

Leona A Ayseue, 10 cents; Teresa Carter, 10 cents; Emily Mae Gorden, 10 cents; Walter Stokes, Martha Sue, Pearlmon, and Malchus Welch, \$1.00; Lester B. Frank, 20 cents; Pattie Slaughter, 25 cents; Olive D. Poythress, Jr., 50 cents; Total, \$2.25.

Sunday School Monthly Offerings

(North Carolina Conference)

Sanford, \$12.81; Durham, \$12.33; Grove, \$20.00; Berea, \$1.00; Pleasant Hill, \$3.00; Ramseur, \$17.37; Chapel Hill, \$2.54; Henderson, \$9.10; Shiloh, \$2.25; New Lebanon Baraca Class, \$1.00; New Lebanon Sunday school, \$1.00.

(Eastern Virginia Conference)

First Christian church, Norfolk, \$12.30; Berea (Nansemond), \$10.00; Oak Grove, \$1.87; Suffolk, \$25.00; Spring Hill, 1.44; Dendron, \$4.25; Windsor, \$3.31.

(Virginia Valley Conference)

Dry Run, \$2.00; Newport, \$3.00.

(Georgia and Alabama Conference)

Spring Hill, \$3.85; Wadley, \$2.47; Bethany, \$4.25; Total, \$154.14.

Children's Home Fund

J. D. Luke, Suffolk, Va., \$80.00; 20th Century Baraca Class, Suffolk, Va., \$55.00.

(On Pledge)

C. D. Story, \$5.00; B. M. Rogers, \$5.00; W. H. Thomas, \$5.00; Mrs. R. Wrenn, \$5.00; Total, \$155.00.

(Miscellaneous)

Chas. D. Johnston, Admr., 51 cents; W. H. Thomas, \$25.00; E. L. Autry, \$1.00; Mrs. G. W. Smith, \$1.00; Total, \$27.51.

Total for the week, \$338.90; Grand total, \$5,560.62.

CHILDREN'S LETTERS

Dear Uncle Charley:—My daddy is going away tomorrow to speak in behalf of the Men and Millions Forward Movement. I don't want to give him up for so

many days, but perhaps when I get to be a man, I will be glad he went to speak in behalf of the great Movement. We are planning a great day Sunday, April 4, which is to be known as Orphanage Day in our Sunday school. We expect to make this the largest offering yet. Hope the little boys and girls are all well and happy. I enclose 50 cents as my dues for March. Love and best wishes to all.—*Olive D. Poythress, Jr.*

I know your daddy regrets to leave you, but we must do our best in the Men and Millions Forward Movement, for it means so much to the Church. I wish that I could be with you for your special service April 4. Your letter is very encouraging to me.—“*Uncle Charley.*”

Dear Uncle Charley:—I am very anxious to join the band of cousins. Enclosed you will find a dime for March. I am a little girl twelve years old. Am in the sixth grade at school. I like my teacher fine. With love to all the children.—*Leona Ayscue.*

I am glad you are going to be a member of our corner. We are glad to have you. I hope you will write each month.—*Uncle Charley.*”

Dear Uncle Charley:—I am a little girl ten years old and I want to join the band of cousins. I have been reading the children's letters in THE CHRISTIAN SUN. I like to read them very much.

I am sending you ten cents for the orphans. I hope to send you more next time. I go to school at Truitte. My teacher's name is Miss Thelma Burdette. I sure do like her. I am in the fourth grade. My father and mother were at the meeting at Wadley. I wanted to go very much, but I had to go to school. My father's name is Rev. C. W. Carter. We live about one mile from town. If you ever come to Wadley again, you must come to see us. With love to you and the little cousins.—*Teresa Carter.*

Glad to have your letter. I met your father at Wadley. Yes, I will come to see you when I go back down there. I will tell you what I want you to have to eat. I want hot biscuits, butter and Georgia cane syrup. That will please me.—“*Uncle Charley.*”

Dear Uncle Charley:—I am writing as a new member asking to join your band of cousins. I am a little girl eight years old. Enclosed you will find ten cents for the little orphans. With love and best wishes.—*Emily Mae Gardner.*

Now, you are a good little girl and live in Richmond. I was in Richmond last week. The next time I am over there I will look you up and get acquainted. I want to visit your church some time.—“*Uncle Charley.*”

Dear Uncle Charley:—We are three brothers and one sister who wish to join the band of cousins. Enclosed you will find \$1.00, dues for February and March. We

wish to help the babies who have no mother and father.—*Walter Stokes, Martha Sue, Pearlmon, and Malchus Welch.*

I am having letters this week from a number of new consins and we are real glad to have you join. When we get the baby's home completed and the “fun full” play ground set up, I am going to invite all the cousins to come and see us and have a good time. We will sure make ice cream.—“*Uncle Charley.*”

Dear Uncle Charley:—I am a little girl five years old. I want to join the band of consins. I enclose twenty-five cents. I am lonesome now as my little brother, the same size of me, has gone to live with the angels. I have to play by myself. I have a brother twelve years old in the high school: I will get him to write for me again if this does not get in the waste basket. With love to you and the cousins.—*Pattie Slaughter.*

This nice little letter will not get into the waste basket. I know you are lonesome without little brother. You must come up to see my little girl. She is five and she has a little brother. You can have a good time.—“*Uncle Charley.*”

Dear Uncle Charley:—I am anxious for sunshine and warm days to come so that I can get out to play. We don't always have such bad weather as you found at Linville, February 24. Enclosed find twenty cents for February and March. Hope all the little friends at the Orphanage are well.—*Lester B. Frank.*

It did snow, didn't it? We enjoyed the day splendidly and hope to come back again some time.—“*Uncle Charley.*”

NOTES

Rev. F. C. Lester, Graham, N. C., has been teaching in the schools of his town for some time in connection with his pastoral work. Last week the superintendent resigned to accept other work, and Brother Lester was chosen to succeed him. Congratulations and best wishes.

Rev. L. E. Smith is doing a great work at Third church, Norfolk, Va. He has received into the church, in a little over a year, one hundred and ninety-three members. Plans for a new church are being perfected and it is hoped that the building may be begun by the first of next year.

Rev. H. W. Elder has this to say about our work at Ashboro: “We *must* do something to help these good people to build a church. This town is surrounded by churches of ours and our people will continue to move here. It is a shame that we have delayed the matter so long. Let us stir our people over this proposition.” We consider Brother Elder's remarks a challenge to the Mission Board. It meets the Board on its own platform—that the flow from the rural churches must be met by churches in the towns and cities, or the membership is lost.

DEVOTIONAL

FERVENT PRAYER

I have been preaching some seventy years as a Steward for my Lord and Master. I have witnessed the conversion of thousands of souls. I have prayed with hundreds, and perhaps thousands of sick persons and have seen good results of many of my prayers. I am still anxious to do something for the Master and for the good of others.

If any persons are suffering with chronic troubles which their physicians cannot control I shall be glad to have them call or correspond with me and I will arrange an hour of prayer for their relief. If there are any unsaved people, particularly old persons, that desire to become members of the Lord's family, I will furnish them condensed portions of the Scripture and some words of counsel that I know will be profitable to them. I will also arrange a special prayer that the Lord may bless them. I am such a believer in prayer, having seen so many good results therefrom, that I am anxious to be of service in this way.

If any one desires to correspond with me, kindly write names and addresses plainly.

J. W. WELLONS.

Elon College, N. C.

PROVING GOD IN PRAYER

Have you ever really proved God in prayer? When God puts some thought or purpose in our hearts, if we but patiently wait His time, and live in His will, He brings it to pass. Every right desire comes from Him, and it is given us that He may bring it to pass in our lives. It means obedience to His Word and will. It means the dethroning of self and the enthronement of Christ. It means when we come to God in prayer we must believe that He is, and that He is a rewarder of those who diligently seek Him. We must come in Jesus' name, for it is only through the Son that we have any claim upon God.

The selfish Christian will never see the hand of God working supernaturally for him. But the commandment keeping, abiding Christian will see the Lord's hand working in his behalf, again and again, for such an one is not limited in what he may ask. He who said, "All power is given unto me," has told His followers to "ask anything in my name, I will do it." Is it not strange that so few Christians are really laying hold upon those strong prayer-promises, promises which were repeated over and over by the Master Who in a few short hours was to be nailed to the Cross for you, for me?

The farther we go in prayer, the more severely Satan tempts us. He knows the power of prayer far better than most Christians do. He also knows when God says: "It shall be done," it will be done. He knows the abiding Christian who is laying hold upon God in His promises, has "power over all the power of the

enemy." So he tries to break down that power. He tempts, he tries to divert, he hinders, he fights, he makes one terrific onslaught after another, he seeks to fill the mind with doubt, he tries to discourage. But if Jesus' Words are abiding in us, and we are abiding in Him, He will shield us in the hour of temptation. That is one of the "anythings" He will do if we ask.

Have you ever proved God in those promises? Have you ever told Him to take yourself, all your power, talent, possessions, your all given over to Him to use as He shall see fit, just as long as you live? If you have, those promises are yours to meet your every need. They are surer, they will enrich your life far more than your bank account possibly can. Your banker only lets you draw upon what is your own. Jesus has given every abiding Christian permission to take His name and go to the Father Who is "able to do exceeding abundantly above all we ask or think," and ask "what ye will," with the assurance that it shall be done. Are you calling Him Father and still living in poverty? Or, are you coming in that name and letting the Father enrich your life with His poured-out blessings just as much as He desires to?

MINNIE LOHR.

Mt. Vernon, Ohio.



THE FAIRY GIFT

There was once upon a time a little girl who was to have a birthday party. She was a very, very little girl and this was to be her first birthday party and her mother and her daddy asked all the fairies they knew to be sure and come to it.

Of course, when anybody is invited to a birthday party, one is usually expected to bring a gift. So the fairies began to wonder what they could carry to the little girl.

"I will take her a flower for her garden," said one.

"I will carry her a lucky stone," said another. And each one planned his gift to take to the birthday party.

But there was one little fairy who could think of nothing at all to give. He was the last to choose his gift and all others seemed to have chosen what he might have carried. He thought and he thought. There was nothing he could take! But at last he hit upon something! "Why, I'll take her some of my own fairy playfulness," he laughed. "Nobody has given the little girl the magic of play."

And so when the birthday came, the fairies each brought gifts and the last little fairy came and gave the little girl some of his very own playfulness. She thanked all the fairies and she smiled happily when the fairy gave her some of his own playfulness. It was a splendid party. Everything had been planned beauti-

fully to make it the loveliest birthday party that ever was, but when it came time for the cake and ice cream, the little girl's mother began to be worried. "Oh, dear!" she said to the little girl's daddy. "The beautiful big birthday cake that was promised from the store and was to be sent with the ice cream—the beautiful birthday cake had not come!"

"What shall we do?" asked the little girl's daddy.

"What shall we do?" the little girl's mother sighed. "I suppose we will have to wait for it."

But it did not come. And it did not come. And it did not come at all. By and by everybody knew that the beautiful big birthday cake that had been planned and the ice cream that had been ordered was lost on the way somewhere and was not going to be served.

The little girl's mother said she felt like crying and her daddy said he felt dreadfully. You see they had planned to make this very first birthday party the nicest birthday party that ever was—there was no ice cream and to be no beautiful big birthday cake either!

"Then the little girl can make a magic with my present," chuckled the fairy who had given the present of fairy play. "We can all pretend that we have the beautiful birthday cake and we can make believe that we have the ice cream."

"What fun," laughed all the fairies. "Oh, how jolly!" They sat down in a big circle at the empty table and the mother and the little girl's daddy sat there with the little girl. She was happy to use the new gift and she said, "Oh, now we are making believe! Isn't it nice!"

"Yes, we're making believe," the fairies all laughed. "It's lots of fun! What a perfectly wonderful birthday cake it is!"

"Pink icing!" called one of the others. "How good it looks! I can hardly wait for my turn!"

"What shall I do?" asked the little girl's mother of the fairy who had given the magic gift of play. "Tell me."

"Make believe you are cutting a big cake," he chuckled. So the little girl's mother made believe she was cutting a big, big birthday cake and she helped out in all the pretend pieces and the daddy made believe carry the make-believe cake all around the big table. Then everybody made believe to eat the ice cream too.

"My, how cold," shivered one fairy, "I have to eat it just a little at a time."

"I let mine melt before I eat it," another fairy said.

"I eat the pink and leave the chocolate for the very last," the play fairy beamed. "My, isn't it fun to play party!"?

"Yes, isn't it fun," everybody laughed, "isn't it fun?" And the strange thing about the magic of the playfulness was that everybody forgot about the big, beautiful cake that was not there and they forgot about the ice cream that had not come, and they just thought what fun it was to play pretend!

When it came to the candies and paper snappers, they had to play pretend to. But nobody seemed to miss

the real paper snappers and the candy that were to have come with the cake and ice cream.

I think that the fairies really liked the play better than they might have liked the real cake, and the real ice, and the real snappers, and the real candy. At any rate, when they said good-by, every one of them said, "Oh, this has been the very most splendid birthday party that we ever went to and we have had a most beautiful time!"

"Yes, I am sure the party was a great success, dear," said the mother to the daddy. "It is one I shall always remember," said the little girl. "I am very happy with the gift that the play fairy gave me and now that I have some of the magic of his own playfulness, I shall always be happy, I think."

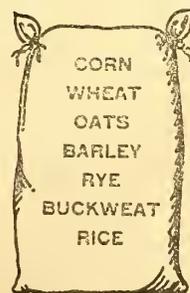
And the little girl who had received the magic of fairy playfulness was always happy. She didn't need to be amused as other children did. She was always thinking of games she could play and of fun she could make out of nothing at all. She knew how to play house in the garden and she built the little playhouse out of most nothing at all but some spools and a box. She gathered chestnuts and acorns that seem most worthless and she made them into dolls with little sticks for arms and legs. Other little girls wanted china dolls! Other little girls wanted real doll houses! But the little girl who had fairy magic found all her play in the simple everyday little things that meant nothing to the children who had china dolls and real painted doll houses.

But the little girl who knew how to make her very own fairy magic was the happiest little girl that there ever was and she always said, "Oh, I am glad that I have been given the most magic gift of fairy play for I can always make something out of 'most worthless everyday things."

Maybe you can try to make magic like this that the fairies gave. Then you will find what empty spools are really meant for. Then you will know the magic that can turn an everyday box into a doll's house. Then, too, all the little everyday things will be magic and you will be always finding jolly things to play.—*Pattan Beard, in The Congregationalist.*

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Sunday School and Christian Endeavor

SUNDAY SCHOOL LESSON FOR APRIL 4, 1920

C. H. Stephenson

Subject: Israel ruled by Judges.—
Judges 2:6-16.

Golden Text: When in their distress they turned unto Jehovah, the God of Israel, and sought him, he was found of them.

Time: 1450 B. C.—1102 B. C.

Place: Palestine.

Junior Topic: God's Kindness.

Senior Topic: A Nation Saved Through Patriotic Leaders.

With the advent of the new quarter the scene of our lesson shifts Northward to the battlefield of Palestine (between Mt. Carmel and the Jordan) and the time moves back over a thousand years. To understand this transition thoroughly, Sunday school and Christian Endeavor workers should read the book of Judges as a whole, making a close study of the history of Israel during the period intervening between the death of Joshua and the birth of Samuel.

Loss of a Leader

The story of the book opens with a depressing situation. Shortly after Joshua's notable farewell address to the great gathering at Shechem, by which the people were moved to renew their vows to Jehovah, this strong Christian leader died "being an hundred and ten years old." And he was buried "in the corner of his inheritance." The passing of such a good man must have left the same feeling of regret in the hearts of the Israelites as did the death of Lincoln or McKinley in the hearts of the American people.

Unguided—The People Soon Forget

But, unlike the loss of Lincoln and McKinley, there was in Israel no able successor to take Joshua's place. The result was the people gradually fell away from their strict allegiance to Jehovah. This is but another illustration of the imperative necessity of Christian education and leadership. Minds left empty of moral training and religious instruction are sure to become prey to immorality or false worship. Unless education teaches positive good, worldly circumstances will teach its antithesis. The plastic

character of youth is a thing that must be continually worked over and remoulded. Else it will lose all shape or purpose. And the greatest need of every age, of every people, is for more moulders, more artists with their lump of human clay, who are willing to patiently and diligently work it into shape.

Redeemed Through New Leaders

Jehovah realized such a need in the children of Israel and was moved to pity. He sent new leaders to deliver them out of the hands of spoilers, to save them from the worship of Baal and Astoreth. Today He sends not judges, but you and me. And one concern is with the souls of men. Daniel Webster once said: "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we erect temples they will crumble to dust; but if we work on immortal souls we engrave on these tablets something that will brighten all eternity."

CHRISTIAN ENDEAVOR TOPIC FOR APRIL 4, 1920

(J. Vincent Knight)

"The Power of an Endless Life."
—Heb. 7:15, 16, 25; I John 3:1-3.

(Easter Consecration Meeting)

There are but few things that live long. Those things which are natural are short lived and must pass out of existence. Man at his best has a short life. Few live to be a century old, and those who do, have but a short time in the world, and no time to waste. Only those who live in Christ possess even a hope of the endless life, for it was Jesus Who made possible for us a life that begins here and ends in the great eternity with God. It is the life over which death has no control. Great men have laid down their lives for a great cause, but none save the Christ was able to lay it down and take it again.

The Endless Life is Invincible

And he who possesses this life has the strength of God to back him, and no powers of the world can overcome him. It is true that for a while he may seem cast down, and the powers of the world seem to have complete control over him, but God is still able to care for his own. The angry mob

had set the watch for Jesus and thought they had made safe the possibility of his escape, but the Prince of God's power could not be confined within the tomb. God sent His angel to administer in a time of need, and broke the bonds setting the captive free. Eternal life is not only sweet, consoling, comforting, and safe, but is invincible for the powers of death and hell itself cannot destroy it.

It is the Enlarged Life

For things eternal may also expand. Luke 2:52, tells us that, "Jesus grew in wisdom, stature, and in favor with God and man." That is, He developed into a fourfold man, for He grew physically, mentally, socially, and spiritually. So he who has a claim in the endless life need not become a spiritual weakling by spending his time in self satisfaction. Already too many Christians have become content because they think simply wearing the name of Christ is sufficient. Let us not be content with simply wearing it, but honor it by a strong growth like His.

It is the Only Insured Life

Two men in our city recently passed out. Both were prominent men. One left a hundred thousand dollars insurance to his family, but had no insurance on his soul. His death, they tell us, was caused by a mixture of whisky and gasoline, which caused his car to turn turtle. The other left no insurance money for his family, but he did leave an unquestionable record for Christ. He lived the Christian life, and while he did not leave a big sum of money, he did leave his family the assurance that he was not dead but had simply changed life. One was insured against poverty of life, and the other against poverty of the soul. Which one had you rather have been?

Life does not consist of the things we seem to possess, for they, too, belong to God and He has a perfect right to take them at any time. So there is only one safe thing to do, and that is to insure against death and the great enemy of men's soul. Then we shall have the power of the Christ life that enabled Him to break the bonds and come forth on that glad Easter morning.

MARRIAGES

LONG-WARD

Thursday, January 15, 1920, at 4:30 P. M., in Graham Presbyterian church, Graham, N. C., a beautiful marriage was solemnized, the contracting parties being Miss Minnie Blanche Long, the oldest daughter of Dr. and Mrs. William S. Long, Jr., and Mr. William Ira Ward, both of Graham, N. C. The groom is a successful lawyer and real estate dealer.

Immediately after the ceremony they left for a bridal tour to Northern cities. A host of friends attended the marriage and wished them a happy life.

Ceremony by W. S. Long and Rev. E. N. Caldwell.

W. S. LONG.

March 12, 1920.

BARLOW-HARRIS

Married at the Waverly, Va., Christian parsonage, February 17, 1920, 9:00 A. M., in the presence of a few friends, Mr. Arthur M. Barlow and Miss Margaret Ruth Harris. Mr. Barlow is a native of Ohio, and is now one of our successful young farmers of Prince George County, Virginia. Mrs. Barlow is a native of Sussex County, Virginia, near Waverly, and is a member of the Harris family who have for several generations been prominent in the Christian Church. The many friends of this young couple wish for them much happiness and great success. They left Waverly immediately for Richmond, Washington on a pleasure trip. Ceremony performed by their pastor.

JAS. L. FOSTER.

LIPP-NADZEIKA

Married at the residence of the groom Mr. John Lipp and Mrs. Lena Nadzeika of Kansas City, February 19, 1920. Only the immediate families and a friend or two being present.

Mr. Lipp is a native of Switzerland, now of Sussex County, Virginia, and a leading farmer of his community; and Mrs. Nadzeika is a native of Lee County, Texas. The

friends and neighbors join heartily in good wishes for the long life and much happiness of these two hearts thus united from such distant points of the world. The ceremony performed by the writer.

JAS. L. FOSTER.

PARHAM-ROUNTREE

On January 19, 1920, at Bosley, N. C., Miss Mary Elizabeth, the daughter of Mr. and Mrs. L. C. Rountree, became the bride of Mr. Albert Parham, of Rocky Mount, N. C.

Miss Novella Rountree, a sister of the bride, was maid of honor, and Mr. Tim Lee Rice was best man. The ushers were: Grady Rountree, and Henry Barnes. Miss Myrtle Hoffer rendered the wedding music. The home was beautifully decorated for the occasion, and the many presents attested the popularity of the bride. They will reside in Rocky Mount, N. C. May their married life be long and happy.

J. M. ROBERTS.

JONES-REYNOLDS

At Suny Acres, on February 18, 1920, James Hardy Jones and Martha M. Reynolds, both of the County were united in marriage. Only a few of the near relatives witnessed the ceremony. May God bless this union. The services were read by the writer.

J. M. ROBERTS.

DR. J. H. BROOKS

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BURLINGTON, NORTH CAROLINA

OBITUARIES

MICHAEL

Peter R. Michael was born February 28, 1849 and died February 22, 1920, aged seventy years, eleven months and twenty-four days. He married Miss Rosa Brown, who departed this life nine years ago. Into that family nine children were born, seven of whom preceded the father to the Spirit world. The children living are: Russell Michael and Mrs. Daisy King; also three brothers and a host of friends who mourn their loss.

Brother Michael had been in declining health about a year before his death. He was a prosperous farmer of Guilford County, and a good neighbor. Funeral services were conducted by the writer at Apple's Chapel Christian church. May the Lord comfort the bereaved.

L. L. WYRICK.

PIERCE

The funeral service of Deacon W. N. Pierce, of Isle of Wight, Va., was conducted at Isle of Wight Christian church on February 27, 1920. He is survived by his widow, Mrs. Evelena Pierce, one daughter, Mrs. L. A. Wright, Norfolk, Va., one son, T. L. Pierce of Isle of Wight, Va.; two brothers, S. W. and Frank Pierce of Norfolk, Va.; four grandchildren and a host of friends.

He was a Confederate soldier, and fought in many of the important battles. He was a good neighbor and a fine Christian gentleman. He was a charter member of the Court House church, and had served as a deacon since its organization. He was formerly a member of Antioch Christian church, and was carried there for burial. A father in Israel has fallen. The floral designs were numerous and beautiful. May the Lord bless the bereaved ones.

J. M. ROBERTS.

HOLT

After a serious illness of four weeks, the seven-months-old son of Mr. and Mrs. B. B. Holt of Graham, N. C., was gently folded into the loving embrace of the blessed Master in the early morning of March 12, 1920. Julius was a fine little fellow and bravely fought against pneumonia many days and nights without a murmur. Gladly would the parents and friends have kept him here, but the Mas-

ter knew best and He plucked the 'bud to bloom up yonder. "The Lord gave, and the Lord hath taken away." Funeral services were held in the home by the writer, assisted by Rev. E. N. Caldwell, pastor of the Presbyterian church.

F. C. LESTER.

WILKINS

Samuel Wilkins, aged seventy-five years, ten months and twenty-six days, died at Lake View hospital, Friday morning, March 5, 1920.

Brother Wilkins served through the Civil War and was a brave soldier and fought many hard battles for his country. He was a member of Col. Tom Smith's camp, Suffolk, Va.; also one of the leading members of Cypress Chapel Christian church. He will be greatly missed. He leaves four children—two sons and two daughters: Mrs. Jesse M. Brinkley, Mrs. C. C. Harrell, Ernest L. Wilkins and Willie L. Wilkins; fourteen grandchildren, one brother, Alex B. Wilkins; two sisters, Mrs. Sarah Skinner and Mrs. Mary C. Harrell, and many friends. Funeral services conducted at his church and the remains were laid to rest in the church cemetery. The bereaved ones have the deepest sympathy of their many friends.

H. H. BUTLER.

STALLINGS

The funeral services of Mrs. H. E. Stallings, who died February 19, 1920, at her home on 20th St., Newport News, Va., were conducted by Mr. Waterfield of the Chestnut Ave. Methodist Church, assisted by H. J. Fleming of the Christian Church. The interment was in Greenlawn cemetery, February 20, 1920.

Before her marriage to Mr. H. E. Stallings, who survives her, she was Miss Flossie Moore. She was a native of North Carolina, coming from near Mooresville. She took training at the Buxton Hospital in Newport News, and graduated from that institution as a trained nurse in 1916. A little over a year later she was married to Mr. H. E. Stallings, the date of the nuptial being December 27, 1917.

She was a devoted wife and woman of Godly character and loved by all who knew her. She leaves a host of friends as well as her husband and immediate family to mourn for one who was dear to them.

May God in His mercy touch the hearts of those who mourn, and may the great Physician of souls be their Comforter.

H. J. FLEMING.

6

Essentials for Success

1. Prayer
2. Interest
3. Enthusiasm
4. Cooperation
5. Team Work
6. Activity

Put These into the Men and Millions Forward Movement and Success is Assured

—What Church Will Dare Do Less?—

ESTABLISHED
1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXII

BURLINGTON, N. C., MARCH 31, 1920

NUMBER 13

The Easter Gift

BY JOHN TIMOTHY STONE



THE RESURRECTION may mean an inspiring, historical event or a present newness of life.

The world is ever ready for the joy of life overcoming the realization of death with its accompanying sadness. The Easter gladness heralds many messengers of spring and with them the light and development of summer and the anticipation of harvest, full and fair:

The Winter is past and with it storms and snow, ice and cold, and now the lengthening days and warmer sun fill the soul with cheer and hope.

These Spring days mean much to the Church of Christ. Larger crowds of people throng her aisles, choirs sing anew their glad anthem of praise, sermons thrill with victory and children bear flowers to adorn her altars.

Of all seasons this is the select time to devote our time and means anew to the service of the King over death, and the One who brought life and immortality to light.

The new year of faith begins with the opening tomb; the new era of faith with severing the chains of avarice and selfish accumulation.

The Resurrection of the future will find its true expression in the benevolence of today and he that giveth life will give it abundantly as we give our hearts and means into His care and keeping.

(Reprinted from New Era Magazine)



← THE KINGDOM NEEDS →

MEN
AND
MILLIONS

MEN
AND
MILLIONS

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

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Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

AN ERRONEOUS PRESS NOTE

Many friends read with a question mark the following story in last Sunday's papers:

Elon College, March 27.—Elon College has just completed the endowment fund drive for \$250,000 and plans are being drawn for a new chemical laboratory and a new building for the newly organized fraternities, namely Kappa Psi Nu and Sigma Phi Beta.

Coach Johnson, who has for the past seven years coached the athletic teams of Elon, has accepted a position as gymnasium director at Leland Stanford university in California. Mr. and Mrs. Johnson will leave for California in July, the rest of the family will follow in September. At the present no one is selected to take Mr. Johnson's position. L. E. Clark of Siler City was recommended by Coach Johnson for the position. Mr. Clark is a very good man and all indications lead to his filling the position.

We are informed that the note was sent out as a joke by some student or students and that no such note was authorized by the College. The information concerning the endowment is grossly misleading as well as the other items. There is no such anticipated change, we are in-

formed, as indicated about Coach Johnson. If you happen to read the above note, dismiss the information from your mind, for it is purely the prank of some one whose motive we do not know.

A WORTH WHILE LESSON

This note is written on the train between Morrisville and Durham. A young lady boarded the train at Cary and thought that she was taking the Seaboard train for Merry Oaks. We were two miles from Cary when the conductor discovered that the passenger was on the wrong train. Cary is a junction for the Seaboard and Southern railways and a Seaboard train follows immediately after the Southern from Raleigh over the same track to Cary and leaves the station about ten minutes after the Southern train departs. The young lady was innocent in taking the wrong train because she failed to notice what track the locomotive was on. The conductor refused to put her off and allow her to walk back; and even if he had, she would have missed the Seaboard train that she intended to take. We asked the young lady for her name and she said it was *Farrell* and that she was a grand-daughter of F. M. Farrell. We informed her that F. M. Farrell was a special friend of ours and a very special friend to THE CHRISTIAN SUN, the paper whose editorial career that we were entrusted with. She immediately replied that she had heard us spoken of, and especially THE CHRISTIAN SUN.

This young lady needed help and we told her not to worry that we would take care of her all right. We immediately looked into our traveling bag for a sheet of official stationery and wrote this note: "Dear Friend Clements: Please look after the welfare of this young lady. Thanks.—C. B. Riddle." We told Miss Farrell to hand this to Brother E. W. Clements. We are satisfied that the young lady was taken care of all right.

Now this is a personal story but it is related to show this: We know the Farrell's in Burlington, Graham, Merry Oaks and in parts of Chatham County. We also know Brother Clements and his father, the beloved Rev. W. G. Clements. Knowing these friends as we do, quickened our interest in the young lady and we felt free to offer our suggestions and assistance, and she felt free to accept. This proves that the Church can be just as helpful in assisting in times of trouble as a secret order. Men often count themselves fortunate in being members of some fraternal order so as to be able to get assistance in time of need. We have a reason to believe that an Odd Fellow, a Junior, Mason, or Pythian can get assistance in a strange place from a Brother of his own Order. We doubt that if a man should approach another and tell him that he was a member of his denomination that he could always get a deserved assistance. It is a pity that Christian people are not so marked in their relation that they cannot aid each other just as members of fraternal orders do.

The Church should be the greatest and best means of assistance in every way. We sometimes doubt if the Church is functioning in as many ways as she is capable.

NOTES FROM THE WAR PATH

We note that Captains and other helpers are on the war path for the Men and Millions in the Eastern Virginia Conference. We take this item from Suffolk items to the *Virginian Pilot* for Saturday, March 27:

The men and Millions Forward Movement in Isle of Wight and Nausemond counties is receiving most hearty support.

The schedule for speakers for Sunday follows:

Antioch Christian church—Hon. George F. Whitley, 11 A. M.

Windsor Christian church—Rev. E. T. Cotten, 11 A. M.

Bethlehem Christian church—Dr. J. E. Rawles, Rev. I. W. Johnson, D. D., Rev. W. W. Staley, D. D., Mrs. I. W. Johnson, 3 P. M.

Cypress Chapel—Dr. J. E. Rawles, Mrs. I. W. Johnson, 11 A. M.

Berea Christian—Col. L. P. Holland, 11:30 A. M.

Holland Christian—Mr. C. A. Shoop, 7:30 P. M.

Oakland Christian—J. M. Darden, 7:30 P. M.

In another note in the same paper the following is taken:

At the Holland Christian church Sunday, Commonwealth Attorney S. E. Everett will address the congregation on the Men and Millions Forward Movement at the morning service at 11 o'clock. At 7:30 Mr. C. A. Shoop, of Suffolk, will make an address on the Men and Millions Movement. Beginning Monday night at the Holland Christian church, dedicatory prayer services will be held each evening at 7:30 o'clock for the week.

All this seems like business. Eastern Virginia will do her part. Hats off to her!

CONVENTION MATTERS

The Southern Christian Convention is soon to meet. Many important things will be up for consideration. The delegates elected are to represent the people, and are thus supposed to know the mind of the people in important matters. It is, therefore, important that each delegate begin to study about what the Convention is to face and find out the mind of the people in the matter of each item for consideration. A program, we presume, will soon be printed and will contain the things to be undertaken.

Members of the Church will also bear in mind that THE SUN will welcome anything tending to guide the Convention in its deliberations.

NEW COMERS TO THE SUN FAMILY

We are pleased to present this week the names of many new comers to THE SUN family. Others are on the waiting list and many others are expected to arrive. It would be a great pity not to largely increase our list from the large number of copies being sent free for three months. Friends, we are sure, will aid us all they can in the work.

ENCOURAGING WORDS

We are very much pleased to receive so many encouraging words from readers of THE SUN concerning the Men and Millions Forward Movement. So many friends in renewing close by offering a good word for what the Church has undertaken. A good sign, indeed!

MT. AUBURN CHURCH

The Editor has been somewhere every Sunday of late in the interest of the Men and Millions Forward Movement but due to so many like missions nothing has been said in these columns concerning our appointments

It would be unjust to our feelings, however, not to mention our trip on last Sunday. For more than a year we have been promising a visit to our Mt. Auburn friends. We left on Saturday afternoon, spent the night in Henderson and was met there Sunday morning by Brother J. Byrd Ellington who carried us to his home and then on to church. The edifice at Mt. Auburn is the third to be erected on the site. It is, therefore, a historical center of our people and is surrounded by some of the best families in North Carolina. The audience was reasonably large and we had a good service. Brother J. A. Kimball, the local captain of the church, was on the job with his literature and poster. He is enthusiastic over the work, and if all captains were as interested as Brother Kimball, it would be the easiest kind of a thing to put the proposition over in every church. Mt. Auburn does not, in any way, fear her financial quota, but may not be able to reach her requirements in some of the other points. The Men and Millions work at Mt. Auburn is safe.

This church has no regular pastor at the present time. Dr. D. A. Long was called and accepted but is wintering in Florida and Rev. B. F. Black is supplying on the third Sunday afternoons. Mt. Auburn is just the church to thoroughly demonstrate the work of an all time pastor for the rural church, and it would make us glad to see Mt. Auburn undertake just such a thing. When she discovers her ability and arouses her people to such an undertaking the task will be easy.

We hold pleasant memories of our trip and shall go again.

SIX PROFESSIONS IN CHRISTIAN CHURCH

There were six professions and five additions in the South Norfolk Christian church last evening when the pastor, Rev. O. D. Poythress, preached on the subject, "The Soul That Sinneth, It Shall Surely Die." The pastor returned Saturday from a speaking tour in the south in the interest of the Men and Millions campaign. Next Sunday, Easter, a series of revival services will begin in the church, and preparatory prayer service will be held this evening, Wednesday and Friday evenings. The Girls' Class 4 of the Sunday school meets with Mrs. W. B. Abbott, 26 Chesapeake avenue, Tuesday evening at 7:30 o'clock.—*Virginian Pilot, March 29.*

EIGHT PROFESSIONS AT CHRISTIAN REVIVAL

At the revival services at the First Christian church which have been in progress a week and is entering on the second week, there were eight professions yesterday and seven additions to the church. At the service last evening the church was packed to its capacity. Chairs had to be placed in every available place to accommodate the crowd. The pastor, Rev. J. F. Morgan, will be assisted this week in the song service by Rev. O. D. Poythress, pastor of the South Norfolk Christian church.—*Virginian Pilot, March 29.*

PASTOR AND PEOPLE

GEORGIA

The Rose Hill Christian church had a good day Sunday, March 21. It was a beautiful day and we had a fair attendance. Just before the sermon the pastor requested all who had become tithers to present themselves before the chancel to receive a certificate of membership in the 'Tithers' Union. At once more than one-third of the entire membership of the church came forward. The pastor took occasion to charge them to remember that they were not dealing with him or the church in tithing, but that they were dealing with God and therefore he urged the most careful faithfulness to do just what they had promised to do in *paying* to the Lord's cause at least a tenth of the *increase* of the labor of their hands and of their business. The members seem very happy in their purpose to pay to the Lord what He demands. We are hoping to go over the top in each of the four special efforts of the Men and Millions Movement and so contribute our little part to the greatest enterprise we have undertaken as a people. Rev. O. D. Poythress, pastor of the South Norfolk Christian church, paid us a visit recently in the interest of the Men and Millions Movement. He is a member of the "Flying Squadron." He made a fine impression on the Rose Hill church. We shall be glad to have him come again. His address was right to the point and did good, much good. He had the closest attention throughout the entire address. He is a rising man in the ministry of the Christian Church.

J. PRESSLEY BARRETT.

Columbus, Ga., March 23, 1920.

ALABAMA

As I haven't seen anything in our paper, THE CHRISTIAN SUN, from Clay county, I will write a few lines.

I think the Men and Millions Forward Movement is all right. If there was ever a time that we, as professed followers of Christ need to be wide awake and put forth our every effort to help humanity and bring souls to Christ, it is now.

I am very poor, financially, but I feel rich in the grace of God. I pray oftimes for the success of the Men and Millions Forward Movement and all efforts that are being made for the advancement of the Kingdom. I can't give much money, but I can give my life's service as a minister of the Gospel.

If this finds its way into print, I humbly ask all who read it, to pray that I may be a success in the hands of the Lord. Realizing that my life belongs to God, I feel proud to know that the Lord can use me.

I have preached three sermons since the church licensed me. Oh, how sweet to be in the service of my Lord!

May the Lord bless the Men and Millions Forward Movement. May it prove a great blessing to the whole world.

J. W. BROWN.

Lineville, Ala.

A REVIVAL AT DENDRON, VA.

On Wednesday night, March 17, we closed a ten days' series of meetings. The services were well attended throughout and at times it was difficult to seat the people. The preaching of Evangelist Victor A. Lightbourne was clear and forceful and appealed to the people. There were many who took a forward step, fifty or more decisions for Christ, seventy-five or more backsliders reclaimed and many Christians desiring a deeper consecration. Twenty members were received at the close of the meeting, most of them were men, heads of families, some of whom were not in the habit of going to church. The pastor received two into the New Lebanon church last Sunday afternoon and the Baptist pastor received ten at night, all of these having made profession during the Dendron meeting. We are expecting several more next Sunday morning and there will be several to join the Methodist church.

The older citizens of the town say that it is the best meeting they ever saw in Dendron, and the people are speaking in highest terms of the preaching of the Evangelist, and feel that our people are fortunate in having him as Convention Evangelist. We are praying that he may be greatly used of the Lord wherever he is secured to hold meetings.

We are now in the midst of our meeting at Wakefield where Brother Lightbourne is doing the preaching and also leading in the singing. Already there are decisions for Christ.

W. D. HARWARD.

MOORE UNION

I was at Moore Union Friday, March 19, at 10 A. M., in the interest of the Men and Millions Movement, but Brother T. E. White and his speakers did not get there. Their failure to reach the place was due to the rain. On Sunday I delivered a message on Stewardship, Ownership, and Tithing, and had marked attention. After the message, we organized the work as best we could. I have been here only twice since Conference on account of the Influenza in my family, including all of us; and besides this the Board of Health ordered the churches to be closed till the first of March. We, who have work in the rural districts, when we meet our congregations only once a month, cannot work the program of Men and Millions as the pastors whose work is in the city and town. We are at a serious disadvantage, but we will do what we can.

P. T. KLAPP.

HATTED AND POUNDED

In passing through Pittsboro some days ago, I was halted by Brother T. M. Bland, who immediately ordered me to back up to his store. I obeyed in railroad style. The next sound was muffled orders on the inside, in response to which his "old stand-by" clerk, Wrenn Gilmore, proceeded to place into my Ford \$10.00 worth of first class groceries. It was a gift.

Brother Bland loves his pastor, and no man is more generous with his means to local church, pastor, and especially unfortunates within his reach, than he.

B. J. HOWARD.

Men and Millions

A GOOD SERVICE

I am glad that many of our people are willing not only to work but to give to the Master's cause. When we see men and women eager to speak and pray for any one thing, it makes our hearts rejoice, especially when they work and pray together for the uplift of mankind and the glorification of God.

We had services at Liberty Spring last Sunday. Brother Jay, pastor of Holland church, Dr. Jake Rawles and Mr. Pretlow Holland were there. Last, but by no means least, were Dr. I. W. Johnson and his wife, besides visitors from Holland and Suffolk.

Brother Jay led in prayer in behalf of the Men and Millions Forward Movement. This was followed by a splendid address by Mr. Pretlow Holland. Then another splendid address by Dr. Jake Rawles, one of Suffolk's leading physicians, and a Christian gentleman.

To my mind, no one could listen to such splendid addresses and not decide to render unto God the things that belong to Him. I feel that the time has come when men and women should awake to the duty that lies before them. May this Men and Millions Forward Movement be a means toward Christianizing this great world.

MRS. Y. C. BYRD.

Holland, Va.

THE LAYMAN COMES INTO HIS OWN

The writer is now of the opinion that the chief joy of our Men and Millions Movement is to come to the laymen and the laywomen; not only the chief joy but the chief benefit and blessing as well. I think there is Scripture for this. Great revivals have sprung up and have been carried to successful conclusions when laymen got busy. According to the teaching of Scripture, the greatest of all revivals was that carried on by laymen. Laymen went out as fire brands in the Master's service in the first and greatest revival. The Apostles, (the preachers), could not get away from Jerusalem. Disciples multiplied *there* in Jerusalem and Jerusalem was being evangelized. But the work was local until laymen went forth to carry the message to the regions far out from Jerusalem. Stephen, the first Christian martyr, was a man commissioned by men, chosen by men, called into service by men. So were Phillip and five others. In Acts 8:1, we are told that "They were all scattered abroad throughout the regions of Judea and Samaria," (that is, the laymen were), "save the apostles." These remained at Jerusalem, but these others "went everywhere." That is to say, when laymen became willing to bear the message, they went forth from the established place and soon found lodgment in hearts and communities everywhere. That I say is the beginning of the greatest revival in history because it is the beginning of the preaching and teaching of the gospel outside of Jerusalem where the priests abode and from which the apostles could not depart, until the laymen had gone forth and shown them.

The preacher instructs, edifies and seeks to impress the disciples who gather at the house of worship. These disciples go out and carry the impression they have received and express by word of mouth that which has been impressed upon their hearts. All periods of church depression have been periods of inactivity on the part of laymen. Impression without expression produces depression. There is an awakening now from one end of our Zion to the other and mighty things are being done in the name of the Master because our laymen are active and eager and anxious in the work of the Kingdom in these stirring times. I heard a busy business man, a layman, say the other day that if the lay-leaders in the church, the Captains and their team workers, would give forty-eight hours of their time to this Movement between now and April 25 in all the churches of the entire Campaign, in his judgment, would be highly successful. I do not think this man has over-estimated the worth, the power and the influence of his fellow laymen in Christian service.

I have been rejoiced more than words can tell to find laymen everywhere who are willing to lay down their work for hours or a day or days, as the case may demand, and give the Kingdom's work first place. These laymen are getting great joy out of this Movement and in the years that are to be they will be found towers of strength in the Master's name and for His service. As the laymen everywhere learn the real purpose and meaning of the Movement they become not only active but enthusiastic and I thank God that I have lived to see the day when we are coming back to the Bible plan of church awakening, of church progress and of church development. I feel that in putting this great Movement over in all of its departments, our dear Church here in the South will be set forward with a great bound and come into a strength and a joy and a spiritual power of which it had not dreamed.

We have in this Movement a platform broad enough for all to stand upon, and strong enough to sustain all, and high enough to make us look from the sordid and the base to the high and the holy, the true and the good. By standing together on this program and by co-operating in our Master's name we shall achieve victory, not in our own strength, but in the strength of Him Who doeth all things well. God bless our faithful laymen who are entering into this program like heroes in a great cause, faithful laborers in the vineyard of our Lord.

J. O. ATKINSON.

A UNANIMOUS CHORUS

The unanimous chorus ascends in waves of tumultuous praise to God where the leaders are functioning according to the plans of the Men and Millions Forward Movement that all is well and hopeful.

As a sample read this report from Col. G. O. Lankford, District Director of the Norfolk District: "Six churches in the Norfolk District report to date one hundred sixty-four tithers, with more to follow Rosemont and Third church will enroll a large percentage of their membership and Memorial Temple will have something more to report. Four of our churches report

fourteen life work recruits, with more to follow."

And this from General C. H. Rowland, of the Eastern Virginia Conference Board: "Franklin church has seven life-work recruits, and our quota was three. Two of these are from my own home. I am so thankful. The Eastern Virginia Conference is on fire for this Movement and we are safely over the top for every drive, or I have not judged our people rightly."

And this from Field Marshal O. D. Poythress of the Aviation Corps, excuse me, of the Flying Squadron: "In the Far-South, everywhere that the local workers are on their job, the outlook is most hopeful. These splendid people will do full duty I am sure."

And so it is from every source, a unanimous outburst of optimism unequalled in any undertaking of our beloved Zion.

What makes my heart ache is the thought that some local leader or local church may not understand the will of God as touching this Movement and so fall short of His expectation. It will be a tragic thing for any leader or church to fail to honor God in this cause and join in making the grand anthem of praise we are now composing really unanimous in its shout of triumph and achievement for Him.

The Secretary of Organization is not supposed to write for the papers, but to plan for the covering of the field. I hope this brief statement of what daily rejoices my heart may inspire others to redoubled effort on the Master's behalf in putting our Men and Millions Forward Movement across.

W. A. HARPER.

A PROPHECY AND AN INSPIRATION

Just that, nothing more nor less. It occurred in Raleigh, which a year ago won its independence by contributing largely to Missions and to Christian Education and which has now become the prophesy and inspiration of the Men and Millions Forward Movement.

It happened on this wise: the Secretary of Organization on March 16 decided it was necessary for the Chairman of the District Boards of Directors to get together for final training for the drive of Consecration Week. It was thought that a practical demonstration of the plans that were perfected should be given, and Raleigh was chosen. Rev. George D. Eastes and Capt. L. L. Vaughan were conferred with over long distance and readily accepted the challenge. They had but one week to get ready for the drive, while the other churches have till April 18 and yet this band of the faithful was ready to be offered upon the altar of the Kingdom's need.

On Tuesday morning, March 23, the Chairman of the Boards of District Directors met in Raleigh, where the local team consisting of Capt. L. L. Vaughan, Mr. P. T. Hines, Prof. C. O. Lehmann, Mr. Herbert Rhodes, Mr. C. H. Stephenson, Mr. R. F. Howard, Miss Gladys Pool, Mrs. A. O. Harmon, women leaders, Mrs. P. T. Hines, and Mrs. L. L. Vaughan, was finally "set-up" for the drive and consecrated by prayer by Dr. J. O. Atkinson for their task, no, their privilege. In four hours this church with a quota of \$7200 had gone

\$1,719.20 over the top. It was decided to wait until Sunday, March 28, to conclude the drive. A telegram just received says the total now over the top is \$3,502.00, with quite a few yet to be seen.

So Raleigh becomes prophesy of the overpowering success of the financial side of the Movement and inspiration to every congregation under the blessing of the Spirit to do its full best.

God bless Raleigh and our 233 other congregations in their splendid efforts for this noble Christian work.

W. A. HARPER.

DOING OUR BEST

How I wish with all my heart that our people in the churches would get over their fright about not being able to raise their quota in the final drive in our Movement, and settle down to the good conclusion that "We will all do our best." Unless we can get clear of that fright and fear and dread, we shall miss the very joy and glory of this whole Movement.

If this were a financial campaign, and was of men, we could afford to indulge such dread. But this is not primarily a financial campaign, and moreover, it is not of man, for man or by man. We are in a movement for the Master. We are seeking by all we know to get interested, to get men and women everywhere interested in the Kingdom. If we do the best we can, we need have no fears as to consequences. Let us be laborers together with God, and do our part. He will do the rest.

God is benevolent; He is good. And He never requires of us more than we are able to do. He seeks to share His joy with His children, and to give of His bounty and benevolence to those who enter into His program. And those who are going to get most out of this Movement are those who enter whole-heartedly into it and simply do their best.

Here is devoutly hoping that all of us shall share the blessings and the joy of this Movement by laying aside our fear, dread, and fright, and giving it the best we have of service, of time, of effort.

J. O. ATKINSON.

SUFFOLK LETTER

At the Red Sea the Lord said, "Moses, speak unto the children of Israel, that they go *forward*." That was a bold faith that obeyed God when hemmed in by sea, mountain, fort, and the Egyptian army; but there is no Christian progress without faith. "Without faith it is impossible to please God." and without faith it is impossible to go forward. There is such a thing as individual faith and there is such a thing as massed faith. Elijah prayed that it might not rain and it rained not for the space of three years and six months; he prayed again, and the heavens poured forth rain. The disciples prayed together in the upper room and the Holy Spirit filled the place where they were sitting with light and sound. At the Red Sea they *all* went forward; they all moved together. It was not a movement of leaders, but a movement of the whole congregation. It was the combined faith of millions. The

sea could not stand the force of such faith. The sea parted and the church went over. That is the meaning of the Men and Millions Forward Movement. It is the call of God to the whole Church to "go forward," and if they obey all obstacles will disappear and the purpose will be accomplished. The weakness of the Church has always been in the inactive doubters. The task of this movement would be a joy, if all the members united a real faith in God, in themselves, and in the work to be done.

The hosts of the world threaten us, the difficulties of the way discourage us, and our lack of faith weakens us. Lord, give us more faith. The last great week is Consecration Week. That is the real test whether we have entered into the spirit and purpose of the other three points of the program. Life Recruits, Tithers, new members. If these have wrought in us the spiritual experience and service, the money will be promised to the Lord for five years. Withholding is robbery, and robbery is not only a sin but a crime. The task will be an easy one, if all go forward. The phalanx in the Greek army was the invincible army, and all because they were massed and moved forward. If Moses had moved toward the sea alone the waters would not have parted; it was the millions moving together that secured God's power in their salvation.

The joy came on the other side of the sea. No great task gives joy in its undertaking. That is the period of faith and action. Faith precedes victory; it is victory. "This is the victory that overcometh the world, even our faith." "We walk by faith, not by sight." Faith discovered the Western Hemisphere; faith constructed this Republic; faith built the airship; faith built the railroads and steamship. Faith decides for Christ. Faith does the work of the Kingdom. Faith builds the home. Faith is the great working force in the world. It is faith that conquers. In this Movement we need faith. Every church that has faith to move forward, with every member in the march, will go over the top and Men and Millions will be in the service of the King. There has never been such an opportunity for the Church and there has never been such a danger to members of the Church. If any Israelites in that congregation at the Red Sea had failed to march with the forward movement they would have fallen into the hands of the Egyptians. To refuse to go with their brethren would have been fatal. That is the danger now. The Forward Movement is so insistent that it is fatal to Christian life not to join in the procession.

W. W. STALEY.

NEW COMERS TO THE SUN FAMILY

- Daniel B AtkinsonJireh, Wyoming
- E. E. HillMacon, Ga.
- J. A. DunlapBiscoe, N. C.
- H. W. CarpenterWedowee, Ala.
- Mrs. S. H. BallardGreensboro, N. C.
- C. S. EurePortsmouth, Va.
- M. T. FeltonEure, N. C.
- T. L. FulcherBerkley, Va.

- Mrs. M. R. J. Duck.....Zuni, Va.
- B. H. GrissomHenderson, N. C.
- I. J. OakleyHenderson, N. C.
- Mrs. G. C. EdwardsHenderson, N. C.
- Miss Blanche L. NewmanSunbury, N. C.
- Abbie J. EllisWest Durham, N. C.
- W. L. CooperNorfolk, Va.
- C. M. WickerMoneure, N. C.
- Mrs. N. V. RussellNews Ferry, Va.
- Mrs. C. C. JohnsonGreensboro, N. C.
- Julia GriffithReidsville, N. C.
- Gilmer PikeSwepsonville, N. C.
- E. S. MorrisMarch, Va.
- Roy A. LarriekWinchester, Va.
- Robert S. DuckDadesville Ala.
- J. A. DuckDadeville, Ala.
- R. M. BaileyYoungsville, N. C.
- Geo. M. BrannonSanford, N. C.
- Mrs. John J. Henderson.....Graham, N. C.
- Rev. W. C. Hook.....Harrisonburg, Va.
- Oscar H. WestWaverly, Va.
- Egbert TruittBurlington, N. C.
- J. R. RobnettColumbus, Ga.
- Mrs. Harriet L. GoodsonHenderson, N. C.
- Mrs. Lula J. Ferrell.....Graham, N. C.
- John T. RobertsSuffolk, Va.
- Mrs. Sarah WrightHolland, Va.
- John S. HartCumnock, N. C.
- Mrs. J. I. CotneyTifton, Ga.
- O. M. DorsettCumnock, N. C.
- Mrs. W. S. TuckFinchley, Va.
- Mrs. Jett JonesRichland, Ga.
- Miss Lydia CreswellHooks Mill, W. Va.
- W. M. ElliottRamseur, N. C.

(Report to March 27)

Rev. A. Victor Lightbourne is holding a meeting in the Burlington church now.

A great storm swept over portions of the South Sunday night and did great damage to life and property. Many are reported dead in Georgia and Alabama.

Dr. J. O. Atkinson and Rev. H. S. Harcastle are in the Virginia Valley onference this week in the interest of the Men and Millions Forward Movement. Dr. N. G. Newman and Rev. O. D. Poythress have just returned from the far South and Dr. Harper is still in that section. Others have been and will soon be in the field speaking in behalf of the Movement.

SIXTY-ONE TITHERS IN THIS CHURCH

Sixty-one persons signed the pledges yesterday at the Rosemont Christian church as the result of the Men and Millions campaign, which is being conducted throughout the denomination.

The pastor, Rev. J. O. Lankford, preached able sermons, which were heard by a large attendance of the members and friends.

The fact of sixty-one members of any church becoming tithers, speaks in unusual terms of its spiritual development.—*Virginian Pilot, March 29.*

DEVOTIONAL

SIX GOOD LITTLE WILLS

I will not worry.
 I will not be afraid.
 I will not give way to anger.
 I will not yield to envy, jealousy, or hatred.
 I will be kind to every man, woman, and child with whom I come in contact.
 I will be cheerful and hopeful.—*Exchange.*

"A LIGHT TO MY PATH"

"A light to my path." So reads the inscription on a memorial window in a certain Western church, while underneath appear the names of two devoted Christian workers, who have long since entered into the glory of the homeland. For long, weary years of self-sacrifice and often gloomy experience that faithful pair needed just that—a ray of light to fall upon their rough and toilsome pathway. That is our need, too. Human life is dark indeed without an illumination that comes from above. The light that life must have is in part a mental sunrise. Intellectual bewilderment is a frequent experience with some, while no man lives who always thinks clearly and reasons correctly. Here the wisdom of the Divine Spirit reinforces the jaded or errant mentality of the humble who, like the ancient Jew, inquire of the Lord what his will is. Cares, worries, pains, and sorrows, too, often weigh upon the feelings, creating moods of melancholy which can be relieved, or at least mitigated, only by a reference to the Love Divine that broods over his sin-cursed, care-harried world, lighting hope's beacon even in the darkest night. If there be any doubt—and doubts many there are—if there be any woe or temptation, the only cheer obtainable is from the light which lighteth every man that cometh into the world, supplemented by that supernatural effulgence which radiates from the cross of Jesus Christ. Not natural religion alone, but the distinct offers of a mediatorial help and atoning love constitute that "light upon the path" which guides and cheers pilgrim after pilgrim through this unfriendly world. And the very best thing about this spiritual illumination is that it shineth more and more unto the perfect day.—*Zion's Herald.*

SO EASY TO WIN A SOUL

Some years ago, at a conference of Christian workers at East Northfield, Massachusetts, Henry M. Moore, a merchant of Boston, a man much used of God for the salvation of souls, in addressing an audience of ministers on the importance of personal effort to save the lost, said if we would only open our mouths and speak to them, we would be surprised at times to see how easy it is to win a soul to Christ. And he illustrated this point from his own first attempt.

After his conversions he became very desirous of winning some one else. To him it seemed a very great undertaking. But if he tried, as he meant to do, he hoped the Lord would let him live long enough to save

at least one. But he had not yet mustered up the courage to speak to any one on the subject of their salvation.

Finally he thought his chance had come. An unconverted young woman had come to his home to do dress-making for his wife. She was to stay more than a week, and he determined to speak to her concerning her salvation. But day after day passed, as he put off the dreaded duty, and he had not yet the courage to speak to her. Finally the time for her departure came, and he was filled with self-reproach because he had failed so miserably. But as he took her hand to say, "Good by," he stammered, "Oh, Hattie, how I wish you were a Christian!"

With no reply, she was gone. She was gone, and he was left to reproach himself for not having even tried to win her. A day or two later, however, he was surprised to get a letter from Hattie thanking him for his interest in her soul's welfare. She said his parting words continued to ring in her ears, and she could not sleep that night until she arose from her berth, and, kneeling upon the floor of her stateroom, gave herself to Christ, in whose saving favor she was now rejoicing.
Rev. Henry M. Tyndall.

GOD'S WORLD

By Walter S. Percy

God's world it is despite the scars
 Disfiguring its weathered face;
 God's world despite the woes and wars,
 Which mar its universal grace;
 For every vernal season's rounds
 Reclothed the violated ground
 And over it exults abroad—
 "The world belongs anew to God!"

God's world it is despite the wrongs
 Obliterating what was fair;
 God's world despite the strangled songs
 And gladness silenced by despair;
 For every spring's returning tide
 Is like a message heavenwide
 From every flowery grave and sod—
 "The world belongs anew to God!"

God's world it is despite the stark
 And unredeeming humanness;
 God's world to be the shining mark
 Of Love to reach and lift and bless;
 Till every waste with music fills
 And nature's jubilation thrills
 All earth and heaven with the laud—
 "The world belongs anew to God!"

—*Pacific Christian Advocate.*

"What changes would it make in your life and mine if we should be entirely willing to have God rule in our hearts?"

Mrs. Joanna Jones—I find that I cannot well do without our Church paper.

MISSIONARY

A REQUEST

When Miss Williams was here, she promised to put the names of those who bought blocks for the Santa Isabel Chapel in the corner stone, when they laid it. I have a long list of names to send to Santa Isabel, but not many from the South.

You have bought so many of the blocks, (much more than a third of them,) that I should like to have many more names from your societies on my list. I want the list longer, and I want *your* names.

Won't each one who reads this, who is a leader or secretary of a Young People's Society, or of a Willing Workers, or any other Junior Missionary Society, take this as a personal request? Please add to the great service you have done by sending me a list of those in your society who have bought blocks, unless you have already done so. I have received a very few names. Give the name of the society and of the church, please, and I will thank you so much.

CARRIE ROBISON,
Y. P. Superintendent.

North Springfield, Pa.

OUR WOMAN'S MISSIONARY CONFERENCE

The Woman's Missionary Conference of the Southern Christian Convention will meet in Raleigh, Wednesday, April 28, at 9:30 A. M., in connection with the Southern Christian Convention. All officers of the Board and all life-members are ex-officio members of the Conference. We want the officers of all Conference Boards to be present as representing their Conferences and desire that each local society shall send at least one delegate. All women who can attend should do so and all should notify Mrs. L. L. Vaughan, West Raleigh, N. C.

We women will be in session Wednesday and then on Thursday I hope we can all remain over, for that is missionary day for the Convention itself, when we will make our report. That night there will be a great missionary pageant and rally, with two addresses, and certainly we will wish to be present. So let all our women plan to attend for these two days.

The following tentative program has been arranged for our Woman's Conference on Wednesday the 28th:

**Tentative Program of the Woman's Missionary Conference,
Southern Christian Convention
Wednesday, April 28, 1920—Raleigh, N. C.**

MORNING SESSION

Devotional services by Mrs. A. F. Smith.
Reports of officers.
President's Address—Mrs. W. A. Harper.
Report of Secretary—Mrs. W. H. Carroll.
Report of Corresponding Secretary—Mrs. A. T. Banks.
Report of Treasurer—Mrs. W. T. Walters.
Report of Supt. Young People—Mrs. W. V. Leathers.
Report of Supt. Cradle Roll—Mrs. J. W. Harrell.
Report of Supt. Boys' Work—Mrs. J. W. Patton.
Report of Supt. Literature and Mite Boxes—
Mrs. M. F. Cook.

Brief Statements by Conference Presidents:

Mrs. C. H. Rowland,
Mrs. W. T. Walters,
Mrs. W. H. Carroll,
Mrs. J. P. Barrett,
Miss Minnie Edge.

Period of Intercession, led by Mrs. W. R. Sellars.

Addresses by:

Mrs. J. J. Lincoln: *Jesus and Women.*

Mrs. C. H. Rowland: *Woman's Interest in the Kingdom.*

Miss Annie Staley: *The Women of our Church.*

Mrs. W. T. Walters: *Missionary Reading.*

AFTERNOON SESSION

Devotional services, by Mrs. W. J. Pierce.

Addresses by:

Dr. E. K. McCord: *Our Woman and the Foreign Work.*

Dr. O. S. Thomas: *Our Women and the Home Field.*

Dr. J. O. Atkinson: *Our Women and the Future.*

Plans For the Days Ahead—An Open Conference.

Election of Officers and Other Business.

☞ Thursday is to be missionary day for the Southern Christian Convention. We hope every woman will remain over for that day.

MRS. W. A. HARPER.

MEN AND MILLIONS NOTES

(Deferred from last week)

Rev. H. W. Elder was with Rev. A. T. Banks last week in the Randolph district and made fine reports of the work in that part of our zion.

Rev. F. C. Lester, Graham, N. C., gave a splendid account of the Men and Millions campaign work in his church in last issue. Note that the church has reached a fifty per cent basis for tithers.

In speaking of the Men and Millions Forward Movement, Brother L. A. Townsend has this to say: "It is a very great pleasure and privilege to be of service to the Movement."

Rev. R. F. Brown, Chapel Hill, writes: "We have gone over the top at Chapel Hill with both drives so far launched, enlisting three per cent of our members as life recruits and fifty-two and one-half per cent as tithers."

Mr. Elmer Cook, Edinburgh, Va., in a private note to this office says: "We have held our rally service at Palmyra. Dr. A. B. Kendall spoke and everybody enjoyed his address. We are getting on nicely with our pledges so far and more than the average percentage is expected. I think that the Men and Millions Forward Movement is the best thing that we have ever undertaken and you can count on me."

From Other Sanctums.

A RIGHT PROMISER

(Elizabeth Palmer Milbank, in *The Christian Herald*)

A little friend and neighbor, aged five years, came in to see me the other day, shadows in his eyes and rosebud mouth drooping. I love him because for two years mother love has been to him but a memory. So I welcomed him with a smile and a "What's the matter with you, Billy-boy?" But there was no answering smile, just a doeful, "I got somefin' drefful to tell you, Mrs. Mason."

Something too "drefful" to be said aloud evidently, for he climbed into my lap, put the drooping mouth close to my ear, and whispered: "Mrs. Mason, my papa isn't a right promiser."

The hopeless despairing tone made the confession tragic. "Why Billy-boy, what do you mean?"

"He promised to bring me some candy, and he didn't do it."

"O, but he is such a busy man, dear. He just forgot it."

"Yes," he answered soberly, "I thought about that. But he promised to make me a swing, and he didn't do it."

I struggled to hold his faith. "Billy, he probably didn't have the things ready to make a swing."

"Yes, I thought about that, too, but he promised to take me uptown last night, and he didn't do it, and"—in a tone of sorrowful finality—"I know now he isn't a right promiser."

His voice broke on the last word, and his blue eyes filled, but too manly to shed tears, he whistled to his dog and hurried away before I could make further excuses for the father who, I also knew, was "not a right promiser."

THE "ETHICS" OF GAMBLING

(From the *Northwestern Christian Advocate*)

Under its department entitled "Expert Catholic Discussion of Current Problems," the "Catholic Citizen" answers the question of an inquiring correspondent, "When is betting lawful?" in the following manner:

"Now, it is commonly taught that it is not wrong to make a bet, provided certain conditions are fulfilled. Among those conditions the principle are:

"(1) That the money risked belongs to him who bets, and that he has the free disposal of it.

"(2) Betting, to be lawful, must be free from fraud and deceit.

"(3) Finally, the chances must be fairly equal on both sides. The sharper who abuses the ignorance and simplicity of the countryman, can make no claim to have come by his gains honestly. He is a rogue and a vagabond."

In other words, "shooting craps" is permissible, according to the ethical standards of the Roman Catholic Church—that is, so long as the die are not loaded. To sit in at a poker game is perfectly in order so long as the cards are not marked and the men engaged are losing their own hard-earned cash. Funny sort of ethics.

KING GUSTAV'S PROCLAMATION

(From *The Lutheran*)

Last December the King of Sweden requested the archbishop to publish in the churches a call to repentance and renewed devotion. In it the archbishop calls attention to the havoc wrought by the war and asks, "Will a new world be built on the burnt ruins of Sodom, or has man gone through this trial in vain?" In speaking of the hunger for bread in famished countries, he refers to a still greater hunger—the hunger for love and restored fellowship. He calls attention to the grievous loss which the home is suffering—the lack of reverence and obedience toward parents—to the growing selfishness and lawlessness. The admonition concludes thus:

"May the Lord send a hunger into our Swedish land, not a hunger for bread, not a thirst for water, but for the Word of God. For 'man shall not live by bread alone, but by every word that proceedeth out of the mouth.' He has placed eternity in the hearts of men. Of this hunger and thirst it is written: 'Whosoever will, let him take the water of life freely.' 'Blessed are they which do hunger and thirst after righteousness; for they shall be filled.'

"To this the king adds an appeal that on the four appointed days of the year—days for thanksgiving, fasting, penitence and prayer—the people shall "enter the house of the Lord, there with one accord to contemplate His holy Word."

ESTABLISHING PROHIBITION

(From the *New York Christian Advocate*)

The work of making the nation dry is progressing remarkably well. Despite the exaggerated publicity given infractions of the law the benefits are being generally recognized. Every month that this new section of the constitution continues in effect affords incontrovertible evidence which abundantly justifies its enactment.

It is to be expected that there will be persistent efforts to overthrow or nullify this act. This has been true of every great reform law which has overcome an outstanding public evil, restraining the deeds of selfish individuals for the good of the whole. In this instance these efforts will be most vigorous, as powerful interests, accustomed to live off the earnings of their victims and thoughtless of the hunger and tears of women and children, will fight to the last in order to restore their outlawed traffic. They have no respect for the will of the majority or the welfare of the nation.

UPPERMOST

(From the *Central Christian Advocate*)

Souls! Souls! Let souls be the uppermost word in every pastor's thoughts.

Father, God and Father of our Lord Jesus, we do want to be soul winners. We do want sinners to know Thee. We do not want the blood of any to be on our hands. We would see men saved. Canst Thou not reveal Thyself in some way through us? Canst Thou not use us that we may know the rapture of pointing lost souls to the Lamb of God? Father, this is our upper-

most prayer, that we might be fit for our Saviour to use, clay in His hands, anything so we are wholly His.

Father, God and Father of our Lord Jesus Christ, our uppermost wish is that we may be such Christians that when men behold us they shall think of Christ. Wonderful possibility! Heaven born song! Yea, that others may take knowledge of us that we walk daily with Jesus and in some measure reflect Him.

AN ANNOUNCEMENT

Mr. Charles David Johnston requests the honor of your presence at the marriage of his daughter, Mary Ruth, to Mr. Ellwood Newton Pearce, Thursday evening, the fifteenth of April, at half after eight o'clock, Graham Christian church, Graham, North Carolina.

THE CHANGING ORDER

The nomination of Bainbridge Colby as Secretary of State was confirmed on March 22.

The government is to relinquish its power on pricing of coal April 1.

An effort is being made to expel the Turks from Europe.

A bill has been passed placing the standing army at 299,000.

Mrs. Cora L. Pond—I enjoy reading THE CHRISTIAN SUN more every day of my life.

"Divine Service."

It is a great error to confine "divine service" to temples and assemblies or to suppose that we are only doing the Lord's work when we are engaged in devotional exercises or laboring for the conversion of sinners or for the edification of Christians. Whatever right thing a man does heartily, as unto the Lord, is the Lord's work. The farmer, when he is carefully and wisely cultivating the soil, is doing the Lord's work. Plowing is as truly a religious work as praying. The merchant, when he makes an honest exchange, is doing the Lord's work. Dealing justly is as truly a religious act as warning sinners to flee from the wrath to come. A man is doing the Lord's work when he is doing that which pleases God. A man is doing the Lord's work when he is faithful to his employer—does a fair day's work; when he takes proper care of his health; when he governs his temper; when he is courteous to strangers and lends a helping hand to the needy; when he has a word of encouragement to the desponding; when he sets an example of industry and honesty; when he returns good for evil; when he leads such an upright, benevolent, God-honoring life that men take knowledge of him that he has been with Jesus. Religion does not consist solely in reading the Bible, praying, attending church, and laboring for the conversion of men. These are important duties, but they do not include the whole duty. God's will has reference to every act of our lives, and by faithfulness in the common walks and acts of daily life we may "adorn the doctrine of God our Saviour in all things."—*Exchange*.

A Man of Sorrows and Acquainted with Grief

If the veil could be lifted, if it might be permitted us to look into the secret chambers of that Great Heart which bore the world's sorrows and made them His own, what a revelation that would be to us! We have glimpses of it, flashes of light radiating from words that fell from the Saviour's lips; but who can take in their full meaning? There is a capacity for sorrow just as there is a capacity for joy; there is a capacity for suffering and grief just as there is a capacity of love. The greater the love the profounder the grief, the sorrow, the suffering.

The mother who mourns the loss of a child that has gone astray, who makes that child's sins her own, as it were, bears within her soul a sorrow which others may not fathom. The keener her hatred of sin and the stronger her love for the child, the deeper her sorrow. But He whom Isaiah so beautifully and touchingly calls the Man of Sorrows, acquainted with grief, had thrown the arm of His infinite Love around a world of wayward children, and there is no measure the depth of His sorrow as He faced Him into Gethsemane—His dark valley of Hall, despised, rejected, spit upon, crowned ing underneath the burden of the Cross on fice for sin; but who of us can measure the at the heart of His infinite love?

A child stood at the side of its mother, loss by death of a husband and a son. It its mother; it could weep in sympathy with no capacity for sorrow because it could not comprehend. Deeper into the mystery of the mother's sorrow than her tears it could not enter. When we stand in the presence of the great mystery of Christ's sorrow as He passed through the valley of His Gethsemane to the Cross, we are like that little child. We see His tears in His words, but the infinite reaches of the sorrow of His soul we may not explore. But we know that it was as boundless as the ocean of His love.—*The Lutheran*.



THE CHRISTIAN ORPHANAGE

THE EASTER OFFERING

Easter Sunday will soon be here and I wonder how many churches and Sunday schools will make an Easter offering on that day. Of course, we expect many offerings to be made on that day, but it will not be possible for all the churches to make their offering at that time. We do truly hope that there will not be a church in all our Southern Christian Convention that will fail to take this offering on or near Easter Sunday. The Easter offering last year was one of the biggest offerings we have yet received. All the churches in the Southern Christian Convention except a few joined in that offering. My ambition is, and has been, since I took charge of this work, to get every church interested in this work. And if I could get each church to take a part in this offering at this Easter season, I think I would be about as happy over that as I will be when we get the home built for the little children. I am expecting that to be one of my happiest days in this work. It will be a joy to my heart to see that building finished and filled with the little tots.

We have mailed to the Secretary of each Sunday school a letter to be read to the school and also a letter for the Superintendent. We had to mail the Superintendent's letter to the Secretary as we did not have the address of the Superintendent. We have also mailed to the Secretary of each Sunday school a package of Easter Offering envelopes. We truly hope the Secretary will see to it that all these get to the proper place.

Now, dear friends, let us put forth the biggest effort we have ever made to make this the largest Easter offering we have ever contributed to this cause. Remember that all the surplus we have from this fund will be used in building the home for the small children and every church ought to be glad to have a part in this great work. The building will cost to build and equip it, something like \$25,000. It will be a two-story building with a large basement and will be very complete for this work when finished. I want to say to you that to my sorrow I have turned away more than sixty little children since November for the lack of room. Do you think the Master will say to us as a Church, "Well done good and faithful servants" when our Church is well able to support a hundred children and cares for only sixty?

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR MARCH 31, 1920

Amount brought forward, \$5,560.62.

Children's Offerings

Samuel and Lloyd Bradshaw, \$3.18; Rachel R. Hobbs, 10 cents; Eppy Johnson, Jr., 10 cents; Total, \$3.38.

Sunday School Monthly Offerings

(North Carolina Conference)

High Point, \$2.36; Pope's Chapel, \$2.90; Shallow Well, \$1.42; Graham, \$2.67; Oak Level, \$2.10; Christian Chapel, \$2.50; Haw River, \$5.40.

(Eastern Virginia Conference)

Centerville, \$2.00; Antioch, \$2.00; Newport News, \$26.44; Rosemont, \$10.00.

(Georgia and Alabama Conference)

North Highlands, \$2.78; Total, \$62.57.

Easter Offerings

Mrs. Kate Ives, \$5.00; G. A. Wright, \$10.00; Total, \$15.00.

Special Offerings

Ladies' Aid Society, Bethlehem church, \$5.00; Women's H. and F. Mission Board, S. C. C., \$27.12; Chas. D. Johnston, Guardian, \$100.00; Carl Sutton, \$1.00; T. R. Preston, 50 cents; G. L. Jones, \$35.00; J. H. Jones, \$30.00; Total, \$198.62.

Total for the week, \$279.57; Grand total, \$5,840.19.

LETTERS FROM THE LITTLE ONES

Dear Uncle Charley: Enclosed find a dime. I wish to join the little cousins. My father takes THE SUN and I like to read the cousins' letters fine.—*Eppie Johnson, Jr., Garner, N. C.*

I am glad to get your letter this week. You must write often because your name is "Johnson." See!—"Uncle Charley."

Dear Uncle Charley: Don't think I have forgotten your little girls. I have not and I never will. I am now taking music and it keeps me busy. This is the way I made the money for the orphans. One day my brother came and said: "If you will polish my shoes for me, I will give you a dime?" I told him that I would and now I am sending the dime to your little girls. I hope some day to be able to come and see them all. From your little girl, *Rachel R. Hofler, Sunbury, N. C.*

I see that you are up to my two little boys. You gave all you made too. Little girls will not let little boys beat them, will they? Write often.—"Uncle Charley."

Dear Uncle Charley: Father gave Loyd and myself a row of potatoes. We sold them and they amounted to \$3.18. You will find the money enclosed. With best wishes to you and the cousins—*Samuel and Loyd Bradshaw, Zuni, Va.*

You can't be beat in giving, as you gave all. I think you are splendid little fellows. I hope to see you some time. I hope your father will give you two rows of potatoes this year.—"Uncle Charley."

The dog should be a native of Dog Island, Fla.

The dog really has five limbs, counting his tail, which is limber; whereas a leg is just plain limb. His natural means of expression is doggerel, in which he is frequently quite dogmatic.

Generally speaking, it seems proper for the dog to live in a dogwood house, sail in a dogger, and drive at a dignified dogtrot in a dogcart. He may return in time for his dinner of dogfish by consulting the dogwatch. Let us hope that he will firmly believe in dogma; so that at the end of dogdays, when he dies, he may find heaven on the dog-star.—Selected.



THE TACTLESS HAPPY

"You will have to make allowance for her; she is so perfectly happy."

At first that struck me as the oddest excuse I had ever heard offered for a girl's shortcomings. "Does happiness really make us so insane that we have to have allowance made for us?" I questioned. After some inquiry, within and without, I was forced to the conclusion that great personal happiness does often seem to blunt our sensibilities and render us less tactful and sympathetic with others.

You were so happy because you were going to spend your vacation at the seashore that you quite forgot to say good bye to grandmother at the last minute, and her feelings were so hurt that the post card you sent her, when you finally thought of it, could not quite make up for the neglect.

You really didn't mean to make your friend feel poor and unfortunate when you displayed to her, with so much gush, the perfectly beautiful hat your wealthy aunt had sent you from the city, when, if you had thought about it, you knew that this girl would have to make out with just a new ribbon or wreath on her last year's chip that was beginning to turn a little yellow.

"Love vaunteth not itself," affirmed the great apostle of love.

After all, is it not most often this vaunting spirit that takes possession of the fortunate in their elation over some personal benefit, that inspires in others bitter feelings and heartburnings?

By all means let us rejoice in the dear possessions and happy days that fall to our lot—our own that may not be shared with others or divided out in a literal sense. But there is a way in which the most personal happiness may be shed abroad without giving offense to others, in that radiance from a merry heart that doeth good like a medicine—a spirit quite above the vaunting, childish pride that displays a stick of candy merely to excite the envy of sweetness playmates.—*The Way.*

MOUSE AS ENGINEER

A field mouse which had fallen into a hole dug to receive a telegraph pole displayed ingenuity and perseverance in effecting his scape. The first hour or so he ran round the bottom of the hole, trying to find some means of escape, but could not climb out. Then he settled down to business. He began steadily and systematically to dig a spiral groove round and round the inner surface of the hole, with a uniformly ascending grade. He worked night and day; and as he got farther from the bottom, he dug little pockets where he could either lie or sit and rest. The men who were laying the telegraph pole, being curious to know how he would escape, supplied the little engineer with food. At the end of two weeks the little mouse struck a rock.

For nearly a day he tried to get under, around, or over the obstruction, without success. With unflinching patience he reversed the spiral, and went on tunneling his way in the opposite direction. At the end of four weeks he reached the top and probably sped away to enjoy his well-earned freedom.—*Exchange.*

GOOD MANNERS

One day a plain, black doggie
Had strayed in some one's yard,
And then, alas! the gate had shut—
And he was safely barred.

A neighbor saw his trouble
And let him out of jail—
Do you suppose the dog ran off
With careless wave of tail?

He went directly to his friend
With thanks in his brown eyes,
And laid his nose against her hand
With grateful little sighs.

Then, having thanked her pretty,
He trotted on his way;
He'd done his best to be polite.
Were you polite today?

—*Exchange.*

A FEW LAUGHS

Customer—But this doll won't talk or open its eyes.

Clerk—It is the very latest thing in cabinet officers.—*New York Sun.*

Butcher—"This pound of butter you sent me is three ounces short."

Grocer—"Well, I mislaid the pound weight, so I weighed it by the pound of chops you sent me yesterday.—*Boston Transcript.*

In a village church a baby was to be dedicated, and on the clergyman asking what name they had chosen, the father replied, "Octopus, sir."

"What!" exclaimed the astonished divine. "You cannot call a child that absurd name!"

"Yes, sir, you please," was the reply. "You see, it's our eighth child."—*Exchange.*

The customer picked up a knife from the counter and handed it to the butcher with a friendly smile: "I don't really want it," he said, "but if you will cut it off, I'll take it along with the rest."

"Cut what off?" demanded the astonished butcher. "Your hand," was the gentle reply. "You weighed it with the sausage and I like to get what I pay for."

The average foreigner's difficulty in comprehending the huge area of the United States is well illustrated by a story in "Everybody's Magazine" about an Englishman and his valet who had been traveling due west from Boston for five days. The traveler found his servant gazing thoughtfully out of the window. He said to him.

"William, what are you thinking of?"

"I was just thinking, sir, about the discovery of America," replied the valet. "Columbus didn't do such a wonderful thing, hafter hall, when he found this country, did he, now sir? Hafter hall's said and done, 'ow could e' 'elp it?"—*Exchange.*

Sunday School and Christian Endeavor

SUNDAY SCHOOL LESSON FOR APRIL 11, 1920

(C. H. Stephenson)

Subject: Deborah and Barak Deliver Israel.—Judges 4:4-16.

Golden Text: God is our refuge and strength, a very present help in trouble.

Time: 1351 B. C.

Place: Palestine, near Mt. Carmel.

Junior Topic: A Brave Woman Helps a General.

Senior Topic: Women in National Leadership.

Additional Material: Judges 4:1-3; Heb. 11:32-33; Ps. 54:4.

And Deborah Judged Israel

The striking modernity of the Bible's teachings is shown again in the story of Deborah and Barak. The former was not a judge in the sense of a deliverer. Barak was technically the judge of his time, but she was inspired of God and acted as legal judge over the disputes of her people. So great was her wisdom and so widespread the public confidence in her that the children of Israel came from far and near to submit their petty squabbles to her sense of justice. The classic historical repetition of this leadership by a woman is that a Joan of Arc, the inspired maid of Orleans who delivered the French armies from the throes of the enemy.

And more modern still, indeed more clearly parallel to the story of Deborah and Barak, is the leadership assumed by the wife of the Prime Minister of Great Britain, Mrs. David Lloyd George, since her election to the British Parliament a few weeks ago.

Woman Finds Her Place

There was once a law in England permitting husbands to beat their wives, provided that the stick used was no bigger than their thumbs. Now, not only is woman protected and given an equal opportunity with man, but she has forged ahead and taken a leading stand in all phases of human activity. Whatever the divergence of opinion as to what country or military unit won the war, all elements are one in their praise of woman's part in the victory. Every

doughboy and sailor who saw a day's service felt the influence of woman's supporting hand. As Deborah's help inspired Barak to such a complete victory for God that "there was not a man left," so the women who served here, and in France inspired our men to inevitable victory.

And Deborah said unto Barak: "Up for this is the day." Four years ago the leaders of militaristic Germany said: "Aug! Es ist du tag! and doubtless they thought it was "du tag." But one thing was lacking. It was the thing lacking in the forces of Sisera. It is the thing lacking in every movement which attempts to defeat the right. It is the lack of God.

The Kaiser built a marvelous military machine. He trained millions of men to use high-powered weapons. But he left one thing behind—God. Sunday schools of North Carolina, don't leave God behind! Take Him with you, else ambition and effort will be in vain. The field is unlimited and night comes on. Then "up! for this is the day."

CHRISTIAN ENDEAVOR TOPIC FOR APRIL 11, 1920

(J. Vincent Knight)

"What Shall We Do With Our Sundays?"—Nch. 13:15-22.

Wonder what Nehemiah would think if he stopped off in one of our American cities on a Sunday? Perhaps he would close his eyes instead of trying to close the gates when he saw the open house, running shops, open theatres, baseball games, and most every other place of business open for service and running at full speed as though we had no Sunday. Most certainly he would cry out against it.

We church people are responsible for prevailing conditions. To be sure there are necessary works that must be done on Sunday, but too often we make things necessary in order to escape the law. Yet, all the laws we have and can make will never break up the desecration of the Lord's day. That is a problem for the Church and we must get behind it, and create enough moral sentiment to put

the laws we have in force. That we have come to the place where law enforcement is the only remedy, no one will deny, and here is where we can play a great part. Here is where everybody can have a part. What shall we do with our Sundays?

Use Them as a Real Day of Rest

Rest from our daily task. We cannot rest when our minds are burdened with the cares of the week. Here is the place to unload. The Lord created the day of rest for us, and we should lay aside our daily tasks and forget the worries and difficulties and use the day given us in the right way. He who breaks this law does it to his own hurt, for God planned it for a day of physical, mental and spiritual rest, and our own best interest demands the use of it.

Use Them For Worship

Christ the Son of God went up to the house of God and worshipped there on the Sabbath Day. Do you? Too many of our young people sleep through the Sunday school and morning worship. Billy Sunday says, "If the present rate of sleep is kept up, the fourth generation hence will be forty years old before they wake." Well, that is a miserable confession of laziness, yet there is a remedy for it and that is to retire before midnight Saturday, and then you will not sleep over your rights on Sunday or have to have a berth at church. Our first nature demands worship. We will worship something. Whatever we love best and worship most will be our God. Let us use our Sundays to worship the true God.

Use Them For Real Service

Too many people think they have to go to church to do service for Christ. We can serve Christ wherever we are. There are always those about us that need our assistance and sympathy. Follow the Christ Who never permitted such to pass without administering to their needs. Pay a visit to the sick, the shut-ins and those who are in real need of your sympathy. Speak a personal word for Jesus. Do a personal deed of kindness, and in this way use the day created for us in the way Christ would have us use it.

OBITUARIES

RESOLUTIONS OF RESPECT—JOYNER

Whereas God in His infinite wisdom has pleased to take from our Sunday school, our beloved superintendent, Mr. P. T. Joyner, be it Resolved:

First. That in his death our school and church has lost a loyal member and faithful worker.

Second. That while we grieve over our loss, we realize that it is his gain, and while we bow humbly to His divine will, may we be strengthened for the work he has left us to do.

Third. That we extend our deepest sympathy to the bereaved family and commend them to God, Who is an ever-present help and comfort.

Fourth. That a copy of these resolutions be sent to the family, a copy spread upon the minutes of Johnson's Grove Sunday school, and a copy sent to The Christian Sun for publication.

MISS LELIA BRISTOW,
MR. ALEX BRADSHAW,
Committee.

RESOLUTIONS OF RESPECT—PITTMAN

Since God in His infinite wisdom has seen best to take from our Sunday school class Mrs. Erma Pittman, who was a faithful and loyal member and true to her class. We resolve:

First. That in her death we have lost a member full of good works, and while lamenting her death, we feel that our loss is her gain.

Second. To her husband we offer our sincere sympathy and commend him to God, the only source of strength in such a sad hour.

Third. That a copy of these resolutions be sent her husband, a copy sent The Christian Sun for publication and a copy put on the records of our class.

MRS. NOVELLA HOLLAND,
MRS. J. P. DALTON,
MISS GEORGIE HOLLAND,
MR. W. V. LEATHERS,
Committee.

CARR

Mrs. Lelia F. Carr, proprietress of the Windsor Hotel, Windsor, Va., died Wednesday morning, February 11, 1920, at the age of 58 years. Her death was the result of Influenza terminating into double pneumonia. Her death came as a shock to her many friends and relatives, as she was sick only a few days.

Therefore, we, the Ladies' Aid Society of the Holland Christian church, do hereby offer the following resolutions:

On account of the prevalence of the Influenza in Windsor, funeral services were held at the town cemetery, conducted by the pastor of the Windsor Christian church, of which church Sister Carr was a most faithful member from her childhood days. The many wreaths of flowers which totally covered the grave was a token of friendship and esteem with which she was regarded by the whole community. The Christian church, and especially its women members, have lost a loyal and wise leader.

Those surviving her are one son, Raleigh Carr; a step-daughter, Mrs. Mamie Watkins; two brothers, Rev. J. M. Roberts, and A. K. Roberts; three sisters, Mrs. B. P. Gay, Mrs. W. G. Niblett, and Mrs. G. J. Britt.

May the Lord comfort the bereaved relatives and friends.

E. T. COTTEN.

DEVAUGHN

On March 4, 1920 the community of New Harmony, near Cragford, Alabama, was greatly shocked over the almost sudden death of Mrs. M. E. Devaughn. She had been sick only three or four days prior to her death. Her disease seemed to baffle the attending physicians and death came unexpectedly. Mrs. Devaughn was in the prime of life being only forty-one years old at the time of her death.

Her death cast a gloom over the entire community for she was greatly beloved by all who knew her. She was a consecrated Christian, a member of New Harmony Christian church. A devoted mother, a faithful wife and a loving neighbor. She leaves a husband, three children, an aged father and mother, Mr. John Peek and wife, several brothers and sisters and a host of friends to mourn their loss. She is greatly missed and her place will be hard to fill.

J. H. HUGHES.

RESOLUTION OF RESPECT—PITTMAN

Since death has claimed our dear sister and co-worker, Mrs. M. T. Pittman, nee Erma Reidel, and called her from labor to reward, we bow in humble submission to this dispensation of Providence and endeavor to say in our grief "not our will but Thine be done."

Therefore, we, the Ladies' Aid Society of the Holland Christian church, do hereby offer the following resolutions:

First. That our Society has lost a faithful member, one who was always ready to lend a helping hand to all work that led to the uplifting of her society.

Second. That we offer our heartfelt sympathy and prayers to her loved ones and ask God's richest blessings to rest upon them all.

Third. That a copy of these resolutions be sent to the bereaved family, a copy be entered on our minutes and a copy be sent to The Christian Sun for publication.

MRS. W. M. JAY,
MRS. B. W. COUNCIL,
MRS. J. P. DALTON,
Committee.

DR. J. H. BROOKS

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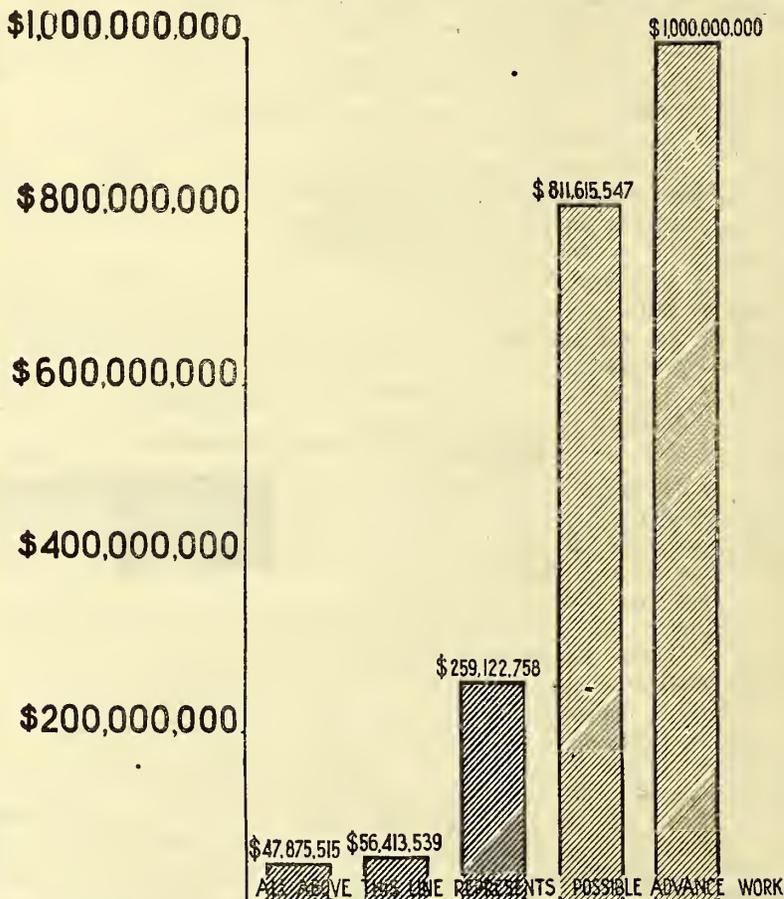
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OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXII

BURLINGTON, N. C., APRIL 7, 1920

No. 14

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APRIL 18

**MEN
AND
MILLIONS**



← THE KINGDOM NEEDS →

**MEN
AND
MILLIONS**

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

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Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

THE CONVENTION PROGRAM

The Program Committee of the Southern Christian Convention furnishes for publication this week a tentative program for the meeting to be held April 27-30. A hurried reading of it leaves the impression that it is well planned and is the outline for many great and good things.

A commendable feature of the program is the advanced appointment of the committees. This will give the members time to think out some definite plans and have some constructive work done before the body meets. We would suggest that the chairman (who is the first named) take up, by correspondence or otherwise, definite matters to be passed upon by his committee. If nothing other than *thinking* be the result, that will pay well and each member of the committee will have been thinking out something definite beforehand.

We note that the committee is modest enough to put a time limit on each report and address. A very necessary thing indeed. They tell us that oratory is a passing art. Whether that be true or not, we leave it to the orators and better judges, but the display of oratory is certainly passing in business meetings. The Conven-

tion meets for business. It meets only once in two years, and the committee has said in another way what we have desired to say for a long time: That the Convention is made up, more or less, of those who hear much preaching and address making and the desire is for less speaking and more business. This is, at least, the result of the last day of the Convention. Many important things have to be passed over hurriedly because too much time is devoted to other things in the beginning. Members of a meeting are not always charitable to the chairman the opening day of a meeting if he rules with a strict hand, but approve his limiting later on.

Let every member of the Convention seek to make the four days great for the Kingdom's growth through *work, prayer, interest and sincerity.*

GOVERNOR EDWARDS AGAIN

THE SUN has said something on two occasions about Governor Edwards of New Jersey, recently elected on the "wet" ticket. The election of a man on the "wet" ticket should not (and thank God, will not) discourage friends of prohibition. They should not get a wrong idea about New Jersey. Listen to this from *The Christian Advocate*, New York:

"For years it has been the custom of the Governor of New Jersey to speak in the Auditorium at Ocean Grove, N. J., on July Fourth. But the present Governor's attitude on the liquor question has made him so obnoxious to all enemies of the saloon that the authorities of that famous Christian resort will break the custom of years and celebrate Independence Day without a Governor. Bishop Charles B. Mitchell will preach in the Auditorium on Sunday, July 4, and deliver the patriotic oration on the holiday following. The dropping of the Governor will serve notice to him that a public official cannot court the favor of nullifiers of the law and retain the esteem in which all good citizens would like to hold the chief magistrate of the State."

"A QUESTION WITH ME?"

"It is a question with me," said a professional man in the medical world, the other day "if I should treat ministers free or not." And he continued: "For a long time I have been thinking about it in this way: Is it not training the minister to expect something for nothing? And when he has to preach for nothing, he sees the philosophy of it."

This professional man whom we have quoted is earnestly seeking the truth of the situation; and while he receives much pleasure from helping the ministers, he is at a loss to know whether what he gives them in service is best for the cause or not.

To make the situation more definite our friend pointed out that he had always enjoyed doing work for the ministerial students of the College without charge, but had wondered if some of them did not go away feeling that the world owed them a living, or that they were the objects of charity.

Follow the line of thought and come to your own conclusion.

ELON REUNION

Elon College is to have a reunion of all its former students, May 23-25, and the occasion should engage the attention of Elon's sons and daughters. A college is something of a mother, in fact such an institution is usually referred to with the feminine pronouns, "she," "her," etc. It is a common thing for a college to be called "Mother," is the highest tribute that a student could pay his or her *Alma Mater*.

A committee was appointed last commencement to push the matter. Mr. C. C. Fonville, Burlington, N. C., is at the head of this committee and seeks the co-operation of all former students and friends to make the occasion a wholesome and beneficial affair. A welcome awaits the fair sons and daughters who have gone out to grace and bless the world. "Mother Elon Calls us Home," is the slogan of the committee, and it is the hope of all concerned that this "call" will be heeded. Who can refuse to answer the call of mother to come home? Next to this is our adopted *mother*, Elon, who calls us. Let us answer the call. Send Brother Fonville this message: "I'll be there."

REAL EASTER GREETINGS

Just as we go to press this (Monday) morning we have the good news from the Sanford church that the following result has been obtained from the work there for the Men and Millions Forward Movement:

Tithers	43
New Members	17
Life Recruits	2

And all this from a membership of 130.

Brother Joe W. Stout who gave the message over the long distance says: "The final lap will be made with flying colors." Hats off for Sanford. We have wired the pastor and his people congratulations. Who next?

A HEN DOES NOT STOP SCRATCHING BECAUSE WORMS ARE SCARCE

When the worm crop is below par, Mrs. Hen goes right on scratching. In fact, she scratches harder and longer and deeper than ever. Take a tip from this feminine egg producer. When opposition is raised in your church against the Men and Millions Forward Movement, fight harder, scratch deeper and see that the work is done.

Rev. H. J. Fleming has resigned the work at Newport News, Va., and is now at his father's home, Burlington, N. C.

Rev. H. S. Smith, Fairfield, Conn., is now in North Carolina working in the interest of the Men and Millions Forward Movement.

MAKING THE MOVEMENT MOVE

The time is now at hand when we must make the Men and Millions Forward Movement move. Much work, great sacrifice and an abundance of energy have been put into the entire program of this great undertaking. Practical minds have endeavored to work out a program that can be executed, and so far all the meetings in the interest of the Movement have approved it. Not only that, but the Raleigh church demonstrated that the Movement can move and that the program will work. The apportionment of the Raleigh church was \$7,200.00 and the church raised in a few hours \$10,702.00. If for any reason that the program does not work it seems to us, in all fairness, that any failure will be due to lack of study and interest.

President Harper's letter in this issue gives other instances where the program has been tested. It would be futile for us to repeat the wonderful story that he has written of the work already done in the far South. Turn to pages 6 and 7 and read for yourself.

The eight calls outlined on page 11 of this issue are all worthy and need our loyal and unstinted support. The Men and Millions Forward Movement program provides for an adequate support of these institutions. The Church has never undertaken bigger or better things and we enjoin upon our people everywhere to rally whole-heartedly and earnestly to this great plan of action that the Kingdom may go forward by our united effort.

The final plunge is near at hand. Let us stand like brave soldiers willing to spend and to be spent. This is the age of giving and not of getting. No man liveth to himself, neither can any church live to itself. Selfishness tendeth to poverty and gain can never be accomplished by the principles of greed. We can do it—and if we can, we should—and of course we will.

No man has a monopoly on *thinking*. If you do not agree with the other fellow, that is no guarantee that he is wrong. If that should be the case, then his not agreeing with you would mean that you are wrong.

Some churches are headed with a kind of a "priest" that dictates what is to be done. This is very unfortunate, and more unfortunate when the pastor bows down to him.

The coming of spring should inject new life into our Sunday school work, also rural church work where bad roads have prevented much travel.

Paying your pastor is not all of your duty. Attend his services, pray for him, appreciate him, and stand by him in his undertakings.

The devil is always playing his game. And the way that many good (?) church members aid him, he always has sufficient help.

A revival meeting began at the Greensboro church last Sunday. Rev. J. F. Morgan is assisting Pastor Knight.

PASTOR AND PEOPLE

VALLEY LETTER

The Men and Millions Forward Movement is getting fairly well under way in the Virginia Valley Central Conference. We are very late in getting started here on account of adverse weather, road, and health conditions. We may not pull through on schedule time, but we hope to go over the top in every particular before the campaign is over. A work so great and good as this should have the sympathy and support of every member among us. Knockers and shirkers do not usually fill much of a place in the advancement of the Kingdom. The church has lived through the ages not because of them but in spite of them. Likewise will this campaign reach success because there are enough loyal devoted members among us to put it over the top.

The past few months have brought forth from some of the members of my churches various expressions of good-will and kindly feeling in the form of potatoes, beans, sugar, canned fruit, etc., etc. Palmyra gave an organized pounding of generous proportions. This has become somewhat a fixed habit with the Palmyra people. These continued expressions of good-will from Palmyra, as well as some from Antioch, Mayland, and Timber Ridge are very much appreciated. One of the joys of a pastor's life is the enjoyment of the friendship and esteem of his people. This helps to lighten the burdens, and throws sunshine and inspiration on the way.

A. W. ANDES.

Harrisonburg, Va.

MODERN DANCE IS SCORED BY REV. GEO. D. EASTES

(Reprinted from News and Observer, March 29)

"Can you walk as Christ walked, can you follow Him when in the embrace of some other woman's husband you are doing the shimmie and the shimmie? If you can walk with him there, if you can talk with him there, conscientiously, go ahead. If you can't for the sake of Christ, cease to profess him at all or cut out the dance," exclaimed Rev. George D. Eastes, pastor of the First Christian church last night concluding a sermon in which he scored modern dancing as immoral and detrimental to physical and spiritual health.

Previous announcement of the theme for the evening service served to fill the church with a congregation that listened with closest interest while the pastor discussed his subject. Three questions were propounded, "Can I indulge in the modern dance and be true to my better self, to the church of my choice and to my God?" With admirable logic the speaker presented each phase of the questions and arrived at negative answers to them all.

History of Dancing

The history of the modern development of the dance was traced to the year 1910 which saw the introduction of many variations popularly named for animals, "the Turkey Trot," the "Bunny Hug," etc. These were com-

pared with the dignified "square dance" of a century ago, and the dignified religious dances that preceded them. "The square dance was all right as long as they kept it square, but they cut off the corners and this form of amusement has steadily deteriorated," he declared.

"There has been a gradual lowering of standards along many lines. Theatres, amusement parks, lewd illustrations in magazines, erotic novels, inordinate desire for pleasure, ignorance of sex hygiene, the growing familiarity between sexes, have all had their effect upon the grosser natures, of men and women, and the dance has not been immune from the same effects.

Dancing might be healthful from the standpoint of physical exercise if it were practiced in the open air and at reasonable hours, he continued, but generally it is done at night, beginning at an hour when such functions should be breaking up, carried on indoors in a heated and vitiated atmosphere. To anyone who regards the body as the dwelling place of the Divine Spirit, dancing must be regarded as harmful, he argued.

Churches Outlaw Dancing

Many of the churches have outlawed dancing among their communicants, and others have indirectly condemned them, the speaker stated in considering the second question, and no church member who indulges in the dance can be conscientious in his keeping of the vows assumed with church membership. He declared that if he were a church member and unwilling to forego the pleasure of dancing he would go to his pastor, state his feelings plainly and ask to be removed from the rolls of the followers of Christ.

No man can be true to his God and true to the modern dancing was the speaker's answer to the third of the questions. No church filled with dancing, card-playing, theatre-attending members can perform the functions of a church," he asserted. They have done more harm than all drunkenness, infidelity, atheism, and skepticism have done altogether. It hinders the church and it hinders the individual Christian."

"But the last and worst indictment I want to bring against the modern dance in defense to my negative answer to the question is that it endangers social purity. In other words, and we cannot evade the issue, it is, as at present indulged in, fundamentally and necessarily immoral. We dislike to tell the truth under this head but for the sake of the young men and women whose danger is that they think no evil, it ought to be told. The very pose of the parties on the dance floor, which cannot here be described, suggests impurity. If the same postures were attempted in the parlor of the home without music and in the absence of the husband it would result in divorce or murder."

Then why in the name of common sense can it be accepted as right and proper on the dance floor? The central source of the attraction of the modern dance, and an amusement which depends on sex for popularity is dangerous to morals. Men do not dance alone, nor do women, and when you ask them why, they will tell you there is no fun in dancing without the opposite sex and then the "cat is out of the bag."

"You say, "Well, I dance only with friends." But you can't tell who is who. Moral lepers are abroad in the land and the ticket that may admit them to your home or to the dance floor is fine clothes, money, limousine and such things without regard to the inward character of the man. You may mark it that the vast majority of red-blooded young men cannot long indulge in the latest forms of the dance and retain pure thoughts and if girls but knew how some of them talked "after the ball is over," they would never be caught on the dance floor again.

NEW CHRISTIAN CHURCH TO BE ORGANIZED HERE

(The Richmond Virginian—Tuesday, March 30, 1920)

The First Christian church of Richmond, which is using the William Fox school building as a temporary place of worship, will be formally organized next Sunday, at 11 A. M. Quite a number of names have been secured for the new organization and others will join next Sunday.

The pastor, Rev. W. T. Walters, D. D., will have charge of the service. A Christian Endeavor Society will be organized at 7 P. M.

The Christian church, of which this is the first local organization in the city, had its origin in Sussex county, Va., under the leadership of Rev. James O'Kelley, in 1794. The movement has grown until at the present time it has churches established in thirty-one states, the District of Columbia and Canada. In addition to this it is doing work in a number of foreign fields. It has the distinction of publishing the oldest religious newspaper, the "*Herald of Gospel Liberty*," which was first published in Portsmouth, New Hampshire in 1808 and is now published at Dayton, Ohio.

The church is based on the following five cardinal principles:

1. The Lord Jesus Christ is the only head of the church.
2. Christian is a sufficient name for the church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to and exercised by all.

The trustees are now investigating a number of locations with the view of selecting a lot on which to build.

"OUR CHRISTIAN SUN"

I am wondering as I write these lines just how many of us stop to think or consider what a privilege is ours to be able to say "Our Church Paper, or "Our Christian Sun." I have used the word *privilege* and have used it advisedly because it is indeed a blessed privilege to be a subscriber and thus feel that I can use the possessive term as above.

Our Editor has his heart in the work, is giving his life and his best effort to it, and I will say that he is giving us a paper that is second to none. Look through its columns and count the advertisements; how many can you find? Do you know what this signifies? It is

this: Brother Riddle could no doubt get enough advertisements for each issue, to make the paper far more remunerative to him, but knows that we want good, wholesome reading matter in the columns of THE CHRISTIAN SUN and he is giving us the best possible for the price.

My object for this article is to urge every one who is getting the paper—whether on the free plan or how—to keep paid up in advance, seek to get a new subscriber everywhere possible, and so let Brother Riddle feel that he has a constituency that appreciates his efforts toward giving us the best paper possible.

J. BYRD ELLINGTON.

Ridgeway, N. C.

Men and Millions

WASHINGTON, D. C.

Today was a great one for the Christian church in this, the Nation's capital city. At the close of the morning services which were conducted by Dr. A. B. Kendall, our pastor, in the temporary quarters, Corner Eleventh and E Streets, N. W., eleven members signed the tithe covenant. When one considers that our church organization is quite young and comparatively small in members this is a remarkable showing.

The task of mobilizing our people who are scattered all over the city and suburbs out into both Maryland and Virginia is a stupendous one and the Men and Millions Forward Movement has lately justly commanded some of Dr. Kendall's time, but we are still in earnest and are gaining ground. New names and addresses are being supplied from different sources and in addition to a pastoral call Brother I. W. Hitchcock who is our church clerk and a printer, keeps following up with leaflets and other printed matter advertising the church and meeting place.

The church has purchased a new silver individual Communion set and recently held the first quarterly Communion service.

There has been a great deal of sickness here this winter and a proportionate number of our membership has been afflicted but they are all improving at this writing.

Our pastor has set Easter Sunday as the day when all those presenting letters or asking admission will be formally admitted into the church with appropriate services.

L. R. TOWNSEND.

March 14, 1920.

THE MOVEMENT MOVES

The writer was in Dover, Delaware Friday night, Saturday and Sunday, March 26-28. It was a real inspiration to be among the Christian forces there and thereabout. Friday night there was a church council and conference in the People's Church. The workers there are much concerned in the matter of securing a pastor, and in all our broad areas it is doubtful if there is a more inviting, and a more promising field. The spirit of loyalty and devotion, interest and enthusiasm engendered and developed by the great and late lamented

Dr. Lightbourne, is still with this organized band of Christian workers, and with the right man as leader there is no measuring the amount of service and influence this church will develop. The Sunday morning service was well attended and the Sunday evening congregation was exceedingly promising and inspiring.

And, though without a pastor to lead, the church is awake to all the larger interests of the Kingdom, and particularly to our Men and Millions Movement. They were still working on the tithers' campaign and the Friday evening's conference was conserved largely in discussing and planning for life dedication campaign. They are making a concert of effort to increase their membership even in the absence of a pastor. This is wholesome, and suggestive, and we see no reason why they should not be successful. It was a joy to the writer to explain to the large Sunday evening congregation something of the plans and purposes of the Movement and all seemed intensely interested. I have observed everywhere, and this is, I think, a rule without an exception, that when the Movement for Men and Millions is made clear and plain the people both like it and are willing to advocate it. Information is the truest, safest and surest source of inspiration. Wherever churches got the proper information there has invariably developed inspiration from the Movement. I have never witnessed as many inspiring scenes in our churches in the same length of time as I have since our people became rightly informed about our Men and Millions Movement.

The people of Dover feel that they will "go over the top" when the time comes for the final dash, April 18-25. And they are getting both joy and strength out of the work before that time comes.

Dr. R. S. Stephens is doing a great work in Dover in founding and building up a mission there. He has outgrown his present quarters and has purchased a \$5,000.00 brick building which was used for a shirt factory and which by improvements costing about \$1,000.00 he is converting into a place of religious activity and divine worship. He has found half-hundred children in the town who had never been in any Sunday school or place of worship till he brought them in. How those children can sing their Sunday school songs is a wonder. And many of their parents come with them. In his new plant he will have ample facilities for handling 250 or 300 and it would not be surprising if he has that many in a few weeks after getting the room for them. He is to get possession of the new plant and begin work there, and worship, too, this week. His is to be known as "St Luke's Christian Church of Dover." It is already a live and very active institution in the city's evangelization. Dr. Stephens is loyal, and keeps his congregation informed as to what the Church is doing. He will have no trouble in "going over the top" in the Consecration Campaign of April 18-25.

Out at Wyoming, a thrifty village some three miles from Dover, we found a wide awake congregation of Christian workers. When have I met a company of men and women more devout, more consecrated, more zeal-

ous for the Master's name and cause than at the Christian church of Wyoming, Del.? Rev. Wilson C. Moore is the hustling, busy and beloved pastor. My! how they do love and respect and uphold the hands of their pastor! He is one of them. He works with and for them, and they work to inspire and encourage him. I was unable to discover whether the people were more devoted to pastor, or pastor to people; but I did discover that both pastor and people were "co-workers together with God." During the campaign this church has nearly or quite doubled its membership, and the other drives were receiving due attention and consideration. Brother Moore and his people assured the writer that they would have no trouble in the final drive, April 18-25. Our Men and Millions Movement is a real blessing to this church, as it is to every church that has given it a fair chance.

I wanted to tell of Richmond, Va., of Washington, D. C., and of Winchester, Va., all visited the past few days, and the Movement at these places. But space forbids. Dr. Walters with his family has now moved to Richmond, and the "First Christian Church of Richmond" was to be organized Easter Sunday. The writer spoke there Monday P. M., March 29 and it was an intelligent and happy group of Christian workers whom he met and addressed. One brother said the only trouble about Richmond's quota in the Movement was that "it was insultingly small."

Dr. Kendall in Washington is hopeful and is moving along in his work of finding our people who are there and seeking their presence at and interest in our services. He has on his list considerably over one hundred members of our Christian churches living in Washington. He is to organize the First Christian Church of Washington Sunday, April 11.

Winchester, Va., is on the lookout for a pastor. Here is a great field for service and a splendid opportunity for development. Happy will be the pastor who is secured to carry on the work which Dr. Walters has done so much to begin here. The captain and his team workers are organized for service and are moving splendidly in the Men and Millions task. They will rejoice in the labor and victory of Consecration Week, April 18-25.

"Come with us beloved and we will do them good."

J. O. ATKINSON.

FIVE BRIGHT LIGHTS

Rev. H. W. Elder, prince of church builders, came to this South Georgia county a half dozen or so years ago. No Christian church was within a hundred or two miles of the place where I have just said good-bye to this splendid man of God, Enigma, Ga. Now, we have five splendid congregations in this territory with four excellent houses of worship and a fifth soon to be constructed. Others are being contemplated. I do not hesitate to say that this section of our work, including Alabama, is our finest mission territory. We need to make the tireless and efficient Elder Church Extension Secretary, relieve him of pastoral labors, and give him a group of mission pastors as co-workers. Ten

years of such work with a half dozen assistants will suffice to bring our strongest Conference down this way. I hope we shall do it.

But I set out to write from a different viewpoint, that of the Secretary of Organization of the Men and Millions Forward Movement. Brother Elder wanted these five South Georgia churches to be the first rural churches to try out the financial part of the Men and Millions program. He believed they would respond beautifully and his faith was well founded. Hence the title of this field note. Five bright lights indeed are these lighthouses of Christian democracy in the Far South.

I reached Kite, Ga., on Saturday night and spoke for them Sunday morning. That afternoon the drive went on under the Standard Plans for Consecration Week, and though the cyclone prevented our holding any evening service we were so far over the top when we left early Monday morning that Capt. J. S. Stephenson guaranteed the quota would be doubled.

To Lumber City next we betook ourselves. The noble hearts here are planning soon to begin their \$10,000 church house, which will be the best in the town. They are not even as yet formally organized. Yet they were allotted \$500 in this drive and over they went with joyous, happy enthusiasm.

Ambrose, Ga. next welcomed us. Brother T. J. Holland had already prepared the way for us there. The quota was soon doubled, being \$1,350, and when we had to leave for our next appointment it was fast approaching the triple state. Ours is the only Church in this town. The people look upon it as a community center. There are numbers of growing towns in this good country where there is no Church. We do not have to have members in a town to start a church. All we need is money, men, Elders, and a heart to supply a vital need for our brothers and sisters now without church privileges.

A One Hundred Per Cent Church

We next found ourselves with the brethren and sisters of the Vanceville Church. Organized three years ago, with 26 members, and a quota of \$650, the members scattered in Brookfield, Tifton, Chula, Moultrie, and Atlanta, Ga., and in Wadley, Ala., every member of this church is a subscriber to the Men and Millions Forward Movement, having been reached by the Standard Plans. But this is not all. The first young man converted in the Church has decided to become a Christian minister. They have 50 per cent of the membership enrolled as tithers and have added 15 per cent to the roll during Life Dedication Week. This Church is, therefore, one hundred per cent in its rating and is the first to enjoy that distinction. Team work, consecrated hearts, optimistic spirit—these did it, and they will do it everywhere. The financial quota was more than doubled.

From Vanceville we went to Enigma. We reached there at 3:00 P. M., and immediately put the campaign on. When I left six hours later one soul had been saved, the full quota of tithers secured, and more than 35 per cent of the financial quota attained. Rev. H. W. Elder

is on the job there with a strong local team and there is no doubt this great hearted people will pass their goal of \$2,100. (Telegram just received says Enigma went over too.)

A glorious week amid a lovely people with one of the Kingdom's princes and with many mountain top experiences of God's grace—such sums up the past seven days of life for me. I have never had seven before so packed with spiritual satisfactions. God has permitted me to see ex-convicts and mayors of towns, bright faced boys and girls, young men in the prime of manhood, heads of families during these precious days accept Jesus and connect themselves with the Church, through the efforts of ordinary laymen and laywomen. Truly the lines have fallen for me in pleasant places. Truly God is in this Men and Millions Forward Movement of our beloved Church. Truly He has in store still greater service in the days ahead for our Brotherhood in the plan of world conquest for Himself. Truly our people are to see the Heavens opened and Jesus interceding for them in their devoted labors for so holy, so spiritual a cause.

I return to the office encouraged greatly in heart that our plans will yield the results if only they are worked. Ample demonstration we now have of their efficiency. Any failure will result from local indifference from which may our Heavenly Father graciously deliver us. "We must do it—for His sake"—and we will. Together, beloved, let's give ourselves for this splendid cause.

W. A. HARPER.

EASTER AT ELON

The Easter vacation period which closed Monday night was signal in the spirit of good fellowship and jollity in spite of the inclement weather. The outstanding event, of course, was the annual celebration of the Psiphelian Literary Society. The young ladies departed from their usual custom and gave Shakespeare's "Midsummer Night's Dream." The departure was a great success. The costumes were especially prepared by a Chicago house and brought back to actual life again the dress and social customs of the Elizabethan period.

Before the play Miss Janie Angel welcomed the audience and Miss Bertha Paschall gave an essay on Shakespeare as a dramatist and interpreter of life. Also preceding the play Miss Eula Mae Massey and Miss Emma Brannock rendered a delighted vocal number.

The following young ladies appeared in the play each representing a separate character: Misses Essie Mae Truitt, Vada McMurray, Maude Sharpe, Lizzie Lewis, Pearl Reynolds, Nettie Sue Tuck, Jessie Sharpe, Helen Parkerson, Rosa Lee Brannock, Helen Scholtz, Gladys Foushee, Lucile Manning, Margaret Corbett, Mary Elder, Thelma Burton, Mary D. Atkinson, Janice Fulgham, Aurelia Manning, Maude Kendrick, Jewel Preston, Marguerite Youmans, Louise Wilson, Lois Holland, Margaret Moring, Esther Chandler, Juana Pinnix.

W. A. HARPER.

See that your church is not on the back in the Men and Millions campaign.

**Tentative Program of Southern Christian Convention,
Raleigh, N. C.—April 27-30, 1920**

FIRST DAY—EVENING

Tuesday, April 27, 1920, 8:00 O'clock

1. Convention called to order and worship conducted by the President.
2. Enrollment of delegates.
3. Appointment of Committees:
 - (1) Credentials—I. A. Luke, W. E. Lindsay, N. L. Williamson.
 - (2) Press—J. P. Barrett, E. L. Moffitt, C. B. Riddle.
 - (3) Finance—K. B. Johnson, C. A. Hines, L. R. Jones.
 - (4) Nominations—C. D. West, D. R. Fonville, C. E. Newman.
 - (5) Resolutions—L. E. Smith, Herbert Scholz, W. P. Lawrence.
 - (6) Apportionments—J. M. Darden, A. B. Farmer, J. L. Foster.
4. President's Address.
5. Sermon by A. Victor Lightbourne.
Communion—N. G. Newman, Geo. D. Eastes, C. H. Rowland.

SECOND DAY—FORENOON

Wednesday, April 28, 1920, 9:00 O'clock

1. Worship conducted by J. G. Truitt, (10 minutes.)
2. Roll Call, reading Minutes, enrollment delegates, (10 minutes).
3. Report of Treasurer W. C. Wicker and reference to Committee on Finance, (10 minutes).
4. Report of Executive Board by W. W. Staley, Chairman, (10 minutes).
5. Report of Revision Committee by W. W. Staley, (10 minutes).
6. Report of Committee on Temperance by J. W. Holt, Chairman (10 minutes).
Address by Rev. R. L. Davis, Superintendent Anti-Saloon League of North Carolina, (30 minutes).
Discussion and vote.
7. Report on Men and Millions by W. A. Harper.
Discussion, (45 minutes).
8. Miscellaneous Business.
9. Reading Minutes and Closing.

SECOND DAY—AFTERNOON

Wednesday, April 28, 1920, 2:00 O'clock

1. Worship conducted by R. F. Brown, (10 minutes).
2. Publications:
 - (1) Report of Board by C. B. Riddle, Chairman, (20 minutes).
 - (2) Report of Publishing Agent, C. B. Riddle, (10 minutes).
Discussion and vote.
3. Education:
 - (1) Report of Board by W. A. Harper, Chairman, (10 minutes).
Discussion and vote.
 - (2) Report of Board of Religious Education by J. W. Harrell, Chairman, (10 minutes).
The Need of Religious Education by J. W. Harrell, (30 minutes).
Open discussion and vote, (30 minutes).
4. Reading Minutes and Closing.

SECOND DAY—EVENING

Wednesday, April 28, 1920, 8:00 O'clock

1. Worship conducted by W. H. Denison, (10 minutes).

2. "Christian Colleges and the Public School System," by Dr. E. C. Brooks, Superintendent of Public Instruction for North Carolina.
3. Concert by children from Christian Orphanage.
4. "Christian Education Today," by Dr. F. G. Coffin, President A. C. Convention.
5. Closing.

THIRD DAY—FORENOON

Thursday, April 29, 1920, 9:00 O'clock

1. Worship conducted by T. E. White, (10 minutes).
2. Report of Board of Orphanage by W. K. Holt, Chairman, (15 minutes).
Address by Chas. D. Johnston, Supt., (20 minutes).
Open discussion and vote.
3. Miscellaneous Business.
4. Reading Minutes and closing.

THIRD DAY—AFTERNOON

Thursday, April 29, 1920, 2:00 O'clock

1. Worship conducted by J. Lee Johnson, (10 minutes).
2. Missions:
 - (1) Report of Board by J. O. Atkinson, Secretary, (15 minutes).
 - (2) "What We Are Trying to Do," by J. E. West, Chairman, (10 minutes).
 - (3) "Our Purpose and Our Plans," by J. M. Darden, (10 minutes).
 - (4) "Our Missionary Effort and its Benefit to Local Church," by G. O. Lankford, (10 minutes).
 - (5) "Christian Endeavor and Missions," by J. V. Knight, (10 minutes).
Open discussion, (30 minutes).
"The Task Before Us," by J. O. Atkinson, (15 minutes.)
3. Woman's Report by Mrs. W. A. Harper, President.
"History of Our Woman's Work," by Mrs. C. H. Rowland, (15 minutes).
4. Reading Minutes and Closing.

THIRD DAY—EVENING

Thursday, April 29, 1920, 8:00 O'clock

1. Worship conducted by Mrs. C. H. Rowland, (10 minutes).
2. What We Women are Doing by Mrs. W. A. Harper, (20 minutes).
3. The Missionary Challenge by L. E. Smith, (30 minutes).
4. "America for Christ," a pageant by Young People's Missionary Society, Raleigh church.
5. Benediction.

FOURTH DAY—FORENOON

Friday, April 30, 1920, 9:00 O'clock

1. Worship by W. D. Harward, (10 minutes).
1. Reports of Special Committees, (30 minutes).
3. Elections:
 - President
 - Vice President
 - Secretary
 - Assistant Secretary
 - Treasurer
 - Editor The Christian Sun
 - Publishing Agent
 - Three Trustees for Christian Orphanage
 - Mission Board
 - Board of Religious Education
4. Reading Minutes.

PROGRAM COMMITTEE.

DEVOTIONAL

WALKING AND TALKING WITH JESUS

It was as the disciples talked about Jesus as they were walking to Emmaus, that Jesus Himself drew near and went with them. The Christian's conversation reveals what is in his heart. If Jesus is occupying a large place in the heart, our conversation will be largely about Jesus and the work He has left for us to do. It is when we lovingly, reverently think or talk about Jesus that He draws near, that He walks with us and talks with us along the way. But is our conversation always of such a nature that Jesus would be welcomed if He should unexpectedly come into our midst? Would it not sometimes be embarrassing to have Him join the group? We cannot imagine Jesus in the midst of a company where there is gossiping, slander, back-biting or where questionable stories are being told. Would it not bring a blush of shame to the face of His professed followers, if Jesus were to suddenly appear at such a time?

Jesus knows when such things are being indulged in, but He does not attach Himself to such groups. It is when the heart, the life is in tune with His, when our wills are in harmony with His will, that He comes into our midst. He draws near to those who draw near to Him. He walks and talks with those who separate themselves from the world, those whose minds are on things above, instead of the things of the world.

Those two disciples were very sad as they walked along that evening. Things had taken place which they could not understand. Their Friend, Who had done so many mighty works, that Friend whose hand had conquered disease and death, that Friend whose voice had subdued the rough winds and waves, had died the death of a criminal. There was a disappointment so great, a sorrow so bitter that it was nearly crushing them. Some of their company had brought the word that the tomb was empty and that He was alive, but they had not seen Him. They did not understand it. With sorrowful hearts as they walked, they talked about Him, always about *Him*. Jesus Himself drew near. He always does when sorrow comes into the life of one of His followers.

There is not a disappointment, there is not a sorrow in your life which He does not want to help you bear. If some great, crushing disappointment has come to you, if your heart is heavy and sad because of a break in your circle of friends, because one of your loved ones has gone away to come back no more, Jesus knows about it and is drawing very near to your side and is asking you to tell Him all about that which is making you so sad. Will you do it now? Will you talk it all over with Jesus, or, better still, will you turn it all over to Him as you tell Him about it, and let Him bear it for you?

If you will, instead of sorrow and sadness, joy and gladness will soon fill your heart. Instead of an aching heart, your heart will soon be glowing with an intense love for Him as you recall His love and tender sym-

pathy as you walked and talked with Him. Will you let Him draw just as near to you as He wants to? Will you let Jesus walk and talk with you every day, all the way, as you make the journey to the other side?

MINNIE LOHR.

Mt. Vernon, Ohio.

SOME SHINE

If you cannot have the sunshine,
Tinge with gold the day or place,
See to it that there is some shine
Still reflected in your face!

Should dark skies and gloomy weather
Cast their shadows 'thwart your way,
Couple faith and hope together,
Usher in a brighter day!

Cheery spirits radiate gladness,
Loving hearts reflect the light;
There will be no room for sadness
When the world within is bright.

Someshine—glow of ardent feeling;
Someshine—gleams of tend'rest love;
Someshine, to the world revealing
Joys akin to those above.
—A. Vennema, D. D., in *Christian Intelligencer*.

FLASHES FROM OVER THE WIRES

Great rain storms swept over Central Western States Sunday and Monday. The Tennessee River reached a height of nearly fifty feet, so did the Mississippi.

The body of James G. Blaine, former Secretary of State, which has rested in Oak Hill Cemetery, Washington, D. C., for 37 years, is to be removed to a spot near his former home, in Augusta, Maine.

India has decided to keep Germans out of that country for a period of five years.

Another American has been killed in Mexico. Bandits also attack trains on which Americans ride.

Many members of Congress plan to visit the Orient during the coming summer.

Herbert Hoover has announced that he will consider the nomination for the presidency by the Republican party.

The Red Cross workers in Siberia have been released by the Bolsheviks.

County Democratic Conventions were held throughout North Carolina last Saturday. Many counties elected women delegates to the State Convention.

Five Socialists have been expelled by the New York Legislature.

The Senate is to consider a peace resolution on Thursday of this week.

NOTES

Mr. M. E. Brunk, Knoxville, Tenn., father of Mrs. L. E. Smith, passed away March 31. Mr. Brunk had been paralyzed for six years. The funeral took place in South, Mo.

Representative Edward E. Holland, a member of the Suffolk church, is finishing his fifth and last term in Congress. He has served his country well, and of his own choice, decides not to run for the coveted place as Representative in the Second Virginia District again. Colonel Holland is one of the Directors of the Men and Millions Forward Movement.

The revival meeting in progress with the Burlington church is meeting with wide approval and a deep interest is being manifested. Brother Lightbourne is doing excellent preaching and the number who hear him grows from service to service. It would be a revelation of our feelings to say that we have been astonished at the great improvement in the preaching of Brother Lightbourne. We do not mean by this that he was ever below par. It is with a glad heart that we commend him to our people. "That was fine," is the usual verdict we hear in the audience as the listeners wend their way to the door.

GET READY

The Southern Christian Convention meets April 27. The place is Raleigh, N. C. Each delegate elected is expected to be there—and if for any reason that he cannot—his alternate should attend. Mark *April 27* on your calendar. Get ready! Be there!!

THESE FINAL DAYS

During these final days of our great campaign, there is no time to be lost. Surely those who have had to lose time will endeavor to catch up. The time is at hand. Let every soul take stock and see where he or she stands. "Have I done my part and my best?" Let each of us ask the question—and then seek to answer it.

ANOTHER PAPER FEELS THE HIGH COST OF LIVING

The Christian Advocate, Nashville, Tenn., announces that it has been compelled to increase its subscription price from 2.00 to \$2.50 the year. *The Advocate* also announces that the increased price will not meet the expense, but keep the deficit from being so much.

WANTED: ANSWERS TO THREE QUESTIONS

1. What is the biggest thing in the world?
2. What is the biggest thing for a man?
3. What is the biggest thing for a woman?

☞ Let us have the answers. Limit them to twenty-five words, less if possible.

AND STILL THEY COME

The list of new subscribers in this issue indicates that friends are still coming and offering to take their Church paper. It is pleasing indeed to have so many fine letters from our recent readers. Many thanks.

A few days ago we sent out a letter saying that those who subscribed by April 1 would receive a nice book free. So generous has been the response that we have decided to extend the time to April 15. So send your two dollars along, get *THE SUN* to May 1, 1921 and receive the nice book by return mail.

NEW COMERS TO THE SUN FAMILY

Miss Lottie Harward	Durham, N. C.
Mrs. W. P. Rinker	Edith, Va.
K. W. Lawrence	Sanford, N. C.
Dora Futrell	Lanett, Ala.
R. J. Brinkley	Suffolk, Va.
Mrs. Sallie E. Turner	Walters, Va.
Mrs. Robert Bland	Walters, Va.
John W. Clark	Ridgeway, N. C.
P. L. Wicker	Sanford, N. C.
Lettie Scott	Greensboro, N. C.
Mrs. Alice Apple	Greensboro, N. C.
L. E. Whitehead	Suffolk, Va.
W. P. Bray	Petersburg, Va.
Mrs. Dattie E. Armentrout	Harrisonburg, Va.
Mrs. Wm. M. Atkinson	Suffolk, Va.
Mrs. Pattie Ayscue	Petersburg, Va.
Elisha Howell	Holland, Va.
Mrs. Minnie Hulver	Bloom, Va.
S. S. Thomas	Jonesboro, N. C.
Hattie B. Morgan	Apex, N. C.
Geo. W. Morgan	Whaleyville, Va.
W. J. Joyner	Suffolk, Va.
Lula E. Brown	New Bern, N. C.
Mrs. Bettie Tuck	Virgilina, Va.
M. J. Ingram	Dadesville, Ala.
Mrs. Eliza Orndorff	Capon Bridge, W. Va.
Mrs. Mattie Jenkins	Luray, Va.
M. M. Ingram	Dadesville, Ala.
G. H. Orrell	Vernon Hill, Va.
Beulah Minor	Henderson, N. C.
Mrs. Anna Smith	Durham, N. C.
C. G. Stephens	Suffolk, Va.
Mrs. G. W. White	Wakefield, Va.
Sarah M. Lichliter	Seven Fountains, Va.
J. S. Hill	Norfolk, Va.
Mrs. Alice Carroll	Morrisville, N. C.
Mrs. C. E. Brown	Kemps Mills, N. C.
L. L. Joyner	Zuni, Va.
Maggie Ayscue	Louisburg, N. C.
Mrs. J. W. Murray	Bennett, N. C.
Mrs. Dora Burnam	South Norfolk, Va.
Dr. R. L. Caveness	Coleridge, N. C.
Mrs. D. R. Martz	Broadway, Va.
Miss Lizzie Thomas	Jonesboro, N. C.
Alice Vaughan	South Boston, Va.
Mrs. B. L. Barnes	Portsmouth, Va.

(Report to April 2)

Dr. W. T. Walters' permanent address in Richmond, Va., is 2023 West Grace Street. Address him there and not Winchester, Va.

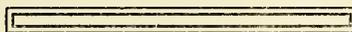
8 CALLS

1. Missions, Home and Foreign.
2. Christian Education.
3. Ministerial Education.
4. The Christian Sun.
5. Our Orphanage.
6. Sunday Schools and C. E.
7. Our Aged Ministers.
8. Our Convention.



The Men and Millions Forward Movement

Is The Answer To These Eight Calls



Do Your Bit

Do Your Best

THE CHRISTIAN ORPHANAGE

PLANTING TIME

These are busy days around the Christian Orphanage. Everybody is busy. The children go to school one-half day and work the other half. Getting ready to get in the spring crops is the order of the day. Planting strawberry plants, dewberry plants, blackberry plants, fruit trees, etc., keeps us busy when the ground is dry enough to work. The trees are beginning to bud and the sun shines warm and all the children are begging to take off their shoes and go barefooted. I have a great deal of sympathy for them as I remember when I was a boy (a long time ago) how anxious I was to throw away my shoes in the spring of the year and get my feet on the ground. I have promised them when they bring me a dogwood blossom I will give them permission to take off their shoes. Our little folks are looking forward to Easter with a great deal of delight as they have had a real nice time on Easter Mondays, as some friends have been paying us a visit and giving the little tots an egg hunt.

Our Easter offerings are starting off nicely. Several churches have already sent in their offerings. I want to insist that each church in the entire Southern Christian Convention make this offering. It would be a happy event to have the pleasure of giving each church credit for an Easter offering this year. We would feel and know each church has an interest in this work in behalf of the little helpless ones and for the Master's sake. I want to ask the pastors, the Sunday school superintendents, the Sunday school teachers and the Sunday school secretaries to see to it that your church makes this offering this Easter season. I am depending on you. Will you disappoint me, or will you make me happy?

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR APRIL 7, 1920

Amount brought forward, \$5,840.19.

Children's Offerings

Vivian Oray Lewis, 15 cents; Janie Sorrell, \$1.00; Virginia Pearl Ayscue, 10 cents; U. T. Ayscue, 10 cents; Frank Burton, 10 cents; Herbert Burton, 10 cents; Ralph Bain Newman, 10 cents; Total, \$1.65.

Sunday School Monthly Offerings

(North Carolina Conference)

Henderson, \$10.00; Durham, \$14.00; Pleasant Ridge, \$3.18; Bethlehem, \$5.44; Burlington, (January, February, March), \$133.70; Damascus, \$2.85; Wake Chapel, \$7.83; Third Avenue Sunday school, Danville, Va., \$7.46; Amelia, \$3.51; Happy Home, \$2.00; Raleigh, \$7.50; Apple's Chapel, \$1.00; Union Grove, \$3.00.

(Eastern Virginia Conference)

Holy Neck, \$16.00; Liberty Spring, \$7.50; Total, \$224.97.

Easter Offerings

Christian Light church, \$13.19; Christian Light Sunday school, \$1.86; Pleasant Ridge church, \$7.81; Mrs. W. L. Cummings, \$2.00; Happy Home church, N. C., \$11.35; Total, \$36.21.

Children's Home Fund

Mr. E. B. Bailey, \$15.00 Myrtle L. and Maggie M. Gove, Sprakers, N. Y., \$50.00; 20th Century Bible Class, Suffolk, H. H. Howell, \$5.00; Mary Emma Harrell, (Little girls, Liberty Springs church, Va.), \$1.00; William Thomas Harrell, Liberty Springs church, Va., \$1.00; Total, \$72.00.

Special Offerings

G. L. B. Penny, Guardian for Rose Rogers, \$65.30; A. F. Perkins, (rent), \$12.50; Chas. D. Johnston, Guardian, \$5.00; Total \$83.23.

Total for the week, \$418.06; Grand total, \$6,258.25.

CHILDREN'S LETTERS

Dear Uncle Charley: Sunday was my birthday. I am six years old. I received several presents, one of which was seventy-five cents. I will send one dime of it to the orphans. I will write again when I have more money. Lovingly.—*Ralph Bain Newman.*

Glad to have your letter this week. You must write often and help to keep the corner interesting.—“*Uncle*”

Dear Uncle Charley: I have been sick, but am much better. I took my bad medicine like a man, so mother gave me a story book and some money. I am sending the orphans a dime. We like to have mother tell us about the orphan children. Are the twin boys there now? I wish Oliver Young would write again. I am now four years old but wish so much I were six so that I could go to school next year with Ralph.—*Leon W. S. Newman.*

I am glad you are better. Sorry you had to take bad medicine. It's bad, isn't it? I have been missing Oliver Young's letters too.—“*Uncle Charley.*”

Dear Uncle Charley: Here comes a little girl to join your happy band of cousins. I was three months old yesterday. I hope I am not too young to mingle with the other boys and girls. I live out in the country and have a good time going to see my grandma. I weighed fifteen pounds when I was two months old, so my great grandpa gave me a dollar. I have some little yellow biddies and mamma takes me out with her to watch them eat. Enclosed find a nickel for every month of my age. If this doesn't get in the waste basket, I will get mamma to write for me again. Love to all.—*Vivian Oray Lewis.*

We give you a warm welcome to the corner. I hope you will have good luck with your chickens. We are trying to raise some this year.—“*Uncle Charley.*”

Dear Uncle Charley: We are a little late with our dimes this month. I hope all the little children are well and are enjoying these beautiful days. With best wishes for you and the little cousins.—*Frank and Herbert Burton.*

All of our children are well now. Our little sick boy is up.—“*Uncle Charley.*”

Dear Uncle Charley: This is fine weather. I hope the orphans are having a fine time. It makes me very lazy to walk two miles to school. I have just two more

weeks to go, yet I will be sorry when it is ont. We are enclosing twenty cents—a dime for each. With love and best wishes.—*Virginia Pearl and U. T. Ayscue.*

This weather is too pretty to be lazy. I am sorry your school closes so early.—*“Uncle Charley.”*

Dear Uncle Charley: It will no doubt surprise you to hear from me. I think it my duty to send a few pennies to the orphan children, as I feel impressed to do so. I truly hope it will do the children good in some way. I teach the card class at Catawba Spring's church and there isn't anything I like more. Rev. J. Lee Johnson, in my opinion, is one of our finest preachers. I like to hear him preach. Enclosed you will find \$1.00 for the little ones. Wishing you all a happy Easter and much success.—*Janie Sorrell.*

I think you for the offering of \$1.00 and appreciate your letter very much. I agree that you have a splendid preacher. I have heard him.—*“Uncle Charley.”*



“MOON, SO ROUND AND YELLOW”

Moon, so round and yellow,
Looking from on high,
How I love to see you
Shining in the sky.
Oft and oft I wonder,
When I see you there,
How they get to light you,
Hanging in the air.
Where you go at morning,
When the night is past,
And the sun comes peeping
O'er the hills at last.
Sometime I will watch you
Slyly overheard,
When you think I'm sleeping
Snugly in my bed.

—*Matthias Barr.*

NAHUM PRINCE

This is the story of Nahum Prince. He must have lived a hundred years or more ago, and he died, I do not know when. He was lame. Something had crushed his foot so that he could hardly walk.

It was at the time of the fighting with Burgoyne, and General Lincoln was in front and was ordering out every man from New Hampshire. And all of the regular companies of troops had been marched ont. Then there came the final call for all who could go, and all the old men and boys volunteered; and there was not a boy over thirteen years of age in the village who didn't go, except Nahum Prince. When they were getting ready to go he stood up as well as he could with

an old Queen Anne's arm on his shoulder, and the captain came along and saw him and said:

“Nahum, you here!”

“Yes, sir,” said Nahum.

Then the captain said, “Go home, Nahum; you know you don't belong here; you can't walk a mile.”

Then he called to the doctor, and the doctor said, “Nahum, it's no use; you must go home.”

Then they all marched off without him. *Rub-a-dub-dub; rub-a-dub-dub*, went the drums; and every man and boy of them went off and left poor Nahum Prince alone.

“I shall die before night if I stay here all alone, the only boy in town. I must do something.”

It was coming autumn. It was not late but he knew that he must do something; so he went down and split old Widow Corliss' wood for her, for he could split wood, though he could not march.

He had not been splitting wood for more than an hour when four men on horseback came down the road and stopped. He could see them stand and talk. They all went off and then one came back again and beckoned to Nahum; and when he came up the man on horseback said:

“Where are all the men gone?”

“They have all gone off to join the army,” Nahum said.

“And isn't there any blacksmith in town?”

“No,” said Nahum, “there isn't a man or boy in town except me, and I wouldn't be here only I am so lame I can't march.”

“Do you mean to tell me,” said the man, “that there is nobody here who can set a shoe?”

“Why, I can set a shoe,” said Nahum.

“Then it is lucky you were left behind,” the man said. “Light up the forge and set this shoe.”

And now comes the most interesting part of the story. Nahum lighted the fire, blew the flames hot, and set the shoe on the horse; and the horse and the rider went away after the man had thanked Nahum.

Nahum finished splitting the widow's wood. And when, the next week, the boys came home and told how Colonel Seth Warner came up on his horse just in time, leading the First Regiment and took the prisoners and won the day, Nahum didn't say anything. But he knew that Colonel Warner never would have been on that horse if he didn't set that shoe. And it was little lame Nahum Prince who really won the splendid victory which ended the battle of Bennington.—*From Stories Children Need.*

Ask all the questions you wish in Siam! If you don't people will think you rude. When a Siamese boy or girl goes to school, he begins the day politely by asking the teacher how old he is, how much his hat cost, how much salary he gets, and how often he has his hair cut.—*Everyland.*

I asked the dog, “Why all this din?”

Said he, “I'm fashioned outside in,
And all my nights and days I've tried
My best to get the bark outside.”

—*Nixon Waterman.*

Sunday School and Christian Endeavor

SUNDAY SCHOOL LESSON FOR APRIL 18, 1920

(C. H. Stephenson)

Subject: The Victory of Gideon's Band. Judges 7:1-8, 16-21.

Golden Text: There is no restraint to Jehovah to save by many or by few.

Primary Topic: Gideon and His Three Hundred.

Senior Topic: One Man with God A Majority.

It is Human to Forget

Last Sunday's victory of Barak over the Canaanites was followed by forty years of peace. But as throughout human history, the lesson of Israel's delivery died with those who learned it. And with the new generation came the tendency to put aside all thoughts of gratitude to the God who had generated the campaign of a strong man and a courageous woman.

New Enemies to Disturb

The new source of danger was not the Canaanites again but another tribe of monarchs or outlaws called the Midianites. These men were public robbers and used the same tactics as General Sherman did in his march to the sea. Overrunning fresh tilled fields, they ruthlessly carried off crops and cattle unhampered by the frightened men of Israel who sought shelter in caves and the hills.

God Sends a Deliverer

From this situation there was but one escape-God. To do it he needed a man. So on every occasion when a crisis is to be met God looks about for a man who is capable of rising to it. How rich our country's tradition is in furnishing Gideon's for perilous times! George Washington arose at a time when a small company of freedom-loving men determined to do the apparently impossible. Abraham Lincoln came from a farmer's hut to hold together by the sheer force of his character a nation that was breaking in two. And in our own day General Joffre of France arose when the German army was within a few miles of Paris and with no practical barrier to hold them back. These men with the help of God achieved the im-

possible. So did Gideon with his band of three hundred buglers.

The Need of Modern Gideons

Note the contrast in the size of the opposing forces. At first it is ten thousand to fifty thousand; then it is two thousand to fifty thousand. Then finally after the water-drinking elimination it is three hundred to fifty thousand! Note also that the fifty thousand had weapons of war, whereas God's battalion of three hundred carried torches, pitchers and trumpets. And still the latter triumphed. Why? Because they carried that without which no victory is possible. God was in the lead.

A War Hallowed Ground

Two years ago, and three thousand years after Gideon's victory, the forces of Great Britain rescued the same territory from the ravages of the Turks. Today the small white crosses of a British military graveyard mark the spot where today's lesson occurred. History is repeating itself before our very eyes and God is still in the lead.

CHRISTIAN ENDEAVOR TOPIC FOR APRIL 18, 1920

(J. Vincent Knight)

"When Is Courage Needed?"—Luke 12:4; Deut. 20:1-4; Esth. 4:13-17.

Some one has said: "The bravest man in the world is the one who dares to do right when he knows he stands alone in his undertaking." In the Bible we find many such characters. Daniel, Esther, Stephens, and Christ Himself faced such difficulty. It took the grind of life to bring out the real courage of these characters, and show to the world what the best in them would endure for the work. It takes trial, temptation, hardship and the daily grind of life to bring out the best there is in us. Courage we must have.

When We Would Shun the Modern Evils of the Day

One of the greatest evils our young people have in the modern age is the social evil. There seems to be an exodus from the Church to the public amusement side of life. The public dance, pool room, card tables, etc. These have wielded a dreadful in-

fluence on our people. In our cities our young women as well as the men have fallen into the habit of matching each other for drinks, coins, etc., gambling in the open, visiting questionable shows, public dance halls, etc. These habits have a dangerous effect on the life of the young, and sap the vitality of the whole life of the Church. It will take all the courage you can muster to overcome this habit, for if ever a poor soul needed courage to help him it is one who has fallen a victim to the social evil of today.

When We Know it Makes us Unpopular to do Right

No doubt the young man or woman need courage most when they know that their stand for the right has made them unpopular. But let us not forget that reputation is what folks think of us, and character is what we really are. A young woman in—Church—State threw her whole life and influence on the side of Christ and the Church. She lost most of her young associates, who buffeted her, called her a snob, etc. When asked what she thought of it she replied: "I know the stand I have taken has made me very unpopular, but I shall keep on in spite of it." She has, but it has taken courage to do it. Rest assured, young man or young woman, that what Christ expects is a strong Christian character and not a reputation.

When We Would Dare to do the Right Thing

Doing just the right thing at the right time is not always easy. It often takes courage to do it. Daniel had courage when he prayed in spite of the protest. Esther had the courage no one of her sex ever possessed when she went into the King's court. It took courage for Stephen and others of the Apostolic age to pray for those who martyred them. It takes courage today to do the right thing when we know those who stand by us are seeking to murder the character and rob the life of its real joy and happiness. Would you overcome the social evil, temptations of the day, and triumph, when you know it makes you unpopular to do the right thing?



MARRIAGES

WHITMORE-WAMPLER

March 9, 1920 was the scene of the first wedding in the home of Mr. and Mrs. W. C. Wampler near Harrisonburg when their second daughter, Miss Eula C., became the bride of Mr. Charles S. Whitmore. A number of invited friends were present to witness the ceremony. Mr. and Mrs. Whitmore are splendid young people, and are popular with a host of friends. A number of beautiful and useful presents were received. Immediately after the ceremony the happy couple left for a bridal trip to Washington, D. C. They will reside for the present at the bride's home. May their married life be useful and happy.

A. W. ANDES.



OBITUARIES

PARKS

February 29, 1920, Brother T. W. Parks passed from labor to reward after a long illness of rheumatism and heart trouble. He was known throughout the community as "Uncle Willie." He was named for Rev. J. W. Wellons who was his pastor in early life. Brother Parks was a member of Parks' Cross Roads church for many years.

Brother Parks was a man of strong convictions and a determined will which marked a man of continued energy.

I was his pastor for fourteen months and found him to be at all times ready to help liberally to carry on the work of his church.

I never saw a man more humble to the will of God and always glad to hear the Word of God and to pray. The last few months of his life I never saw him but that he wanted me to read the Word and pray with him. He told me so many times that he had nothing against any man and he was ready to go when the Lord said come. He died happily with his faith in his Savior. I have certainly lost a true, good friend.

May the good Lord bless and comfort the bereaved wife and children.

A. T. BANKS.

PARKS

On February 17, 1920, Fields P. Parks passed from earth to heaven after an illness of twelve days with Influenza and pneumonia. He was a young man of rare qualities, being unusually clean in habits and morals. I am sure I knew him as well as any person, having been room-mates at college and very closely associated friends since that time. I never knew him to stoop to anything that was not becoming to a Christian gentleman. He was gentle in disposition, clean in word and kind to everybody. His character was above reproach both morally and spiritually. He always offered prayer before retiring and read His Bible often.

He had established himself as a business man. At the time of his death he was a book-keeper and credit man for Livermore & Brothers Supply Company, Pates, N. C., and also a partner in the same firm. Surely a good man has gone to receive the reward of the faithful. He was buried at Parks' Cross Roads church, services being conducted by the writer. God bless the bereaved ones.

A. T. BANKS.

COX

Monroe P. Cox died February 26, 1920, at the age of fifty-two years, three months and nineteen days. He leaves to mourn their loss a wife and two sons, besides many other relatives and friends. He had been a member of the church at Pleasant Ridge, since he was sixteen, at which place he was buried.

May God comfort the hearts of the bereaved ones in this sad trial.

T. J. GREEN.

HIMLER

Mrs. Margaret Himler was born in Germany, February 6, 1831, and died at her home near Bethel Christian church, March 13, 1920, aged eighty-nine years, one month, and seven days. Sister Himler with her husband came to America many years ago and became loyal and much respected citizens of this country, enjoying the highest respect of all who knew them until death called them up to the heavenly land. The deceased became a member of the Lutheran church while still in her native land, and remained a Lutheran until death. She was known by

all who knew her as a deeply pious Christian woman. Surviving are one son, three grandchildren, and five great grandchildren. Her husband, also an excellent Christian, died several years ago. Funeral at Bethel Christian church, March 15.

A. W. ANDES.

BECKMAN

Mrs. Virginia C. Beckman departed this life February 27, 1920, at the age of fifty-five years, seven months, and twenty-four days, having been born July 3, 1864. Her death occurred in Cumberland, Md., where she had been living for several years. Sister Beckman held her membership with the Christian church at Concord, and was a woman of estimable Christian character. She is survived by two brothers, four sisters, one son and four grandchildren, and her second husband; her first husband having died some years ago. Funeral services at Timberville Reformed church, March 1.

A. W. ANDES.

WHITMIRE

Mrs. Flora Etta Whitmire was born April 26, 1887 and died at her home near Mayland, February 28, 1920, making her age, therefore, thirty-two years, ten months, and two days. Her death breaks up the home, thus causing the husband to put the three small children out among friends to be cared for. Such cases are always very sad. Besides her husband and three children she is survived by her parents, three brothers, and three sisters. She was a good Christian woman, and a member of the Methodist church. Funeral services conducted by the writer on March 2, at Linville Creek church of the Brethren church, assisted by Rev. W. A. Myers of the Church of the Brethren.

A. W. ANDES.

DELK

Little Bryan Delk, the five-months-old son of Mr. and Mrs. Bert Delk, died February 24, 1920.

After services in the home the little one was laid to rest in the cemetery at old Christian Union. The parents were unable to attend burial as was also the grandmother, on account of the "flu."

May God bless and comfort the loved ones.

T. J. GREEN.

DOWDY

Mr. W. Robert Dowdy, of Ore Hill, N. C., died March 17, 1920. He was fifty years, one month, and twenty-nine days old. He had been an intense sufferer during the last six months of his life, from spinal rheumatism, having received treatment at four different hospitals and by many physicians. He is survived by a widow and five children—three girls and two boys, his father, mother, and four sisters.

He was happily converted and united with Antioch (Chatham) Christian church at the age of sixteen; and for several years he lived a consistent Christian life and was an energetic worker in the church. Although he later strayed off into the wilderness of sin, the Good Shepherd sought this wandering sheep across plains of prosperity, over mountain-tops of temptation, and through swamps of suffering until four weeks prior to his death, he finally found him and brought him back safely to the fold. Having been restored to full fellowship with Christ, Mr. Dowdy prayed that he might live long enough to prove to the world that he again had gotten right with God. It is said that a few days before he died, he earnestly entreated his father and uncle not to be so indifferent to the pleadings of the Spirit concerning their souls. He assured his loved ones that he was prepared to meet God in peace.

The funeral was conducted and the interment made at Antioch church.

R. P. CRUMPLER.

KITCHEN

Frank M. Kitchen died February 14, 1920, after suffering about three years with paralysis. He was twice married. His first wife was Miss Victoria Travis. To this union were born five children, three of whom are living: Mrs. Etna G. Jones and Edgar F. Kitchen, Manry, Va., and Charlie E. Kitchen, Brooklyn, N. Y.; also one step-son, James Travis, Wilmington, Del.

The second wife was Miss Ida F. Dunlow. There were four children to this union, one of whom is living: David R. Kitchen, Manry, Va. He is also survived by ten grandchildren.

He was a member of Barrett's Christian church. Funeral services conducted at the home by Rev. W. D. Harward and interment was in the family burying ground at J. F. Wellons. We hope to meet the beloved father and husband in Heaven.

A FRIEND.

FLEMING

Walter L. Fleming was born September 5, 1886, and died March 17, 1920 at the age of thirty-three years, six months, and twelve days. Surviving to mourn his departure are his widow and five small children, his parents, three brothers, and seven sisters. Brother Fleming was a member of the United Brethren Church, and was held in high esteem by all who knew him. Funeral services were conducted by the writer on March 18 at the Zion Church of the Brethren church, assisted by Rev. G. W. Clegg of the United Brethren Church, and Rev. I. W. Miller of the Church of the Brethren. The family have the deepest sympathy of their friends.

A. W. ANDES.

ROADCAP

Susannah Roadcap was born March 1, 1837, and died at her home at Linville, Va., March 26, 1920, at the age of eighty-three years and twenty-five days. She is survived by her husband who is now left alone. She was a member of the Methodist church, and enjoyed the esteem of a host of friends. A large congregation attended the funeral services which were held at the Linville Christian church on Sunday afternoon, March 28. Services by the writer, assisted by her pastor, Rev. C. J. Clarke.

A. W. ANDES.

BEASLEY

W. I. Beasley died February 25, 1920, at the age of sixty-one years, eight months and sixteen days. He leaves a wife and two children—one daughter and one son. He was a member of Mt. Hermon Christian church at which place he had held his membership about forty years. He made the statement before he died that he was willing and ready to die at any time. May the Lord comfort the bereaved.

A FRIEND.

SUMMERS

Simon Peter Summers departed this life February 28, 1920, aged thirty-five years, five months, and twenty-four days. The date of his birth was September 4, 1884. He lived with his mother and sister on the old homestead near Laeey Spring. His aged mother, three brothers, and three sisters survive. Funeral services at Laeey Spring United Brethren church, March 1, conducted by the writer, assisted by Rev. J. C. S. Myers, pastor of the church.

A. W. ANDES.

DR. J. H. BROOKS

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A London preacher once said: "When I look over my congregation on a Sunday morning, I ask myself: Where are the poor? But when I see the collection counted in the vestry, I say: Where are the rich?" —Exchange.

Owing to a fog, a steamer stopped in the mouth of a river. An old lady inquired of the captain the cause of the delay. "Can't set up the river," replied the officer. "But, captain, I can see the stars overhead," she argued. "Yes," said the captain gruffly; "but until the boilers bust, we ain't a-going' that way." —Exchange.

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Stop! Look! Listen!

A Message from the Convention's President,

Rev. W. W. Staley, D. D.



WE ARE approaching the crisis in the Men and Millions Forward Movement—Consecration Week. Stop and consider the meaning of April 18-25 for this great program of the Church. Three steps already taken lead up to this final test of laying money on the altar of God. Abram obeyed God's call and went out "not knowing whither he went;" Jacob promised the Lord *one-tenth* of "all that thou shalt give me" when he had no bed but the earth and no pillow but a stone; and, after that great prayer meeting and Peter's sermon, "there were added unto them about three thousand souls." Later, "when they had prayed, the place was shaken where they were assembled together and the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own." In all of these four steps faith and prayer were most prominent. Life-recruits come from those who are *willing* to do what God requires; tithing is the *willing* mind to recognize personal stewardship and to covenant with God to give Him one-tenth of what He gives to us; life dedication comes out of the prayer-chamber, under the influence of the Holy Spirit; and Consecration Week puts faith and promise into concrete service. Ananias failed in the final step—he withheld what he pretended to give. The money test tries most men and women, because it is the substance they can *see* and *use*. The one man who went away sorrowful from the presence of Jesus Himself went away on account of money. Here is the *Cross* of this Campaign: "Whosoever doth not bear his cross, and come after me, cannot be my disciple." Look at that verse; ponder its meaning; think of what God is doing for you, and then help to put your church in the front line. Consecration Week should be the week of joy. Listen! "They that feared the Lord spake often one to another." This is a time for members of the Christian Church to do likewise and thereby "provoke others unto love and good works."

(Continued on page two, first column)

MEN
AND
MILLIONS

∞ ∞ ∞
← THE KINGDOM NEEDS →

MEN
AND
MILLIONS

STOP! LOOK!! LISTEN!!!

(Continued from page one)

This Consecration Week is to be a great challenge and a great opportunity, and it will crown the whole Campaign with glory if every member does his part. Our leaders have done great things in preparing and sending out campaign literature; the laymen have aroused a new spirit of confidence and hope in the membership of the church by their Four Minute addresses; and the women have inspired all with a new faith and a new activity. The campaign songs have been sung with enthusiasm and devotion, and the whole Church has been quickened into new spiritual life.

Words are weak now; "*actions* speak louder than words;" and hence I am pleading with all to do their best. Do not say, "I gave to Missions and the Endowment Fund, and I cannot give to this call." In giving to these two causes you did not give to the other five causes, Publications, Sunday schools, Aged Ministers and their widows, Christian Endeavor, and Convention Fund. All of these must be supported and need your help.

THE PROMISE OF A NEW DAY

One of the most inspiring things to me about our Men and Millions Movement is the activity and interest manifested by our laymen. Again and again, has my heart rejoiced in the message brought by our Four Minute men and other speakers in behalf of this great Movement. Our men are putting into the work of the Kingdom some of the hard business sense which has made them successful in the business world. Too long has the Church sat back at ease with the preacher in the harness trying to pull the whole load. A new day has been ushered in, in which the whole Church is to carry forward the work.

Another thing of great promise is the enlisting of our boys and girls as stewards and the training of a generation which shall recognize Gods claim on their lives and possessions. Truly it is a glorious privilege to have a part in a work of such far-reaching influence.

MRS. C. H. ROWLAND.

Men and Millions Forward Movement Brings Joy to Sanford Church

Sunday, April 4, was a great day in our church at Sanford. We are having a real revival, and there is much joy in the church. From the beginning there was no opposition to the Movement, and as the Movement moved all got interested. We have secured two life recruits, forty tithers, and seventeen members were received into fellowship Sunday. We are unanimous in the opinion that the Movement is a spiritual blessing to any church. It will be almost fatal to any church not to enter heartily into this Movement that is bringing such joy and blessing.

T. E. WHITE.

From Old Dominion's Capital

We are doing fine in Richmond and we expect to go at least \$2,000 more than we are allotted. I am sure we will give \$2,500 or \$3,000 here in our new church as our people are deeply interested in the Movement and are praying for a successful finish in the greatest undertaking in our Church.

Our church here is growing. We have an interesting Sabbath school, and on Sunday, April 5, we are going to organize a Christian Endeavor Society. We are in earnest and praying daily for the success of the greatest Church in the whole wide world—the Christian Church.

D. J. KELLY.

2005 Beverly St.,
Richmond, Va.**From a Layman's Viewpoint**

When we as deacons and Sunday school teachers get into the front lines we will lead our followers to the goal in our Men and Millions Forward Movement. Let us be up and about our Master's business, because it is a great work.

J. L. CASH.

Durham, N. C.

Glad to Be Living in a Time Like This

I am glad our leaders are putting the Men and Millions Forward Movement before the Church in my day. God demands one-tenth of our income and blesses us in giving it back to Him. I am a tither and I thank God that I am, because I have experienced the joy of much blessing because of it. I want to live a Christian life and when I die I hope to go to Heaven and live with Jesus. I want to meet others there where we can praise the Lord for His goodness to mankind.

S. A. HARRIS.

Attamahaw, N. C.

Work—Pray—Give

"He that gathereth in summer is a wise son; but he that sleepeth in harvest is a son that causeth shame."

Dear Co-workers: Let us apply "Wisdom." We hear much nowadays about "waking up" as if we have been asleep on certain things. There is more truth than poetry in this expression. Thank God the Christian Church is waking up to her full duty.

When this great campaign is over and when we have gone over the top for our great Men and Millions Movement, may each one of us look back with pride and satisfaction.

This is truly the harvest time. Let us work, let us pray, and let us give. We may not have this opportunity next year. "For in such an hour as you know not, the Son of Man cometh." "Blessed is that servant whom his Lord, when He cometh, shall find so doing."

MRS. J. F. LOUDERBACK.

Stanley, Va.

THE MONEY TEST

We are approaching in the Men and Millions campaign last part of the program—the money test. The one conspicuous person who declined to accept a personal invitation from Jesus was the young man who was very rich. It was the money question that kept him from accepting Christ. That has always been a hard question; but it must be solved. Money without Jesus leaves one sorrowful: "What shall it profit a man if he shall gain the whole world, and lose his own soul?" Some one has said: "To lose money ill is often a crime." To gamble to lose money ill. "To get money ill is a worse crime." To rob, default, defraud, is to get money ill. "To spend money ill is worst of all." To spend money in wrong doing or living is to spend money ill. Nothing reveals one's character more clearly than the way he spends his money. The glutton spends for food. The drunkard spends for drink. The libertine spends for lust. The selfish spend for self. The philanthropist spends for others. The Christian spends for God's Kingdom. If you will write down what you spend your money for, I can tell what your character is.

Some say, "business is business" and "religion is religion;" but religion is business, and business should be religious. "Serve the Lord with gladness: come before His presence with singing." Money often stands in the way of life-recruits. If the ministry offered large salaries, many young people would surrender their lives for service; but the prospect of hard work and small pay deters them from such surrender. A man said to me the other day: "You never really find out a man till you have money-dealings with him," and this is certainly true, religiously; you never really find out a church member till you reach the money obligation of Christian life. The *manner* in which a Christian devotes his money to the cause of the church is an index to his heart. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." "See that you abound in this grace also." Money is a great revealer of character, of spirit, of manner, of all that enters into the man and the Christian. When the team comes to you, as a member of the Church, to subscribe on this five-year plan to raise the \$2,000,000.00, receive them cordially, treat them helpfully, and subscribe liberally. It is the first time in our history that every member has a personal opportunity to help all the departments of the Church financially. The Kingdom *needs Men and it needs Millions*. "Little drops of water, little grains of sand" suggests a lesson for all of us. It is the countless rain-drops that fill the rivers; and the rivers give back to the sea what the sea gave to them through the clouds. "It is more blessed to give than to receive." Put this great truth to the test in that week of weeks from April 18 to April 25—"Consecration Week"—the week that should crown the campaign with the joy of service. Every church that raises its quota will be happy, and every church that goes over the top will overflow with joy. With *one per cent* of life-recruits, ten per cent of tithers, ten per

cent new members added to the church, and the financial goal of \$2,000,000.00 reached, a new day will dawn for the Southern Convention as a part of the Christian Church.

W. W. STALEY, *Chairman Board of Directors Men and Millions Forward Movement.*

MASTER, WE ARE HERE

On April 18 the Christian Church enters upon one of the most momentous crises of her history. When our forefathers left Baltimore Conference to form our Brotherhood, the divine principles of Christian democracy, they faced a crisis, but not so vital as this. Our crisis means that we are to determine whether they were right and whether we are worthy of their sacrifices. It is a momentous moment for us. God help us to be true, faithful, consecrated.

This Men and Millions Forward Movement has wrought wonders already in the spiritual life of our Church. Men and women whose relation to the Church was perfunctory before, have become soul-winners under the inspiration of this cause. Life can never be the same thing to them again. It would seem that God has enabled us to achieve victory in the three former drives, though all reports are not in yet, and these victories have been won despite sickness and inclement weather and other hindering causes. Tried with the zeal of the Spirit, our heroes and heroines have welcomed these obstacles as added spurs to faith and utilized them as stepping stones to success. This Movement has become an uprising of the people. Nothing like it ever occurred in our Church before.

And now we are on the verge of the final dash, the dash for funds. The success of this objective will conserve all the others. Failure here will discount all we have done before. There is an organization in every Conference in every regional district, in every local congregation capable of putting this drive over with all ease provided the standard plans adopted are employed. These leaders have a frightful responsibility resting on them. At the same time they have a most alluring invitation to go over into the land and possess it. Caleb and Joshua will go. We pray that God may give all our leaders the spirit of Caleb and Joshua and that no "grasshopper" Christians will be found among them. Of this we are absolutely sure—these leaders will bring their churches into a new day of service and Christian usefulness in their communities or they will dig the graves of their churches. Already leaders in the Methodist and Baptist churches unhesitatingly assert that the churches of their denominations that failed to function in the Centenary and 75 Million Dollar drives are disintegrating, dying. It cannot be otherwise in our Brotherhood. God cannot, He will not let a selfish, self-centered Church live. It is a case of life or death with us, beloved. Let us earnestly pray and labor that it may be life, new life, the abundant life of devoted service for the Kingdom.

When General Pershing stood by the tomb of La Fayette in France, the gratitude of his heart for that brave soldier's gift of service to our country so overcame him, that he was able to say only four words, but such words they were! "La Fayette, we are here." The heart of the Republic of the West echoed that sentiment in grateful acknowledgment of La Fayette's devotion to our liberty and every soldier in our National Army felt a new inspiration to do full duty in the cause of France's and the world's freedom as expression of gratitude therefor.

The Christian Church is now summoned to the standards of the Christ, the Christ Who died for us, summoned to His standards to help Him win the world to Himself through our Men and Millions Forward Movement. He gave far more to us than the gallant La Fayette ever gave to our country. Can we say less in this moment of His appeal to our loyal hearts than our nation's spokesman said at the tomb of the great soldiers?

Shall we not with bowed heads and consecrated hearts say to the call of the Savior of our souls and the Head of our Church in these splendid days of Consecration, April 18-25, "Master, we are here?"

"Master, We are Here."

W. A. HARPER, *Secretary
Organization and Publicity Men and
Millions Forward Movement.*

The Supreme Hour

For the Christian Church there has never been a more important period than that which concludes the work of the Men and Millions Forward Movement. It is amazing to see what is being accomplished in so short a time. The campaign has afforded an opportunity for thought and activity that rarely ever come to a people. Men and women are having more optimistic views of church life. They are seeing the opportunities of the church from a different angle. All of it has come as a result of personal effort. The pastors are doing their best. The co-operation of the efficient captains has stimulated the work and kept it going even when the pastor and district director failed to get around. The results of this work are left to be seen in the future and will leave those who are opposing an occasion for regret. Let the churches make a diligent effort for the final drive.

E. M. CARTER.

Wadley, Ala.

Great Spiritual Awakening

The Men and Millions Movement has taken hold of the hearts of our people in the Norfolk District as nothing else has ever done. The Movement has so gripped, and stirred, and moved upon us that we are really living now in a new day in the Christian Church so far as Norfolk is concerned. Not only is enthusiasm in service running high, but a great spiritual awakening is in progress.

The District is safe on her one per cent enrollment of Life's Work Rerercuits, and has already gone far over the top in the enrollment of Tithers. And we feel confident that the results of Life-Dedication Week will safely put the District up to the goal of ten per cent increase in membership, if not beyond. We are working and praying to the end that victory may be realized during Consecration Week.

G. O. LANKFORD,
District Director.

VICTORY JUST AHEAD

Victory is just ahead. Those who have doubted victory in our Men and Millions Campaign have been few and their number has become fewer and fewer as the campaign has gone forward. Success is assured and all of us are glad. The success so far is due, and will be due, to the united effort and prayers of the people. The organization has been an instrument in the hands of the people for use and the people have used it. Every part has been essential. No one, save God, is due the victory that is just ahead.

Next Sunday the final message is to be delivered and the acid test of the Movement launched. The Four Minute Men have been doing a good work. Theirs has been the part of informing and inspiring, and reports coming from the field, justify my confidence in each worker. My hope is that each Four Minute Man will prepare a great message this week and pour his whole soul into the work on next Sunday. The message may make or mar the success of the local church. It is a privilege and trust of the people, of the Church, of God, and certainly no one will dare do less than the very best.

Final, final, final, the final march. On to victory, all brave soldiers in the lead. The last message before battle is the one that goes down as immortal history. Sound it, say it, speak it, ring it clear and loud.

Victory just ahead. March! March! March!

C. B. RIDDLE, *Secretary
Speakers' Bureau and Advertising
Men and Millions Forward Movement.*

FINALLY, BRETHREN

Before another issue of THE SUN reaches its readers our dear churches will be going over the top in the final drive of this campaign of righteousness for Men and Millions, and the songs of joy will be heard in the land. From one side of our Zion to the other faithful men and women have wrought, labored longed and prayed for the glorious consummation we are now to witness, if God wills. Since January 30 men and women in ever increasing numbers and earnestness have prayed that our Heavenly Father would graciously bless, prosper and bring to glad fruition this glorious undertaking. Brethren and beloved, shall we not, all of us, in the spirit of the Master go forth now to do our best for the Kingdom?

ONWARD! ONWARD! ONWARD! EVERY MEMBER TO THE FORE

While we rejoice in a well-founded hope, and praise God for His gracious leadership in the great work already done, let us not relax our efforts, nor relinquish our hold on the handles, till the last furrow has been turned and the last lick struck, for the cultivation and the reaping of this great, bountiful harvest. There is danger of over-confidence. We have learned to believe in our people. That is well. They do, they have ever done, what they set out to do. This brings inspiration, confidence and hope. But we must not rely upon past efforts, or past achievements. We must give to this task all that is in us, for it is by all odds the most stupendous task we have ever undertaken.

To the attainment of our goal we must have the co-operation of all. In team work every man counts. Now we must have the help, the sympathy, the co-operation of the weakest church as well as the strongest. The strength, the power, and the perfection of all depend upon the activity, the co-operation of each. "I in them and they in us that they may be made perfect in One," prayed our Lord. We are made perfect in One as we co-operate in Him and become workers together with Him.

Full instructions have been sent out as to how every church is to proceed in the final campaign of April 18-25. All is asked or desired or prayed is that every church will follow the plan laid out, and do their best. Candidly I do not believe there is a church of our numbers which cannot go and will not go "over the top," if a faithful, honest effort is made, after the manner of the plan mapped out and sent to every church. If we will not let fright or dread or distress overcome us, and will simply put on the campaign and do our best all will be well.

Brethren and sisters, in a matter of such moment to our Church and the Kingdom, can any church withhold its effort and co-operation in such a time? We are on trial for our future. The ages to be will look back upon what we do in this Movement this week and next. Shall we disappoint them? God of our fathers forbid. Together brethren and our greatest, biggest and best task for the Master will be done. God help each and all to do their best now for Men and Millions for the Master's use.

J. O. ATKINSON, *Chairman Campaign
Committee Men and Millions Forward Movement.*

POINTERS

Some men are always willing to give—to the object not then being presented.

There are those who are as "close" as this: The devil himself does not love stingy being.

A good time, indeed, for the new tithers to begin the practice of their stewardship.

Money is the acid test. How many will be able to stand the acid?

EDITORIAL

TELEGRAMS

News Ferry Va 1130M Apr 9 1920

C B Riddle
Burlington N C
Pleasant Grove more Recruits. Thirty five Tithers.
Ten additions. Twenty five thousand.
J G TRUITT
1202P

* *
Suffolk Va 1050A Apr 10 1920

C B Riddle
Burlington N C
Publish Windsor over the top April ninth. One
hundred dollars per member. First in county and Con-
ference. Gained first two objectives
E. T. COTTEN
1129A

* *
Fy Richmond Va 722A Apr 12 1920

Rev C B Riddle
Burlington N C
Let every member be sure he has done God's will
W. T. WALTERS
815A

* *
New Port News Va Apr 11-20

C B Riddle
Burlington N C
Our great and final opportunity to match the splendid
efforts of other communions in doing a greatly enlarged
work. If we fail we will become an obscure denomina-
tion

CALEB D WEST
8:07A Apr 12-20

* *
Holland Va 830A Apr 12 1920

C B Riddle
Burlington N C
Largest movement in history of our beloved Church.
All departments will go largely over top under the
direction of our Heavenly Father, with His children
solidly behind it

I A LUKE
918A

* *
Fy Norfolk Va 1101A Apr 12 1920

Rev C B Riddle
Burlington N C
Count on our Conference in full. Several churches
already over
C H ROWLAND
Conference Director
1137AM

SUCCESS CROWNS EFFORT

WORKER OR SHIRKER, WHICH?

Fy Washington D C 813A Apr 12 1920
 Rev C B Riddle
 Burlington N C

Come on lets go over the top for Christ
 A B KENDALL

855A

* *

Chapel Hill N C 930A Apr 12 1920
 Rev C B Riddle
 Burlington N C

Gone considerable over top on our objectives. All
 feeling fine

W E LINDSAY

10A

* *

Norfolk Va 1020A Apr 12 1920
 Rev C B Riddle
 Burlington N C

Do for God, for God has done for you. Give
 L E SMITH

1144A

* *

Raleigh N C 1122A Apr 12 1920
 C B Riddle
 Burlington N C

Consecration week is opportunity. We must meet it
 as Christians

P T HINES

1148A

* *

Richland Ga 943A Apr 12 1920
 C B Riddle
 Burlington N C

Richland went gloriously over. Union is safe. I
 am happy

H W ELDER

1145A

* *

Fy Norfolk Va 11A Apr 12 1920
 Rev C B Riddle
 Burlington N C

Ivor and Berea Nansemond went far over yesterday.
 Others ready

J. O. ATKINSON

Field Secretary

1140A

* *

Asheboro N C 159P Apr 12 1920
 C B Riddle
 Burlington N C

Let every Christian line up whole heartedly for the
 final drive

E L MOFFITT

202P

* *

Suffolk Va 1023A Apr 12 1920
 C B Riddle
 Burlington N C

The period of preparation is passed and now is the

time for action. The success of the Movement largely depends upon one hundred percent membership subscription. For the first time in the history of our denomination every man woman and child member has the privilege of making a subscription to a great movement—the greatest in the history of the Christian Church. A small part of our membership had the privilege and joy of putting over the mission and Elon drives which, strengthened their loyalty, revived their spirituality and enlarged their vision. My ambition and prayer is for the entire Brotherhood to have the same blessed experience which can only be obtained by full participation in this Movement

J E WEST

109P

* *

News Ferry Va 150P Apr 12 1920
 Rev C B Riddle
 Burlington N C

Ingram two Recruits, two Tithers, thirteen additions.
 Ten thousand two hundred dollars

J G TRUITT

240P

* *

Suffolk Va 1052A Apr 12 1920
 C B Riddle
 Burlington N C

Berea went over top yesterday. Twenty five hundred dollars. Average one hundred forty two dollars per member. Twenty two added to church. Windsor went over last week, average hundred dollars per member. Ivor went over last night—have planned to put on drive third Sunday at Oakland and Liberty Spring with John King speaker. Holland speaker, Col West; Holy Neck speaker, Col E E Holland; Antioch speaker, L P Holland; Mt Carmel speaker, Dr J E Rawls. Feel confident Nansemond and Isle of Wight will go over in good shape

J M DARDEN

1259P

A GREAT ACHIEVEMENT

(Special Message for The Sun)

After a short consultation between the pastor, Rev. E. T. Cotten, and a few members of the Windsor Christian church, Windsor, Va., Wednesday evening, April 7, it was decided to put the church over the top on the last objective of the Men and Millions Forward Movement. The time set for the great, but glorious, job was Friday, April 9.

We felt that since the Windsor church, one of the smallest and weakest of the forty-two churches of the Eastern Virginia Conference, had obtained its one per cent of life recruits,—and that for missionary work; had gained its ten per cent of its members as Tithers; and feeling that we would surely reach our goal in the increase of membership in a few days; with great faith in God and our people, we believed our church could

LET US MOVE FORWARD

WORKER OR SHIRKER, WHICH?

be the *first* in the county, *first* in the Eastern Virginia Conference, and probably, *first* in the State to go over the top in raising our quota of *one hundred dollars per member*.

Men and women and pastor were busily engaged all of Friday afternoon. At nine o'clock Friday night, April 9, the church had raised its quota of *one hundred dollars per member*, and we sang praises to God, the Giver of every good and perfect gift, and prayed our thanks to our Heavenly Father, feeling a new inspiration and a new desire burning within our souls to go out into the community, to be more loyal servants of our Master, to make our church a light for Christ which will be seen afar.

A SAMPLE

The laymen are interested. Evidence of that is seen and found every day. Here is a sample of what is being found in many cases. This is a letter sent a speaker after he had addressed a certain church on its mission in the great undertaking:

"Since hearing your most excellent address today on our Men and Millions Forward Movement, I have begun to realize what a small part I am doing for it.

"I will do all I can for it in my ehneh, and will pay what I can, but all of this will be a small part considering the bigness of the thing. I am signing a Tithers' Card and am going to use every influence to get my boys to do all they can. I want them to learn to want to do these things themselves, and then I will feel sure they will be headed in the right direction.

"This thought comes to me tonight, (and I feel that the Lord is directing me in it): I want to offer to you my services, subject to your call from now on to the end of the Campaign. If you have a call for any place that you cannot find any one to fill, I will be glad to go anywhere and try in an humble way to talk plainly to the people on the different objects of of the Movement. I am not offering this proposition to further any merit on my account, but merely to offer my services to help, as far as my capacity will allow.

"From now on I am going to use every opportunity locally and elsewhere to help further our cause."

FOUND IN OUR MAIL

Brother T. J. Holland, Wray, Ga., writes encouragingly of the work in his section.

A good student of human psychology writes: "The Men and Millions Movement will put new life, push, drive dynamic, enthusiasm, and determination in the Christian Church, and will begin a new era in Education, Evangelism, Missionary Activity, Social Service, Liberality, and give the Church a new vision of the Kingdom of God on earth. It will promote the spirit of Brotherhood, Righteousness, Consciousness of Kind, and Sense of Power for Christian Progress."

Brother Elmer Cook, Edinburg, Va., sends this message: "Have secured two life-recruits and twenty-five tithers and have a good chance for more."

AS SEEN FROM THE OUTSIDE

Miss Mamie Bays, Charlotte, N. C., special newspaper correspondent, sent the following message to the press on April 9:

"The latest report regarding the progress of the Men and Millions Forward Movement of the Southern Christian Convention are of such nature as to be distinctly gratifying to the campaign committee and to the entire membership of the Church. Already a number of individual churches have conducted the every member canvass of their entire membership and have passed the goal of securing \$80.00 per member from every member in pledges to cover the coming five years. The every member canvass in these churches has been made in advance of the time set for the entire Church canvass, which is April 18-25, and the success attained in these churches in which the canvass has been made encourages the campaign committee in the belief that in the church-wide canvass to be conducted two weeks from now the effort will be equally successful.

"Of the five objectives of this movement, four of these being preliminary to the financial drive, two are known to have passed the goal with a safe margin. The first of these was the drive in the interest of life work recruit, the goal of which was to secure at least one per cent of the entire membership of the church to enlist in some form of definite Christian service. The second was a drive to secure pledges from at least ten per cent of the membership of the church that they would follow the Scripture direction regarding tithing their income. The third preliminary drive is now drawing to a close, the objective of this being to secure an increase of at least ten per cent to the membership of the Church as the result of personal work upon the part of the present membership. The result of this drive will be known in a few days, and judging from reports already received, the promise is that it will be crowned with success.

"The single word *Forward* will constitute the theme of this campaign the week of April 11-18, which is the week immediately preceding that which will mark the close of the campaign. During this last week preliminary to the financial drive for \$80.00 per member from every member of the Church effort will be made in a special way to impress the entire membership of the church with reference to its responsibility regarding stewardship."

A GOOD REPORT

A special series of revival meetings began in the First Christian church, Norfolk, Va., on March 21, and continued through Easter Sunday. The pastor, Rev. J. F. Morgan, did the preaching through the entire meeting, and the interest was great from the very beginning. The attendance was the largest in the history of the church, and there were professions and additions at nearly every service. The pastor had the hearty support of the two large Junior and Senior choirs, and also by the members of the church.

EVERY MEMBER TO THE FORE

SUCCESS CROWNS EFFORT

The great climax of the meeting came Easter Sunday, when the pastor at the morning service, received four members, consecrated eight babies, and gave the communion to the largest number that has ever received it on a single Communion Sunday. At the evening service of that same day there were nine additions to the church, and the pastor baptized thirty-four persons. This church has had a splendid growth for the last four years, and the church appreciates the work of her pastor, and has high hopes for the future, and also expects to make good with her part of the Men and Millions Forward Movement of the Southern Christian Convention. Since Pastor Morgan has been on the field, the First church has added 230 members to her membership, built new Sunday school rooms, paid the debt on the parsonage, and made splendid progress along many lines.

MAY 9TH SALVATION ARMY SUNDAY

An appeal to the ministers of America to make May 9 "Salvation Army Sunday" has been sent out by Evangeline Booth, commander of The Army. Pastors everywhere have been asked to devote that day's services, or a portion of them at least, to the work of this vast organization, either through sermons preached about the Army and the fundamental, cardinal principles of its endeavors, or by friendly pulpit references to it and the Christian nature of its labors.

May 9 has been chosen as the date of this Salvation Army Sunday because it immediately precedes this year's appeal for support. Under the new plan of organization a single annual appeal is made, and the old tambourine collection method is practically dispensed with.

The plan of particular recognition for the Army on May 9 has sent with wide approval and support from the pulpits of America. Many ministers have already made known their intention to devote their entire service to a consideration of The Army and its work, while others have asked that Army Officers occupy their pulpits on the day when it is hoped to call the attention of the whole country to the work as well as the needs of this great group of Christian Workers and earnest evangelists.

The day will be observed not alone in churches, but will also be made a time of service by The Army's workers and officers wherever they go. Special gatherings will be held for prayer and praise, that the members of this mothering army and those for whom they labor, may be still more inspired with sacrificial and humble devotion to their work.

CHURCH LEADERS WOULD BANISH TURK FROM EUROPE

A memorial has been presented to the President, the Vice-President and to the Speaker of the House, by a committee representing the Federal Council of the Churches of Christ in America, headed by Bishop William F. McDowell of the Methodist Episcopal Church and Rev. E. O. Watson, Washington Secretary of the

Federal Council, appealing to the government to exclude Turkish rule from Europe and to take some definite step toward the assuming of America's share of responsibility for the welfare of the subject races of the former Ottoman Empire.

BIBLE YEAR

The Governors of thirty-six states have written the New York Bible Society commending its efforts to make this year 1920 *Bible Year*. Letters are being received every day from other Governors. The members of the Cabinet, and the Mayors of some of the largest cities have written to the Society in praise of its project. Some of these letters give strong endorsement to the Bible and its influence upon civilization, and commend that it be more frequently read, and applied to present day problems.

Two series of meetings are now announced as part of the program for *Bible Year*. The first will be held April 21 and 22 at noon and also in the evening of April 21, in the Marble Collegiate Church, Fifth Avenue and 29th Street, and will be addressed by Dr. A. C. Dixon. The second series will be in the second week of May, from Tuesday to Friday, at noon and in the evening, and will be addressed by Mr. Paul Rader of Chicago. Of the May meetings, those at the noon hour will be held in the Marble Collegiate Church, and those in the evening will be held in the Gospel Tabernacle on Eighth Avenue and Forty-Fourth Street.

The idea of *Bible Year*, which is being promoted by the New York Bible Society, started in Great Britain, where the Lord Bishop of Dutham is President of the Movement. The purpose of Bible Year is to set forth the value of the Bible upon the individual and national life, and to increase interest in the Bible and Bible reading.

NEW COMERS TO THE SUN FAMILY

Harvey G. Morton	Asheville, N. C.
Hortense Davidson	Norfolk, Va.
L. C. Brinkley	Raleigh, N. C.
Miss Dixie Ward	Burlington, N. C.
Mrs. Nannie Simpson	Burlington, N. C.
Mrs. Jerry M. Huffines	Burlington, N. C.
Mrs. H. P. Sellars	Burlington, N. C.
Mrs. Martha Piper	Burlington, N. C.
Mrs. T. A. Lamm	Burlington, N. C.
Mrs. Uriah A. Paschal	Burlington, N. C.
Mrs. S. E. Jeffries	Burlington, N. C.
Mrs. Lorena Dorsett	Burlington, N. C.
Lev. Morris	Dyke, Va.
Mrs. Earl Snook	Johnston, Pa.
E. W. Pritchette	Altamahaw, N. C.
Mrs. J. I. Savedge	Elberon, Va.
Elmer Cook	Edinburg, Va.
Mrs. Thomas Hannah	North Emporia, Va.
Mrs. Eva Bailey	Wakefield, Va.
Mrs. Hattie Pool	Dickert, Ala.
Chas. O. Lancaster	Suffolk, Va.
Mrs. D. T. Williams	Zuni, Va.
E. W. Beale	Zuni, Va.
G. F. Johnson	Moncure, N. C.

(Report to April 10)

DEVOTIONAL

MUSIC EXPRESSES GOD IN THE LIFE

Heathenism has no hymn book. Buddhism, Brahmanism, Confusionism, Mohammedanism and Paganism do not break forth into songs of joy. How could this be expected when their religion inspires only fear and dread. Charles E. Scott, of China, describes the Buddhist chant as weired "with a vein of sadness in them as of joy unattained, of hope unrealizable," and goes on to say, "they give many people a sense of unutterable homesickness."

"To one who knows heathen conditions it is impossible to expect lightsome, joyous music, for there is no real joy-producer. In a land packed with hidden horrors of heathenism—such horrors as its homelessness; much married but without home life; such horrors as its helplessness in the presence of superstition; such horrors as its hopelessness as it faces the future, and afraid to die; such horrors as its hideousness in its outrage upon girlhood, maidenhood, and wifehood, making beasts of fair sex." In the face of such conditions no one could expect a song. The Chinese believe that music comes from supernatural beings.

God Himself is a song, and the life in which Jesus is supreme is a song-life. The first earthly song of which we have any record in the Bible is that of Moses, when God set Israel free from bondage. With great enthusiasm they sang:

"I will sing unto the Lord for he hath triumphed gloriously.
The horse and his rider hath he thrown into the sea
Jehovah is my strength and song,
And he is become my salvation."

When we let God take supreme control of our lives and allow Jesus Christ to live and abide in us then our life itself is turned into a constant song. Sin is discord and it is only when the life is free from the slavery and bondage of sin that it sings.

The Israelites sang when God delivered them from Egypt's thralldom, but when the spies were sent out and brought back with them the report: "There we saw giants," all the congregation lifted up their voices and wept. Israel wept when she failed through disobedience and unbelief, but she sang when she was victorious through faith. Israel could not sing while in captivity, but weeping she hung her harps upon the willows and cried,

"How can we sing Jehovah's songs
In a Foreign Land?"

But when the temple was cleansed of all uncleanness and the incense began burning, then the sacred word declares: "And all the assembled worshipped, and the singers sang, and the trumpeters sounded; and this continued until the burnt offering was finished." Why did they sing upon this occasion and weep in the other? Because God was with them.

Geoge Whelpton says, "There never has been a deep religious awakening that has not made music its handmaid. When Martin Luther began his great reforma-

tion, one of his first steps was the adaptation of Scriptural texts to some of the best music of the Roman Catholic church." It is said that his master-piece, "A Mighty Fortress is Our God," accomplished as much for the Reformation as did the translation of the Bible.

D. L. Moody saw the great need of expression, to the world, Christ in the life other than in words—so there sprang from his work Gospel hymns which created a new era in church music in this country. When God commissioned Moody to be a stirring evangelist, he commissioned also Sankey to carry the sacred story in song, and his songs swayed great audiences and softened their hearts. A beautiful voice, though it be artistically perfect, no more makes it possible for its possessor to produce a message in song, than a theological equipment with the Spirit of God left out qualifies a minister to preach the saving grace of Jesus Christ. It takes a regenerated heart to sing God's praise as surely as it takes a regenerated heart to preach Christ. All other singing offered as worship is an insult to God. Jazz music is simply the result of jazz morals, but God in the life—Christ in supreme control causes us to burst forth into thanksgiving and praise. In Revelation 15 we hear them singing the song of Moses and song of the Lamb, which means that the life into which has come the Christ, will sing through eternity.

FRANKIE I. KEYS.

Winchester, Ind.

USE AND HAPPINESS

6

Christ was thinking of use and happiness when He called His missionary recruits to Him and began the counsels which we call the Sermon on the Mount. He wanted them to be happy, just as God wants us to be happy nowadays. But He offered them suggestions of a care-proof, sin-proof, pride-proof kind of happiness which would neither crumple nor spoil at the first touch of opposition or heat; a kind of happiness that would go as a travel companion with them on the mission for which they were sent. Some of us have an idea of a sort of happiness laid up in a napkin, held apart from others, unspoiled by use. But Christ would make us happy by putting all our powers to use in our relations with our fellow men, a social happiness, as we say nowadays. There is no real, fire-and-frost-proof happiness except for a witnessing church and busy men. That mother of James and John dreamed of them on thrones, but Jesus know that a throne was the unhappiest place unless it had been earned by service. His word to the brothers—and his word also to us—is: "Not so shall it be among you; but whosoever would become great among you shall be your minister." The unhappiness of a useless life is merely an index of its immorality.—*Isaac O. Rankin.*

Plenty of time to go to shows, to amusements, and do other things, but little time to devote to the Kingdom's interest. Where your treasure is—well, that your heart will be also.

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

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Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of one-half cent a word.

Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

AS THE PRESS STARTS

(More Telegrams)

La Grange, Ga (Recently devastated by Tornado)
Yesterday we raised \$2065. We shall pass the goal tomorrow. All other goals passed

C. W. HANSON.

* *

Berea (Nansemond): Berea went \$2500 over the top the first day of our campaign. Drive still on. Twelve new members

R. B. ODOM

* *

Alabama Conference: I am sure that the Alabama Conference will go over on every drive of the Movement

J. W. PAYNE

BRIEFS

Rev. A. Victor Lightbourne began a series of meetings with the Third Church, Norfolk, Va., last Sunday,

The Board of Polity of the Department of Religious Education of the Convention, held a meeting in Burlington a few days ago, preparing its recommendations to the Convention.

Rev. J. F. Morgan, Norfolk, Va., who is holding a meeting in Greensboro, called to see us the other day.

A CHALLENGE TO EVERY CHURCH

Already leaders in the Methodist and Baptist churches unhesitatingly assert that the churches of their denominations that failed to function in the Centenary and 75 Million Dollar drives are disintegrating, dying. It cannot be otherwise in our Brotherhood. God cannot, He will not let a selfish, self-centered Church live. It is a case of life or death with us, beloved. Let us earnestly pray and labor that it may be life, new life, the abundant life of devoted service for the Kingdom.

(Quotation from article by Dr. W. A. Harper in this issue):

EDITORIAL HIGH LIGHTS

If a man's income is larger than his service to society, he is a grafter.—*Western Christian Advocate.*

When you cannot seem to find God, you always know where you can find a neighbor.—*The Congregationalist and Advance.*

The earth is the Lord's and the fullness thereof, but there are a good many people who are attempting desperately to transfer the title.—*The Northwestern Christian Advocate.*

This hour is potent for peril or progress. A great awakening of the moral and spiritual forces of the nation is the greatest need of the day.—*The Augusta (Ga.) Chronicle.*

The attributes of God would furnish a new subject in some churches and one the people very much need to know about. We will not worship him in truth as long as we worship him in ignorance.—*The Baptist Record.*

One of the hopeful signs of the times, discernible through the gloom and confusion of world perplexity and conflict, is that the churches of America are awakening to a virile leadership of the future.—*Tacoma Tribune.*

SELFISHNESS

Selfishness blinded Judas. The money was so close to his eye that it shut off from his vision everything else. The sweetest music, and the only music, he could really appreciate was the jingle of coins. He lived for this world, and everything had to be subservient to his one aim—the making of money. This is an appropriate epitaph to put on the tombstone of such a character:

“Here lies old Ten Per Cent;

The more he got the less he spent.

The more he got, the more he craved,

And if he gets to heaven, we will all be saved.”

He measures everything by the money standard. Thirty pieces of money—sixteen and two-third dollars—weighed more on his scales than a man—even the Son of God. Let us not spend all our time condemning Judas; let us examine our own hearts and see if we are in danger of selling our Lord and Master.

OF GENERAL INTEREST

On April 9 Representative Claude Kitchen was stricken with paralysis following an impassioned address in opposition to the peace resolution. This is said to be Mr. Kitchen's second stroke. Reports this (Monday) morning say that Mr. Kitchen is resting well.

Another great railroad strike is about to endanger the country's transportation. The strike seems to be unauthorized.

The Senate continues its effort to bring about a peace resolution.

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

Put it over.
Put it over on schedule time.
We can "possess the land."

STIR ME, LORD

"Stir me, Oh! stir me, Lord, I care not how,
But stir my heart in passion for the world!
Stir me to give, to go—but most to pray:
Stir, 'till the blood red banner be unfurled
O'er lands that still in deepest darkness lie,
O'er deserts where no cross is lifted high.

Stir me, Oh! stir me, Lord! Thy heart was stirred
By love's intensest fire, 'till Thou didst give
Thine only Son, Thy best beloved One,
Even to the dreadful cross, that I might live;
Stir me to give myself so to thee,
That Thou canst give Thyself again through me!"

A REQUEST

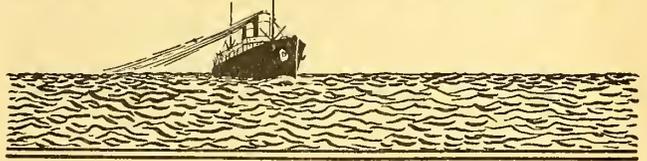
I am receiving a number of letters requesting special prayer and some of these letters give only the initials or the first name. They are worthless to me unless the whole name is given. Write me how you are suffering and with what disease—whether spiritual or physical, or both. I would be glad to know the ages of those who make requests and, if possible, should like to have a picture of those whom I do not know.

I will give a date when I will offer special prayer and I hope that it will be profitable to all applicants. If I do not answer your letters immediately, I will as soon as I can fix a date.

J. W. WELLONS.

Elon College, N. C.

FROM OVER THE SEAS



FROM JAPAN

The regular visits of THE SUN are much appreciated out here in this distant corner. Its cheering accounts of the general spiritual advance, including as a part of its well balanced arrangements a large scale giving for missions and other general interests, by the Southern Convention, is a ground of hopefulness.

During the dark days of the war, we hardly dared to attempt to look very far ahead. I am afraid that it would have been a case of "men's hearts failing them for fear." The war is mostly in the past, the vast harm it has done every good cause is outstandingly apparent. But also there is evident a new spirit of determination on the part of Christ's people, and that this extends to practical things more than ever. You will be glad to know that this reaches the Christians of this land,—in our own church and in other churches. We are touching realities as never before. I think the optimism of times "before the war" has come back to us;—of course, chastened by our recently acquired knowledge of the depth of Satan,—the volcanic forces of evil lying so near the surface.

During the war it was a matter of general remark among intelligent Japanese that the social progress of their country was at issue. If Germany won the militarism and general social conservatism, copied on Prussian models, was to continue here, and perhaps even be keyed up. If the allies won, Japan would enter on more democratic ways, along the lines of British models. Japan still remains especially responsive to general world movements, and that forecast is being fulfilled in a very marked degree.

All this is not without its relations to the advance of the Kingdom of God here. More than ever, the way is opening for us. God has placed before us an open door which no man can shut. Pray for our work here.

E. C. FRY.

Utsunomiya, Japan,
March 11, 1920.

The time will soon be out for our special list of subscribers. Renew promptly and get transferred to the regular list.

Help your church to put over the Campaign. Let not the opportunity pass.

EVERY MEMBER TO THE FORE

SUCCESS CROWNS EFFORT

THE CHRISTIAN ORPHANAGE

SUPERINTENDENT'S LETTER

The writer will not fall out with the weather man any more. Some weeks ago the weather man said it would be fair weather and we commenced to get some ground ready and planted one bag of Irish potatoes and expected to put in a hard day's work the next day but in the night it began to rain and has rained every few days since, so we have not been able to plant any more potatoes.

Last fall during the Thanksgiving offering season we had several rainy Sundays and the Thanksgiving offerings were cut short on that account, so we had it pictured out in our mind that Easter Sunday was going to be a beautiful warm sunshiny day so everybody could be at church and the Thanksgiving offerings would be large and we would raise the largest offering we have ever raised. To our disappointment in this section it was rainy and part of the day stormy, and many of our people did not get to go to church, so we are afraid The Easter offerings will be smaller than they would have been on that account.

At this writing the weather is clear and it looks now as if we may plant potatoes and beans in the next few days. With sixty children to feed we are always anxious to get things planted early in the spring and that will help to cut expenses in the eating line.

Our Easter offerings started off nicely in this report and we expect a better report for next week. It is our aim this year to get every church to make this offering. We want to have the satisfaction one time of knowing that every church in the Southern Christian Convention made the Easter offering. We are expecting an offering from your church and will keep looking for it till you send it in.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR APRIL 14, 1920

Amount brought forward, \$6,258.25.

Children's Offerings

Staley Hunt, 10 cents; Alma Atkinson Hobby, 10 cents; J. B. Taylor, 25 cents; L. M. Veazey, Jr., \$1.00; Total, \$1.45.

Sunday School Monthly Offerings

Mt. Auburn, \$7.75; Mt. Carmel, \$4.15; Mt. Carmel, Class No. 6, \$1.00; Ivor, Va., \$6.12; Wakefield, \$5.46; People's Church, Dover, Del., \$13.22.

(Georgia and Alabama Conference)

New Hope, Ala., \$2.00; Kite, Ga., \$5.00; Beulah, Ala., 70 cents.

(North Carolina Conference)

Wentworth, \$17.00; Ebenezer, \$2.60; Auburn, \$3.00; Monticello, \$1.50; Total, \$69.50.

Children's Home Fund

A Friend, Harrisonburg, Va., \$6.00; T. E. Brittle, Walters, Va., \$20.00; E. W. Fitch, Union Ridge, N. C., \$5.00; Mr. W. E. Garrison, Windsor, Va., \$5.00; Mrs. W. E. Garrison, Windsor, Va., \$5.00; William E. Garrison, Jr., \$1.00; William E. Garrison, Jr., (Easter offering), \$1.00; C. W. Hanson, La Grange, Ga., \$10.93; Total, \$53.93.

Easter Offerings

Ebenezer Church, \$19.26; Damascus church, \$10.00; Rev. W. B. Fuller, \$2.00; Oakland church, \$34.93; Plymouth church, \$16.05; Mr. and Mrs. B. F. Gwaltney, \$10.00; Mrs. Utley, \$5.00; Mrs. L. M. Paynter, \$3.00; Mt. Pleasant church, \$8.21; Ramseur church, \$10.60; Bennett Sunday school, \$14.75; Youngville church, \$10.00; Catawba Springs, \$25.00; Martha's Chapel church, \$10.20; Lanett, Ala., \$11.50; Leaksville, Va., \$3.30; New Hope church, (N. C.), \$1.00; Beulah Sunday school, (Ala.), \$5.15; Hobson church, \$7.50; Wadley, Ala., \$13.58; Total, \$221.03.

A. C. C. Office, Dr. J. F. Burnett, Secretary, \$9.20; J. H. Jones, on support of children, \$30.00; Total, \$39.20.

Total for the week, \$385.13; Grand total, \$6,643.36.

CHILDREN'S LETTERS

Dear Uncle Charley:—Grandma Atkinson gave me a dime and thinks that I am old enough to join the band of cousins. What do you think about it? I will be one year old tomorrow, April 1. I am just getting over with the measles. I can't go out of doors yet and that hurts most as much as having measles. With love to all the cousins.—*Alma Atkinson Hobby.*

We are glad to have you join the band of cousins. You are old enough to join. You should be glad that you are through with measles. It caught me when I was a grown man and lasted me a long time.—*Uncle Charley.*—

Dear Uncle Charley:—I am going to join the band of cousins. Enclosed you will find a dime for March. I go to school at Truette. My teacher's name is Miss Ruby Lee Strain. I am thirteen years old and am in the eighth grade. My father is Rev. G. D. Hunt. I guess you know him. When you come to Wadley again, you must come to our house. With love to you and the cousins.—*Staley Hunt.*

I think I met your father in Wadley, Ala. I would be glad to visit in your home and will some time when I am in your section.—*Uncle Charley.*—

Dear Uncle Charley:—I am sending 25 cents for the orphans. I have been thinking I would write you for some time. I am not so well and am quite fretful. When mamma gets her switch I am a better boy. Best wishes for all of the cousins.—*J. B. Taylor.*

The switch has good effect sometimes, doesn't it? I remember when my mother used it with good effect.—*Uncle Charley.*—

Dear Uncle Charley:—I hope you and the orphans are well. We have lots of sickness near us but none in our home. I wanted to send my dime sooner but I can't write. I had to wait until some one would write for me. Now, I will just send a dollar as an Easter offering. Love and best wishes to all.—*L. M. Veasey, Jr.*

Our little folks are all well now. We had eggs for Easter. Easter Monday was a very unfavorable day to get out much.—*Uncle Charley.*—



SOMEBODY'S GRANDFATHER

Who does not love the boy who shows respect for old age! Recently in one of the waiting rooms in the depot of a large city there entered a bright-faced young boy leading by the arm a man with snow-white hair. The latter was old and trembling and looked around him most fearfully.

The boy escorted him to a seat and placed the basket and bundle he was carrying on the floor beside him. Then with a word or two he went away. He returned presently with a porter, to whom he spoke some words about the one sitting down. Then, with a hearty handshake, accompanied by a bright smile, he started in the direction of the door. A gentleman was going out at the same time who had witnessed the advent of the boy and the old man. He said as the door was reached: "Your grandfather, I suppose. Going on a journey?" "Not mine but somebody's grandfather," was the reply given, with a little laugh. "I found him on the corner as I was going to school. He had lost his way to the depot and was in trouble."

"That was very bright and kind of you," the gentleman said, with an appreciative look that made the blood surge to the boy's face; but the latter only said: "Thank you, sir."—*Exchange.*

GEORGE WASHINGTON THRIFTOGRAMS

Washington, the successful builder of a nation, gave voice to rules for personal and national success which are as applicable in this 1920 year of necessary thrift as in his day. Here are some of his words on the use of money and of resources that might have been written for the present situation in America:

I am no more disposed to squander than to stint.

Economy makes happy homes and sound nations. Instill it deep.

It is not the lowest priced goods that are always the cheapest. I cannot enjoin too strongly upon you a due observance of economy and frugality.

Keep an account book and enter therein every farthing of your receipts and expenditures.

Promote frugality and industry by example, encourage manufactures, and avoid dissipation.

Reason, too late perhaps, may convince you of the folly of misspending time.

There is no proverb in the whole catalogue of them more true than a penny saved is a penny got.

Nothing but harmony, honesty, industry, and frugality are necessary to make us a great and happy nation.—*Exchange.*

A TRUTHFUL BOY

How people do trust a truthful boy! We never worry about him when he is out of sight. We never say: "I wonder where he is; I wish I knew what he is doing." We know that he is all right, and that when he comes

home we will know all about it and get it straight. We don't have to ask him where he is going or how long he will be gone every time he leaves the house. We don't have to call him back and make him "solemnly promise" the same thing over and over. When he says, "Yes, I will," or "No, I won't," just once, that settles it.—*Robert Burdette.*

THE NIGHT WIND

Have you ever heard the wind go "Yooooo?"
 'Tis a pitiful sound to hear!
 It seems to chill you through and through
 With a strange and speechless fear.
 'Tis the voice of the night that broods outside
 When folk should be asleep,
 And many and many's the time I've cried
 To the darkness brooding far and wide
 Over the land and the deep:
 "Whom do you want, O lonely night,
 That you wail the long hours through?
 And the night would say in its ghostly way:
 "Yooooo!
 Yooooo!
 Yooooo!"

My mother told me long ago
 (When I was a little lad)
 That when the night went wailing so,
 Somebody had been bad;
 And then, when I was snug in bed,
 Whither I had been sent,
 With the blankets pulled up round my head,
 I'd think of what my mother'd said,
 And wonder what boy she meant!
 And "who's been bad today?" I'd ask
 Of the wind that hoarsely blew,
 And the voice would say in its meaningful way:
 "Yooooo!
 Yooooo!
 Yooooo!"

That this was true I must allow—
 You'll not believe it though!
 Yes, though I'm quite a model now,
 I was not always so.
 And if you doubt what things I say,
 Suppose you make the test;
 Suppose, when you've been bad some day
 And up to bed are sent away
 From mother and the rest—
 Suppose you ask, "Who has been bad?"
 And then you'll hear what's true;
 For the wind will moan in its ruefulest tone:
 "Yooooo!
 Yooooo!
 Yooooo!"

—*Eugene Field.*

Can you read this: There is something wrong with a church member who says that the church is a beggar and that the istiredofbeinghoundedformoney.

Sunday School and Christian Endeavor

SUNDAY SCHOOL LESSON FOR

APRIL 25, 1920

(C. H. Stephenson)

Subject: Ruth's Wise Choice.—
Ruth 1:14-22.

Time: About B. C. 1173.

Place: Forks of the Jordan.

Golden Text: Thy people shall be my people, and thy God my God.

Junior Topic: Ruth and Naomi.

Senior Topic: The Power of Personal Influence.

Additional Material: Matt. 5:13-16, Ruth 1-2.

The Story of Ruth

The lessons studied so far this quarter have been lessons of war, resounding with the tramp of soldiers and the clang of arms. Today we revert to one of the intervals between these outbreaks and study a lesson of peace. The transition is from great movements and commotion to simple character and quiet life of the home and field. The story of Ruth to me is the most charming, simple story of the Old Testament. Between the books of Judges and Samuel, it is a cool, green valley between two mountains of tumultuous war, a spirit oasis between two wide deserts of sin.

A Firm Decision

When Naomi's husband died she had left two sons who were married to two Moabite girls—Ruth and Orpah. In ten years, however, these sons had followed their father leaving Naomi in a strange land with her daughter-in-law. Therefore, she determined to go home to Bethlehem alone. Considerate of the welfare of Ruth and Orpah, she advised them to return to their homes where they could marry again. This suggestion was accepted by Orpah but Ruth was made of different stuff. She had a love for her mother-in-law that had no thought of physical separation.

Two Good Women

What a fine picture this attempt at parting must have been. On the one hand an old woman about to brave the perils of a long, lonely trip thinking of daughter-in-law and her well being. On the other hand a faithful young girl unwilling to for-

sake her old companion and helper declines to leave her is the most beautiful poem of love and duty in all literature.

A Motto For 1920

It is a carol of scripture every day of our lives is a day of some decision. Problems of varying magnitude are before us all the time, in the home, in the Sunday school, in our business. Will we leave good enough alone and make no effort to decide for ourselves as did Orpah? Or will we say with Ruth, "entreat me not to leave thee?" Our harvest field is the world. The grain is ripe to bursting and the night comes on. Men and women of North Carolina will ye go into the field?

CHRISTIAN ENDEAVOR TOPIC FOR

APRIL 25, 1920

(J. Vincent Knight)

"Christian Principles in Public and Personal Health."—I Cor. 6:19-20.

One of the things the war has brought about is a more careful study of the principles of public health, and health conditions about us. In former years the Church had little to do with this part of the work, and sought to leave the physical and mental life of the individual to some other agency to work. Little was said of the laws of sanitation in our religious periodicals compared with that of today. But in recent years we have learned that one of the greatest virtues of the Christian life is cleanliness, and that it is the business of the Church to champion the cause.

The New Testament Scriptures are filled with teachings of this nature. Special emphasis are laid on the principles of holiness, human helpfulness, responsibility for others, the law of infection, and many other minor facts that concern the uplift of humanity. In every case the emphasis is laid on total abstinence from things that are unwholesome and unclean for the human body.

Christianity begins by healing the individual, but continues through the family, community, State, Nation and the world. The slogan—"Swat the fly and save the world," is not a bad one after all. The principles of public health, and public safety as a whole should be one of the things that our forward movement should not lose sight of, for it is a part of the great program of God and should be emphasized.

Our young people to a large extent should have charge of this work. It would be a fine plan to have several members of the Society bring something to this meeting dealing definitely with health conditions in the immediate community, and show something of the needs of the community and then take definite steps to improve conditions. The abolition of the cigarette, dope, etc., should be encouraged in this meeting, and our young men and women encouraged to cast their vote for health boards that will be clean men and women, and that will take a public stand against the filth and dirt of the average community.

The epidemics of Influenza in 1919 and 1920 should be taken as a warning against unsanitary conditions, and as an incentive to use our best efforts to make living conditions about us more wholesome. Let us remember that the Church has a bigger job than simply getting men saved—we must keep them saved, healthy, strong—and ready for the most active service. A sick down-cast army would never have won the war, and sick indifferent people will never win the world for Christ.

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MARRIAGES

ANDERSON-WYATT

On Wednesday evening, March 31, 1920, at 7:30 o'clock, Miss Myra Banks Anderson, at the home of her parents, Mr. and Mrs. James Anderson, Burlington, Route 5, became the bride of Mr. Walter Lemuel Wyatt, Burlington, Route 3.

While Miss Frances Whitted, a cousin of the bride, played the wedding march, a little nephew and niece of the bride, entered the parlor strewing a path of violets. Then entered the bride and bridegroom, and the ceremony that made them one was performed while "Winter Tales" was played very softly.

The parlor and dining room were lovely decorated with ferns and other floral arrangements.

The bride is a popular young lady of her community, and the groom is a prosperous young farmer and a member of Long's Chapel Christian church. The bride is a member of Cross Roads Presbyterian church. Their many friends wish for them a long, happy and prosperous life.

J. F. APPLE.

PETERS-DEAVERS

Mr. Forest E. Peters and Miss May Florence Deavers motored to my home on the evening of April 5, 1920, and were united in the holy bonds of matrimony. They were accompanied by several relatives of the bride. Mr. Peters is a well known barber in Harrisonburg, and his bride is the amiable daughter of Mr. and Mrs. Edward L. Deavers near Harrisonburg. They have many friends who extend congratulations, and best wishes for a long and happy married life.

A. W. ANDES.

CHARLES W. McPHERSON, M. D.

Eye, Ear, Nose, Throat

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and 2:00 to 5:00 p. m.

Phones: Residence 153; Office 65J

BURLINGTON, NORTH CAROLINA

OBITUARIES

NELMS

Mrs. Janie M. Nelms, wife of Mr. Joseph M. Nelms, died at her home near Suffolk, Va., March 23, 1920, at the age of sixty-two years, eight months and twenty-four days. She was a good Christian mother and will be greatly missed in her home, community and church. She was taken ill and died very suddenly, living only a few hours. She leaves a devoted husband and seven loving children: Mrs. R. H. Joyner, Mrs. J. B. Joyner, Mrs. R. C. Luke, Mrs. W. E. Thawley, Chas. W., R. Wesley, and Hurley C. Nelms. She leaves seventeen grandchildren, one sister, three brothers and many friends. Funeral services were conducted at Bethlehem Christian church, by the writer and pastor, where she has been a faithful member for years. The floral tributes were many and beautiful. The remains were laid to rest in the church cemetery. The much bereaved family have the deepest sympathy of their many friends.

H. H. BUTLER.

SHARPE

Charlie Edward Sharpe died February 29, 1920, at the age of thirty-seven years, ten months, and twenty-five days. He was married to Miss Bessie Sharpe in November, 1906. To this union were born eight children, four boys and four girls. The widow and seven children survive; also a father, eight sisters and seven brothers.

Brother Sharpe was a deacon of New Lebanon church and also Sunday school superintendent. He loved his church, and the church has lost one of its most faithful and loyal members. He will be greatly missed in his church and community.

Funeral services were conducted by the writer, and interment made in the church cemetery. May God comfort and bless God bless the sorrowing.

W. L. WELLS.

OYMENT

George Lensy Oyment was born June 7, 1877, and died March 30, 1920, aged forty-three years. He was married to Semora Lineberry July 13, 1897. Five children were born to this union, two hav-

ing preceded him to the spirit world. A widow, three children, two brothers, and one sister survive him.

Brother Oyment professed faith in Christ a few months ago and united with the Christian church.

Funeral services by the writer and interment made in the town cemetery. May God bless the surviving.

W. L. WELLS.

HOLMES

Brother M. C. Holmes, Sr., at the age of eighty years, passed away in the faith which had sustained him these many years.

He leaves to mourn their loss, three daughters and three sons. He was a member of Oak Level Christian church. The funeral services were conducted by his pastor at the Flat Rock Baptist church, where he was laid to rest. A good and well-beloved man is gone.

B. F. BLACK.

HOLMES

Brother M. C. Holmes, Jr., died of Influenza, at the age of thirty-nine years, leaving a wife and eight children in bed with the disease. These, together with two brothers and three sisters mourn their loss. The sympathy of the entire community goes out to this distressed and bereaved family. He was a member of Oak Level church. The body was laid to rest beside his aged father. Services conducted by the pastor.

B. F. BLACK.

DR. J. H. BROOKS

DENTIST

Foster Building

Burlington, N. C.

INDIVIDUAL COMMUNION SERVICE



THE BEST WAY

to serve Communion.

It is reverent, sanitary, and increases attendance at the Lord's Supper. Our services are chaste and beautiful. Made of finest materials and best workmanship.

Send for illustrated price list

"A year ago," replied the customer, "when those eggs were fresh, they would have been worth more."

April 18 - - 25



For His Sake We Must Do It

To His Cause we are indebted more than
we can ever pay.

Shall we fail to do at least our best and our bit?

April 18 - - 25

ESTABLISHED
1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXII

BURLINGTON, N. C., APRIL 21, 1920

NUMBER 16

The New World Christ Is Making

Robert E. Speer



WE MUST be unfinching in describing what that world is going to be, for men are going to make sacrifices for it just in proportion as they believe it to be a desirable goal. It will be a new world in which the principle of competition shall have given way to the principle of *association and fellowship*. It will be a new world in which the principle of *unity* shall have replaced the principle of division, or in which at least the principle of division will see itself only as the *servant of the principle* of a larger synthesis. It will be a new world in which the sacredness of property will find its sanction only in the greater sanctity and *dignities of personality and human life*. It will be a new world in which the social and individual ideals and *services will be reciprocal* and complementary. It will be a new world in which *brotherliness and friendship* will have displaced all antagonism except the war against evil. It will be a new world in which obedience to *truth and duty* will find its ground in *the Will of a transcendent, sovereign God*. It will be a new world in which *Jesus Christ will be the head of humanity* and His life and spirit will do for men what no injunctions or ordinances can ever avail to do. That new world, held before men's eyes, will be worth as many sacrifices as men were willing to make for what was held before their eyes in the four years that have gone by. *And if only that amount of sacrifice could be called out, those ten million lives and uncounted billions of wealth, it would suffice to change the face of the whole world in less than twenty-five years.*

MEN
AND
MILLIONS

✠ ✠ ✠ ✠

← THE KINGDOM NEEDS →

MEN
AND
MILLIONS

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

Entered at the Burlington, N. C. Post Office as second class matter.

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Six Months	1.00
In Advance	

Give both your old and new postoffice when asking that your address be changed.

The change of your label is your receipt for money. Written receipts sent upon request.

Many persons subscribe for friends, intending that the paper be stopped at the end of the year. If instructions are given to this effect they will receive attention at the proper time.

Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of one-half cent a word.

Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

CONSIDERATIONS FOR THE CONVENTION.

—A FEW HUMBLE SUGGESTIONS—

STATISTICAL TABLES

If memory serves us correctly while we write, there was a committee appointed at the last session of the Convention to make out a uniform table to be used by Conferences in making reports for publication. You can take *The Christian Annual* and it will be difficult to find the same table of any two Conferences agreeing in every respect. It is true that they have the same items and work on the same principles, but a uniform listing of subjects for each Conference and for each tabulated subject would facilitate matters in convenience as well as saving time. Printers' ink alone takes a hand in this. If the like tables in each Conference were made uniform it would not be so difficult to do the mechanical work on these. It is true that each job is separate but by present-day methods of printing, a number of lines just alike can be cast from one type setting, etc.

CONFERENCE SUPERANNUATED FUNDS

In each Conference we have a small superannuated fund for the benefit of our retired ministers. The appropriations from this fund in each Conference are pitifully small. In some Conferences there are no claimants for the fund, while in other Conferences there are claimants and no fund.

Should we not assemble these various funds and place them in the hands of the Convention to be used instead of each Conference trying to do a little work and making a miserable failure at that? The pooling of these funds will work to the same advantage as they do now, and by their combination should be able to serve in a larger way. For example, suppose that an aged minister has lived in a Conference for twenty years and has received but little aid from this fund because of its smallness. Under our government he can transfer his membership to another Conference and automatically become eligible to all benefits. He has done his work in one Conference but another Conference is called upon to assist him in support. Here is another example: Suppose that a man gives twenty years of his best services to a Conference where the fund in question is large, and by some circumstance, he transfers his membership to a Conference where the superannuated fund is exceedingly small. By this step he is to get nothing in return to assist him in his latter days, but at the same time has done a good and noble work for the Church. May we not consider another point? Some Conferences may not have a claimant for the fund and the money lies idle, while some worthy minister in his old age goes unsupported.

A further case are not necessary. We feel that the Convention can see the wisdom of uniting the superannuated fund of the various Conferences and make it a combined force for larger good. The assistance can be rendered regardless of where the man is located. Each Conference can make recommendations, and on this the Convention Board for the fund can act.

THE CHRISTIAN ANNUAL

The Christian Annual, it seems to us, will have to come in for a bit of consideration. Up to a little more than a year ago *The Annual* sold for twenty cents the copy, and the number taken by each Conference, together with a little advertising, met the expense of printing and mailing. Such is not the case today, for the last issue of *The Annual* delivered to the churches cost \$915.62, while the income amounted to \$482.25, leaving a deficit of \$433.37. This should be no surprise since practically everything has more than doubled during the last two years, while the above figures indicate that the expense of issuing *The Annual* has about doubled.

The cost of this publication as set forth above covers mechanical work, wrapping and mailing. All the editorial work, proof reading and time of looking after the work by the Editor was done gratis.

THE CHRISTIAN SUN

THE CHRISTIAN SUN has been a problem with the Convention for several years. It has only one consoling fact in dealing with this continued problem and that is that other denominations face the same issue. We have read very closely during the last several months, and at the same time entered into correspondence with other publications and find that THE CHRISTIAN SUN is fairing as well, and in many cases better, than the average church journal.

A few facts should be given the Brotherhood, and especially the delegates to the Convention that they may have them for reflection before the reading of the report of the Board of Publication.

It took \$2,571.87 more than the total income on THE SUN to maintain it from May 1, 1918 to April 1, 1920, a period of twenty-three months. This deficit was made up by the Convention. The Editor received \$1,793.87 for his services during the twenty-three months, which was an average of \$77.99 per month. From the Publishing Agent account he received \$313.09, which brought his average salary per month up to \$88.35. He spent of his own money (for which there was no appropriation made) the sum of \$598.00, or an average of \$20.60 per month expense from his own pocket. This reduced the Editor's monthly average to \$67.75. This was an average of \$16.93 per week for his work. Up to January 1, 1920 we had extra help only part of the time, but due to the demands of the Church in other directions, and the increased amount of work to be done, we were forced at the beginning of this year to employ an office helper for all her time with a salary of \$18.00 per week, an average of \$1.07 more per week than the Editor has realized during the past twenty-three months.

Friends will certainly understand us when we say that we are discussing the *office* and not the *officer*. We do not know the Convention's mind; we have never sought the position, and have no desire whatever to seek any position in the Church except of its own wish. We are only stating the facts that the Convention may know a few things when the nominees are placed before the Convention for election to this place.

Nine months ago book paper could be bought for eight cents per pound. Five months ago the plant that does THE SUN's printing purchased an ample supply of paper at about nine cents per pound. Today many of the wholesale paper houses do not have a ream in stock and the minimum price delivered is about sixteen cents per pound. The budget for THE SUN during the next two years must certainly be large enough so that the paper will meet no embarrassment.

We have figured very closely from every standpoint, and unless conditions materially change, a subscription price of \$3.00 will scarcely bear the expense during the coming biennium.

This information should certainly convey to the delegates of the Convention a few facts that they will be called upon to consider. Is THE SUN to be reduced in size? Is the subscription price to be increased? Is the

Editor to be provided with sufficient help at the expense of the Convention, or will he be asked to furnish his own help? If he is to have no help, he is thus reduced to an office boy and not an Editor. He is deprived of the privilege of study, of research work, in forming himself of the great problems of the day and being able to intelligently bring these things to the consideration of the people. Is the Church after a certain number of hours per day or a certain type of service?

These questions are not for us to answer; they are for the Convention to consider and for the man who feels himself constrained to accept the editorship of this paper to fully ponder.

If these facts embarrass you, dear reader, remember that they have all too long embarrassed us. You may regret to see them in print but the Church ought to know, and we have told the story.

OUR MISSION WORK

Our mission work has been a chief asset during the last several years, and especially during the present biennium of our work. Editorially, we have said but little along missionary lines, except in the way of suggestions and items intended for inspiration. Other contributions to THE SUN have discussed practically every phase of the work and we felt it the part of wisdom to consider other things because the discussions on missions were amply as well as ably done.

The Church has raised quite a bit of money for missions and will raise far more. Results along missionary lines are never quickly achieved. The Church will never regret the money it is spending for missions, but we feel that the approaching session of the Convention should take some very definite steps as to the mission work carried on and supported by the Southern Christian Convention.

Shall we continue to operate through the American Christian Convention Board, or shall we enter other fields and establish our work direct and disburse our funds in a direct way? Shall we continue an evangelistic type of mission work, which usually closes when the missionary leaves or takes a furlough, or shall we outline an educational missionary program and build schools and correlate our work around these educational centers? Shall our program provide for the sending of our best educated men and women, or the "whosoever will" class? Are we willing to build permanently and lay a foundation in an educational way that will perpetuate itself in years to come, or shall we endeavor to evangelize before we enlighten? Shall we continue to provide insufficient homes for our missionaries and then ask them to set up models of present-day living and expressions of Christian development? Shall we continue to accept a man's sacrifice as part of the salary as a missionary, or shall we stand for a salary sufficient to give the missionaries opportunities for a larger and better work?

These things, dear brethren, are before you for consideration. They are only suggestions thrown out. Let them waste upon the desert air or bring them to fruition is the question for you to settle.

Men and Millions

COME—LET US DO IT

I hope there is not a member of the Christian Church South who will not be a contributor to the funds of the Men and Millions Forward Movement. This is one of the opportunities we all have of contributing to the same fund with full assurance that we will be signally blessed. If any member fails to contribute and sees the good results that we get out of it, for the funds are nearly all used South, I think he will regret very much his actions.

Come brethren, come sisters, let us all come up to this work. You have the privilege of making your own subscription. It may be small, but I hope everybody will do something.

Now, let me say to the boys and girls, contribute something if it is but a little, that you may have a part in this good work. Don't think you are too young, for you are growing up in the Church for usefulness. Don't think you are too old, for I am one of the oldest members of the Convention and yet here I come with my mite.

Now, I want to say, come preachers, come people, come parents, come children, all come to the fund and may we make a mighty strong pull for success. Some pull, some push, some to the wheel, but let us move right forward and success is ours. Don't be afraid to contribute a little to the good cause of the Master. It is His cause that we are working for. I hope we will have no one in the team that won't contribute something. Learn to be self-denying. Deny your tobacco for a season, your cigars and cigarettes and you children deny yourself your candy. Say, "I am going to do something for the Master."

When I came in from prayer meeting last Wednesday night the good Lord impressed upon me to write just what I am writing and I picked up my pencil and went right at it.

Now, we will all unite, preachers and people, children and grown folks and over the top we will go and when we get over there, we will sing: "Praise God from Whom all Blessings Flow," and we will go to the Convention the 27th singing the same and when we get there the first thing I want us to do is to sing the Doxology and then for work.

J. W. WELLONS.

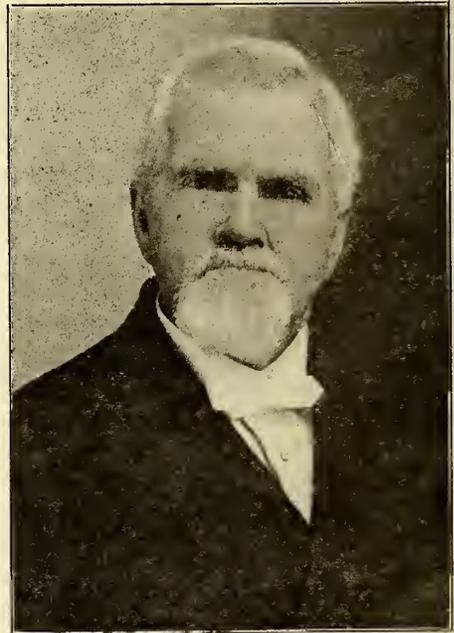
Elon College, N. C.
April 16, 1920.

CHURCH PAPER AND CHURCH PEOPLE

R. A. L. Veazey—I don't want to miss a single copy of the dear old SUN.

Mrs. A. I. Reeves—I think more of THE SUN every day.—

C. J. Felton—THE SUN is like a letter from home to me.



REV. JAMES W. WELLONS, D. D.

YOUR FRIENDS SALUTE YOU

Your friends salute you, Rev. J. W. Wellons, D. D. Your message is fine, and it will be read by the Brotherhood with great pleasure and will do a wonderful good.

We present your likeness, dear "Uncle" Wellons, that the four thousand new subscribers to THE CHRISTIAN SUN may see your face. All of them are your friends, and many of them are your acquaintances, while all of them have heard of you. Most of this large number will soon be dropped from our list and we take pleasure, therefore, in permitting your friends to see your face.

And all this, our beloved friend, is done without your knowledge. Charge it to one of your warmest friends—a man who loves you and appreciates you.

SUFFOLK LETTER

The whole Church is thinking, in these days of *Men and Millions*; and these two are the concrete representatives of spiritual and material values. Man represents God as no other being represents Him; made in *His image*, endowed with faculties that are like His, man represents Him in the earth. The Lord said unto Moses: "I made thee a God unto Pharaoh;" and Paul says: "We are ambassadors for Christ, as though God did beseech you by us." The incarnation was the finest example of this great truth. Jesus was "God manifest in the *flesh*." Man is the divinest thing in the world. He can know God. He can think God's thoughts after Him. He can love like God. He can use God's laws. He can create new forms of beauty and utility. He can serve others in their necessity. He can translate the harmonies of the spheres into the melodies of sweet praises. Men ought to engage our study, our service, and our love. The service rendered to others is accept-

ed as service unto God. "Inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto me." We put the emphasis on Men because men are of more value than any known creature.

Millions here stands for money and money represents *all* material values. It is the only thing that stands for *all* values in *all* the world. The credit of nations is estimated in terms of money. The wealth of nations is estimated in terms of money. The estates of men are estimated in terms of money. The value of labor is measured by money. All human values are estimated in terms of money. It is the index to civilization, the badge of power, the wand of progress. All things materially are measured by money. As the Kingdom uses Men and Millions both are essential to its efficiency and extension. It is a contradiction in terms to think of loving God and men without contributing to the support and expansion of Kingdom interests. Educational institutions, as colleges and religious journals; benevolent institutions, as orphanages and hospitals; missions and churches, all demand material help as well as spiritual intercessions. Money can be spiritualized, so to speak, just as art-material can be put on canvass so as to portray a great art conception. Millions can help men to transform benighted nations into civilized peoples. Pigments in the hands of the painter become Madonnas and Last Suppers. Money in the hand of the Christian becomes bread for the hungry and clothes for the naked. The money end of the Campaign is the opportunity to transform material into spiritual values. It is fine for men to make money, but it is finer when money is used to make men. Money always makes men, when men use it for best purposes. This campaign is the greatest opportunity for the membership of the Convention to become one hundred per cent contributors to the cause of the Kingdom. As man is the concrete expression of God's noblest work; and as money is the best concrete expression of material values; contributing Men and Millions is the best concrete expression of the religious life of the people. What will be your contribution?

W. W. STALEY.

RETURNING BY THE MONEY ROUTE

If this nation of ours has fallen away from God, or is falling away from God, then it must come back to God in the way that it went from God. If money,—money-getting, money-making, money-spending—is the path on which we have strayed away, then it is the path on which we are to come back.

This was the path that Israel travelled on its way to its awful doom to tragic destiny. You can almost hear now the wail of one of that nation's final prophets as it rings out down through the corridors of time crying, "Come back, come back, oh my people of Israel, come back to the God of your fathers." And then we hear the voice of the apostate nation crying back in echo, "How, and by what way can we come back?" Then the voice of the prophet of God rings out clear and strong, "Come back by the money route. Come back by the way in which you left, and your God will be found ready to receive and welcome you in that way."

But they would not come back even when the way was pointed out; and Israel's day of doom was on, and her wanderings as a scattered people had begun.

Turn to the last of the prophets in our Bible arrangement, Malachi. Begin reading at the seventh verse of the third chapter and you will find colloquy I have written above. Listen at that prophet's voice of plea and prayer: "Return unto me, and I will return unto you, saith the Lord of hosts." Then the prophet voices the query of his erring people and asks in their behalf, "Wherein (by what way) shall we return?" Then the prophet interprets to them the unmistakable voice of God in these wonderful words, "Will a man rob God? Yet ye have robbed me." Then the people again inquired: "Wherein have we robbed thee?" Then the answer comes clear and plain and straight: "In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation." They had gone from God through the desecration of His sacred tenth. They must come back to God by the consecration of His sacred tenth. The tenth of all our increase is holy unto the Lord whether we so regard it or not. If we desecrate it we go from God by the money route. If we dedicate it to Him we come back to Him by the money route.

In this great campaign for righteousness and peace and truth in the Master's name we are seeking our way back to God. Very many are finding Him by the money route—by the way in which they went from Him. By the desecration of their money, piling it up, making it, spending it upon themselves, their indulgences and their variety, they have strayed far from God. In these weeks of a most glorious campaign in the Master's service, many of our members have seen a new light. They want to come back to God, live more for God, do more in His name. And they have decided to consecrate more of their means to His work, dedicate more of their savings to His service. And happiness and joy fill their hearts.

We are to have a new day in our dear Christian Church. Many of our laymen have discovered new fields of service, and a new joy in service. They will not be willing to fall back into the old ruts. They will never more be content to give so little to the Master's cause, nor do so little in the Master's Kingdom.

In this our glorious consecration week hundreds and thousands are finding God anew. They began to earn money years ago, and in their rapid and energetic rush for gain they strayed away from God, became estrayed from Him, His service, His cause. Now they are discovering how far they have strayed away, and they are finding their way back—by the very way in which they went, namely, by the money route.

The Bible has a message for us in these days of money, money, money. It always has a message for the very times and conditions in which men and women live and think and act and go astray. The reason why the Church must talk money now is because the world will not have it, will not understand you, otherwise. The world's thought is now largely of money. To enter the realm of their thought and influence their thinking and

their doing, you must carry message into their thought-realm. This is the method God has employed through all the ages. He has spoken to men and women in and through the thought of their time. He ever and always speaks in a voice that the people can interpret, if only they will give heed.

"Ye have gone from me by the money route. If you would come back to me, come by the same way. Behold I stand and wait." Lord God of our fathers, help us of our dear Christian Church to come back to Thee during these days when Thy voice is clear and the way is still open.

J. O. ATKINSON.

LA GRANGE, GA.

We have enrolled four persons for Life Work and thirty as tithers in our church. We have also added ten percent to our membership. Eight new members were added Easter Sunday, thus making thirteen new members this year. We are not satisfied with what we have done and want to make fifty percent by the end of the year.

The Lord has blessed us and our work and I hope He will lead us on to victory.

C. W. HANSON.

La Grange, Ga.

BEULAH CHRISTIAN CHURCH

We have received the following message from Mr. W. M. Warren, Phoenix, Ala., a member of Beulah Christian church: "Life-Recruits, 3; New members, 16; Tithers, 17. We have been blessed in every undertaking so far. Now comes the final drive and we all trust that we will go over the top for God. All this from a membership of fifty-one."

SEE FROM THE OUTSIDE

I have been reading with a great deal of interest and pleasure of the Men and Millions Forward Movement. It is just wonderful to read of the different churches as to how they are going forward with their work. We would have thought this impossible twelve months ago, but Christian people, with the Lord on their side, can do wonderful things for Him.

This campaign will make all that are Christians better ones, and who knows how many will be brought into the Kingdom because of this? Who can tell what a blessing these young life-recruits will be to the world? That alone will be worth the effort that the Christians are making. It is a great and glorious privilege for the members as well as the pastors to be soul-winners. Of all that has been published or said, the picture of our Savior has appealed to me most. When we look into His face and think of how He has suffered for us, how can we refuse to make sacrifices for His sake?

I am not a member of the Christian denomination but love the very name *Christian* and wish so much I could have a part in this Forward Movement. I pray for its success in its every cause. I know that all those who have a part in the undertaking will be proud to know that they have done their duty, in spite of the

many obstacles which will rise up with every great undertaking. The more difficult the undertaking the more pleased will our dear Savior be when He sees that nothing is too hard for His children.

MRS. J. L. HALL.

News Ferry, Va.

TELEGRAM

Sunday April eighteen ushers in the finest period of Christian history. We are during Consecration Week to achieve the most signal victory for Christ ever attempted. We shall remember it with grateful hearts forever. I am counting on the district directors to put it over. God bless you. Wire daily.

W. A. HARPER,
Secretary Organization.

(Sent April 16, 1920 to all District Directors).

MORE FROM SANFORD

(Telegram)

Sanford N C 10A Apr 191920

C B Riddle

Burlington N C

Sanford church exceeded its quota by \$1,065 in a five hour canvass

T E WHITE

1048A

FROM OVER THE WIRES

Holland Va 10A Apr 19 1920

C B Riddle

Burlington N C

Holland reached quota Sunday. More to follow. Holy Neck eleven thousand. Quota guaranteed

W M JAY

1123A

TELEGRAM FROM THE FAR SOUTH

Ambrose Ga 959A Apr 19 1920

C B Riddle

Burlington N C

Ambrose goes over two thousand one hundred five dollars

T. J. HOLLAND

1214P

AND STILL THEY COME

Holland Va 340P Apr 19 1920

C B Riddle

Burlington N C

Happy to inform you Holland safely over the top in the final objective

W J HOLLAND

437P

REJOICING FROM ANOTHER FIELD

Richland Ga 118P Apr 19 1920

C B Riddle

Burlington N C

Providence Chapel over the top. Rejoice with us

C E GERRINGER

353P

NORTH HIGHLAND, (COLUMBUS, GA.)

We are moving along nicely with the Men and Millions Forward Movement so far and are expecting the dear Lord to give us the victory at North Highland. We have just closed our revival. Brother J. W. Wilingham did the preaching and did it well. I am sure that all who heard him were inspired to do greater things for the Master and to go forth in the discharge of their duty. The meeting was an inspiration and benediction to my soul.

P. L. DUKE.

THE AIM OF THE CHURCH

Congressman E. E. Holland sends this as the aim of the Church: "The Christian Church shall not drift into satisfaction with its work and with its growth; it shall undertake and shall accomplish great things. It need not strive to surpass others; it should strive to do its duty."

DENOMINATIONAL HEADQUARTERS

(Editorial)

Among the many things for the Convention to consider from April 27 to 30 will be the matter of Convention headquarters. The Burlington church has loyally and beautifully supported a campaign to build a new church building. The edifice now stands as a monument to the city of Burlington, a pride to the local congregation and a big asset to the denomination. The building is modern, ample, constructed of the best material and of the best workmanship. Just across the street from this magnificent structure stands the old church building. This building is three blocks from the city post office—in the very heart of a growing city. The old church property is worth something over \$10,000.00, and we understand that the Board of Trustees is this week drafting a proposition to submit to the Convention. We are not authorized to say this, but understand that the proposition will involve the giving of this valuable property to the Convention, provided that the Convention will accept it and build thereon a suitable and ample building to be used as denominational headquarters.

Where is the home of THE CHRISTIAN SUN? It has none save by space donated to it by the Burlington Printing Company. The office space thus donated is used for the business career of the paper, while the Editor is forced to retain an office on the third floor of another building nearly two blocks away in order that he may have a quiet place to study and work.

Where is the headquarters of our mission work in the Southern Christian Convention? On the fourth floor of the First National Bank building of Burlington a little 12 X 16 rented room is occupied for that purpose. The Field Secretary lives four miles away. You say that his office should be in his home. Very well, dear reader, but when you have once tried the keeping of a public office in your home you will change your mind. Then too, the Mission Board is incorporated, and each incorporation is required to hang out a sign showing its place of business. Would you like to have a sign put over the door of your home?

Where do the Convention committees hold their meetings? Sometimes in a hotel in Greensboro, Raleigh or Suffolk. The Mission Board, too, meets where it can and it is without a home.

We are rapidly approaching the time when a man must go into the field to care for the Sunday school and Christian Endeavor work. We wonder if he is to have headquarters wherever he hangs his hat.

And what about that Secretary of Education that must, in the very near future, take to the field to stimulate and arouse our people to a greater appreciation of education? Is he to have regular headquarters, or are we to look up his address in *The Annual*, or inquire of some friend where to find him?

All the preserved volumes of THE CHRISTIAN SUN from its early beginning lie like a pile of trash on the floor in an open building with no insurance to cover them, nothing to protect them from fire. No place to keep this valuable history and the history that we are making every day. What shall our answer be to this alone?

Shall we have denominational headquarters or shall we, like the Nomads, continue to roam and camp when the night overtakes us?

We have thought and thought and thought over this proposition for many months. We have stripped it of its every objection and we have marshalled every objection to it; we have weighed it in the balances and we have *not* found it wanting. Will our Convention approach this matter with seriousness, in a business like way and take definite steps, or will the conservatives be content to limp along in the same old way?

We consider Burlington a logical place, geographicaly and otherwise, for Convention headquarters. Our membership here represents the oldest and best and most substantial families. Alamance county is a veritable hot bed of Christian churches. Burlington is a commercial center; affords every facility for convenience and accommodation, and is growing by leaps and bounds. A dozen handsome dwellings a week spread their structure on high priced soil and the wheel of commerce turns faster each day. Burlington's printing plants are modern and up-to-date. And brethren and beloved, if we are to build denominational headquarters, let us not make the mistake of placing our Convention officers in some place where printing must be secured by Parcel Post.

Are we progressive, or are we just plodding along? Our answers in action to some of the foregoing questions will tell the tale as to whether we mean business for the King and the Kingdom, or whether we are just trailing behind.

We quote the following from a letter received from Rev. C. J. Felton, Oshawa, Ontario: "I rejoice with you in the spirit of faith and enthusiasm manifested in the Men and Millions Forward Movement. It is a great day for our dear old Church."

Next week's SUN may come from the press earlier because the Editor must get away to the Convention.

DEVOTIONAL

REAL CHRISTIANITY AND RECRUITS FOR THE MINISTRY

A truer experience of essential Christianity would solve the entire problem of securing leaders. Essential Christianity offers the best solution of the individual, the social, and the universal problems. A Church people who really believe this and are working it out in daily life will find leaders.

Essential Christianity is a way of life adequate to every experience through which man may pass. Jesus' personal religion, that this is God's world, that God is His Father, and the Father's will is the one law of life, that good will is the Father's will for us, that service is the chief way in which good will expresses itself, that personality is of supreme worth and therefore sacred, that we find life for ourselves and bring it to others by giving it out in love and sacrificial helpfulness, that the Kingdom of God is the supreme good, that this life is not all but that immortality is no more to be doubted than the fact and goodness of God—this personal religion of Jesus gave him the very strength of his Father and enabled him to meet and conquer all obstacles with calmness and courage.

Jesus asked us to join him in this same adequate, personal religion. He held the same standards and ideals for us that he held for himself. He taught that every resource available for himself was available for us.

Do we Church people know much about this kind of Christianity? Or do we live as if God were dead, as if Christ and Paul and others had never demonstrated an adequate Christianity, denying our Christianity by worry, fear, selfishness, and materialism? Then we wonder why there is no power in our religion, or why people go to Christian Science.

Essential Christianity will solve our social problems, industrial, civic, rural, political, interracial, and international, if it can get a chance through the lives of enough people. There is brain enough in the world if it can only be put at the service of good will instead of serving selfishness.

The problem is to get Christianity out into everyday life, to get it really applied to living. It is a fine thing to get people into the Church, but only as a means of getting Christianity into their lives. If we had all people in the Church and they lived in the home, in business, in politics, in social life, in religion, in racial and international relations as the average Church member now lives, we not only would not have a kingdom of God, but we would still be, as we now are, three quarters pagan. If we had perfect religion on Sunday and it failed to get out during the week into all that we do, it would be of little consequence.

That stupid, even devilish, anti-Christian division of life into sacred and secular ought to go to the scrapheap. The whole idea of Christianity as something to get us into a place of safety rather than getting us under the real work of the world is simply pagan.

When we don't attempt to do business for the glory of God and the good of our fellow men, we are pretty likely to be doing the devil's business. Doctor, lawyer, teacher, business man, employer; employee—all people through all vocations are as responsible to bring in the kingdom of God as is the minister through his ministry. And this is to be done in and through the vocation itself, not by making money out of un-Christian attitudes in the vocation and then giving a bit of it for Church and benevolent purposes. A Christian ideal which we have behind six days a week is a fake and a travesty on Christianity.

Essential Christianity is the best solution of the universal problem. God is the only adequate answer to the riddle of the universe. Too many of us worship the God of things. Christ called people who laid up treasure for themselves and are not rich toward God fools. The world of materialism has gotten into the Church. Our lives deny that we really believe God the great ultimate.

These are primary reasons why we have difficulty finding leaders. The permanent remedy is not to be found in scurrying about, but in more real Christian living. When we live as if we believe Christianity means the supreme good of the world, when it becomes for us adequate to every experience, when convinced that it offers the only solution of our burning world problems, the question of leadership will be answered. That kind of Christianity will produce an abundance of great leaders.—*F. M. S., in Congregationalist and Advance.*

REGENERATION

Several descriptions of regeneration are given in the Scriptures. It is represented as imparting to the sinner a new heart and putting a new spirit within. The heart may be softened by sympathy and melted by eloquence, yet it will remain the same hard and sinful heart until changed by the Spirit of God.

Before regeneration we can do nothing acceptable to God, for He declares in Hebrews 11:6—"Without faith it is impossible to please Him." One evidence of this change is love to Christians, I John 3:14. "We know that we have passed from death unto life because we love the brethren." Another evidence is the presence of the Holy Spirit in our hearts.—I John 4:13. "Hereby know we that we dwell in Him and He in us, because He hath given us of His Spirit." Another evidence is love of God's ordinances and the services of the sanctuary. Can we say we had rather be a doorkeeper in the house of our God than dwell in the tents of wickedness? An evidence, also, is our love for the Word of God.

The Bible is God's letter to His children and the neglect to read this should alarm us and cause us to fear that we know nothing of a regenerated heart. If we love God we will keep His commandments. The fruit of the Spirit is love, joy, peace, meekness and temperance. All these may not be apparent in the heart, but if one is found we may know that all exist, for they constitute a golden cluster.

Do we love Jesus supremely? Do we love the service of God? Do we desire to be holy, and do we love God's children? Do we hate sin and uncleanness? If so, we are regenerated—we are born of God. Without regeneration it is impossible to be saved, and for one to die without this change of heart such a one will not be permitted even to see the glory of the Christian's rest, for Jesus Christ, the final Judge, says: "Verily, verily, I say unto thee, except a man be born again he cannot see the Kingdom of God."

Mrs. J. L. HALL.

News Ferry, Va.

CHRISTIAN EDUCATION

ANOTHER SIDE OF THE QUESTION

I do not practice answering any kind of public print, but long ago people should have expressed themselves more freely, and now we must do so or we may regret it later.

THE SUN has been coming to my home for some time and I thought there was enough knocking people for not paying preachers, but I notice in an editorial in the issue of THE SUN for March 24, where there is much said about school teachers receiving too little pay.

Now, I believe in our children having the proper education and the teachers getting as much pay as they deserve, and if you will think for a moment I believe you will agree that seventy cents an hour is a fair salary for the teachers, and that is about the average price paid. As to the three months in which they do not teach, we are not responsible, because we are told in the Bible to work six days in the week. It seems to me that if their pay is so small as to not pay enough for teaching, they would be anxious to work when they could after school is out.

Of course, everything is running at an excessive rate but it seems to me that others, besides the teachers, are grumbling at the teachers' pay. It is true that teachers are the great factors in educational training and should have a fair price—and I think they are getting it.

As to teachers responding to the call of war, we can imagine that as large a per cent of these were forced into war as any other class of people—which in my opinion would be above ninety per cent.

Regarding the bricklayers, carpenters, office girls, etc., we can't expect a teacher to get as much pay as they for the work differs very much in class. I talked with an office girl the other day and she told me she received only \$40.00 per month, working seven and eight hours per day, six days in each week.

All classes of working people are getting boosted in price except the old ragged farmer. He has to foot the bill for our Government and feed the whole crowd, too. Yet his cotton is cheaper than ever, compared with other things.

A. M. COTTEN.

Merry Oaks, N. C.

ANSWERS

We have two answers to Brother Cotten. They are printed below:

AVERAGE ANNUAL SALARIES PAID WHITE COMMON-SCHOOL TEACHERS

Based on the 1917-18 report of the Superintendent of Public Instruction, S. H. Hobbs, Jr., University of North Carolina
State average \$323. U. S. average \$606

Rank	Counties	Average Salary	Rank	Counties	Average Salary
1	New Hanover	\$580.36	51	Chowan	\$288.38
2	Durham	572.30	52	Pamlico	287.62
3	Mecklenburg	487.18	53	Onslow	284.03
4	Scotland	484.54	54	Columbus	284.00
5	Northampton	484.16	55	Union	282.91
6	Buncombe	463.98	56	Martin	280.75
7	Edgecombe	458.92	57	Johnston	280.40
8	Halifax	440.92	58	Caldwell	273.79
9	Gaston	438.34	59	Jones	276.82
10	Wake	433.82	60	Orange	276.44
11	Nash	433.80	61	Cabarrus	274.58
12	Forsyth	431.97	62	Brunswick	273.17
13	Guilford	430.00	63	Swain	269.42
14	Richmond	429.66	64	McDowell	269.19
15	Wilson	407.27	65	Washington	267.17
16	Vance	390.11	66	Bladen	265.17
17	Lenoir	383.53	67	Surry	261.95
18	Harnett	370.87	68	Burke	261.82
19	Warren	368.38	69	Wilkes	260.19
20	Craven	362.83	70	Sampson	257.79
21	Montgomery	359.41	71	Chatham	255.66
22	Pasquotank	359.14	72	Catawba	255.64
23	Pitt	348.77	73	Person	254.59
24	Franklin	344.24	74	Perquimans	252.73
25	Robeson	342.82	75	Cherokee	249.56
26	Hyde	340.84	76	Polk	247.51
27	Hoke	339.40	77	Moore	245.00
28	Alamance	338.87	78	Madison	243.12
29	Duplin	336.19	79	Cleveland	242.92
30	Transylvania	336.19	80	Davie	241.09
31	Wayne	334.66	81	Macon	240.43
32	Lincoln	330.41	82	Stanly	238.78
33	Anson	329.43*	83	Caswell	238.41
34	Rowan	328.77	84	Carteret	237.00
35	Cumberland	325.81	85	Randolph	236.76
36	Granville	324.65	86	Dare	230.42
37	Gates	319.58	87	Rutherford	229.69
38	Greene	316.42	88	Clay	222.73
39	Pender	314.16	89	Mitchell	215.57
40	Beaufort	313.78	90	Iredell	213.22
41	Bertie	311.15	91	Tyrrell	211.19
42	Rockingham	307.84	92	Ashe	209.73
43	Jackson	304.19	93	Yancey	209.40
44	Camden	300.59	94	Alleghany	201.76
45	Hertford	299.84	95	Yadkin	200.22
46	Currituck	295.00	96	Stokes	199.92
47	Davidson	291.57	97	Alexander	194.24
48	Haywood	289.89	98	Avery	189.33
49	Lee	289.69	99	Graham	188.06
50	Henderson	289.51	100	Watauga	169.39

A CRIME AGAINST THE CHILDREN

(Greensboro Daily News)

Mr. Guilford County Farmer, can you hire a ditcher for \$35.83 a month? Can you get a farm hand for that amount, even if you give him his board? In fact, if you could get one for that amount, without board, would you have him? Wouldn't you be afraid to trust him with a pitch-fork, for fear he would kill himself or some more valuable animal—a cow, for instance?

Mr. Storekeeper, would you be willing to have a clerk who was worth no more than \$35.83 a month? We mean a full-grown man or woman, not a boy or girl. Wouldn't you be pretty well convinced that a clerk that would work for \$35.85 a month had too little sense

to be trusted behind a counter? Wouldn't you be afraid that such a clerk would be liable to give somebody two tens for a five, or to leave the molasses tap open after drawing a quart, or to flip a lighted match into the kerosene tank? Of course you would. In this day and time a full-grown hand that isn't worth more than a dollar and fifteen cents a day isn't worth hiring.

And yet Mr. Guilford County Citizen, you are today intrusting the whole future of your county to hands that you wouldn't have in your store, or on your farm. You are turning over children to people who work for \$35.85 a month. The average salary of a teacher in the common schools of Guilford county is \$430 a year—and we have the gall to call ourselves a progressive and intelligent community.

Guilford is not only at the bottom of all the great counties in North Carolina, but it is far below such distinctly rural counties as Scotland, Northampton, Edgecombe, Halifax and Nash. We are the 13th county in North Carolina in salaries paid teachers in the common schools. New Hanover leads, with Durham and Mecklenburg close behind; Buncombe is sixth; Gaston, ninth; Wake, tenth; and Forsyth, twelfth. Guilford, the largest and richest county in the State, disgracefully brings up the rear of the big counties.

You have to pay \$2.50 an hour for a first-class plumber in this city. If he puts in a 10-hour day the mender of pipes draws two-thirds as much in one day as a teacher in the country schools draws in a month. Are faucets and bath-tubs nearly 25 times as valuable as children in Guilford? What other conclusion can be drawn from a comparison of the figures?

Guilford county occupies a low position in North Carolina; but even New Hanover, the highest, is shamefully low by comparison with the rest of the country. New Hanover pays an average of \$580.36 to teachers in her common schools, whereas the average for the whole country is \$606.

The University News Letter, which compiled the figures from the report of the state superintendent of public instruction, comments bitterly, "No wonder 700 of our common-school rooms are closed. And no wonder 7,000, or nearly half, of our common schools are in the hands of substandard teachers taken on temporarily in the emergency. It's a crime against the children of North Carolina."

CHURCH PROFESSORS WOEFULLY UNDERPAID

(Inter-Church Bulletin)

The ease of the college professor has now been taken by the Inter-Church World Movement which has found in a preliminary survey of education in the United States that the faculties of church colleges are almost universally underpaid.

Not so many years ago members of the faculty of the now famous Western Reserve University were asked to accept loads of hay or farm produce to make up for arrears of salary. It is said that on one occasion a quantity of pills that had come into the possession of the college were judiciously distributed in payments on salary balances long overdue.

Some advance has been made since those days, but there still are colleges in which professors would be glad to have their meager salaries, some of them amounting to only a few hundred dollars, eked out by a payment in fresh vegetables.

One of the purposes of the Inter-Church World Movement is to put church schools and colleges on a financial basis that will permit of paying salaries that will enable men and women of character and ability to devote their lives to work in denominational schools without sacrificing their chance of a comfortable living.

THE COOK'S AIDS

That Scorched Milk.—To avoid scorching milk when scalding it for use in any recipe calling for milk and sugar, add the sugar before heating. The syrup formed in the bottom of the sauepan prevents the milk from sticking on and burning, a condition to be avoided when making cornstarch pudding, cream pie, custard cake filling or when setting bread with a milk sponge. It is also easier to make a smooth custard if the sugar has been added to the milk first.

Ham Mousse.—Two cups finely chopped ham (cooked), one teaspoon made mustard, few grains cayenne, one tablespoon granulated gelatine, one-half cup cold water, one-fourth cup hot water, one-half cup heavy cream. Pound chopped ham in mortar with mustard and cayenne, soak gelatine in cold water, dissolve in hot water and add to mixture with cream beaten until stiff. Turn into mold. Chill, remove from mold to cold serving dish and garnish with parsley.

FOR THE HOUSEWIFE

If the pie filling is wet, add a spoonful of flour—it will prevent lumping.

Run the cocoanut through the meat chopper the next time you are having fresh cocoanut layer cake—it's easier than grating.

The fish that is split, seasoned and then fried is much better than the one that is fried whole.

Fried eggs from part of the menu in many households at this season of the year—if you put a pinch of flour in the grease in which the eggs are fried, it will prevent the fat from spattering.

When you are putting white furs away for the season remember that corn meal cleans them very satisfactorily.

IN SECULAR CIRCLES

It is thought that Delaware may yet ratify the suffrage amendment, and thus make the 36th State to endorse the Constitutional change.

The big railroad strike that has been threatening the country for several days seems to be about over. The strike was unauthorized and officials have stood firm in filling vacancies made by strikers.

Dr. James Markoe, a well known surgeon, was shot to death in St. George's Protestant Episcopal Church, New York, last Sunday by an insane man.

Four men were killed at Walnut Cove, N. C. last Sunday. Officers attempted to break up a gambling den which caused a real war for the time.

THE LAST CALL

Make
The
Victory
A Great
One

This week will be the crowning event of the Christian Church in the South.

The Church's every institution is in need of the askings of the Men and Millions Forward Movement.

The opportunity is without parallel. The call is urgent. The fields are white unto harvest. Shall we enter?

Your answer: SIGN THE CARD

The Men and Millions Forward Movement
OF THE
Southern Christian Convention

THE CHRISTIAN ORPHANAGE

SUPERINTENDENT'S LETTER

Our Easter offerings have started off splendidly and it is very encouraging. The amount is climbing on toward two thousand dollars. We raised more than three thousand dollars last year; let us make it five thousand this year. See that your church makes the offering. Don't rest till that is done.

While we had two rainy Sundays right at the time to make this offering, it will not be too late to take this at your next service. It will count just the same when you send it in. It will help reach the goal and will give you a part in the great work. It will help make the little children happy and will aid in giving forty more little fellows a home. It will make you better. It will bring you happiness and joy. It will help the little fellows now to help themselves when they are grown. It will lift the cloud of despair and fill their lives with hope and sunshine. It will help them to overcome the loss of father and mother, and give them an opportunity in life to grow up to be useful. It will take away the handicap under which they would have to go through life. It will give them an opportunity to stand shoulder to shoulder with other boys and girls who have not been so unfortunate. It will be a blessing to them and will make you better. Make the offering and let it be liberal. Make some sacrifice that others may be helped.

Our good friends at Damascus church were very kind to us Easter and sent us a box of chickens for that occasion for which we are very grateful. Brother W. B. Fuller, the pastor, has a very warm place in his heart for the little orphans and takes a great deal of interest in the work here.

Foster Shoe Company gave us two pairs of Oxfords for the little girls. All these things come in very acceptably in this work.

Remember us in your prayers and in your offerings. Remember seventy little children, who are worthy of a place in this Institution, but have been turned away since November for the lack of room. Pray that God will put it in the hearts of our people to contribute enough money to build a home for the little children. Don't only pray for this cause, but give as God has prospered you.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR APRIL 21, 1920

Amount brought forward, \$6,643.36.

Children's Offerings

J. P. and Mack Brannon, 20 cents; Teresa Carter, 10 cents; Fred Campbell, 20 cents; Annie Maie Woodruff, 10 cents; Carl Abell, 25 cents; Raymond Eugene Geringer, 50 cents; Leona Ayscue, 50 cents; Louise Ferree, 10 cents; Total, \$1.95.

Sunday School Monthly Offerings

(North Carolina Conference)

Chapel Hill, \$4.48; High Point, \$1.62; Morrisville, \$2.00; Wentworth, \$21.00; First church, Greensboro, \$4.50; Shiloh, \$2.25; Shallow Well, \$3.59.

(Eastern Virginia Conference)

Third Church S. S., First quarter and birthday offerings, \$37.02; Berea (Nansmond), \$10.00; Windsor, \$3.31.

(Valley Virginia Conference)

Linville, \$1.00; Palmyra, \$1.22; Leaksville, \$2.39.

(Alabama Conference)

Pleasant Grove, \$3.30.

Miscellaneous

Fairview Sunday school, Mt. Vernon, Ohio, \$6.00; Total, \$103.68.

Children's Home

E. W. Jenkins, \$25.00; Mis Hontas Rawles, \$25.00; Julius Pace, \$5.00; J. H. Massey, \$20.00; Mrs. E. S. Massey, \$20.00; Total, \$95.00.

Special Offerings

W. H. Thomas, \$30.00; Mrs. E. S. McNeal, \$8.00; Mr. Robert Hobson, \$5.00; Junior Philathea Class, Suffolk, \$5.00; C. J. Strawridge, Lima, Ohio, \$3.00; Total, \$51.80.

Easter Offerings

South Norfolk church and Sunday school, \$250.03; Henderson church and Sunday school, \$112.00; Holy Neck church, \$100.00; Pleasant Grove church, (Va.), \$100.00; Windsor, Va. church, \$22.96; Windsor Baraca Class, \$8.60; W. M. Crutchfield, \$5.00; Union Ridge church, \$24.80; Oak Level church, \$11.35; Chapel Hill church, \$12.15; Randleman Sunday school, \$5.05; Mt. Zion church, \$29.65; Mebane Sunday school, \$14.26; Rev. G. A. Conebear, \$5.00; Linville, Va., \$21.00; North Highland, Ga. Sunday school, \$7.50; New Lebanon church, (Va.), \$22.00; Marcellus Wooddell and Wife, Christian Chapel, \$5.00; M. D. Woodell and Wife, Christian Chapel, \$5.00; Spring Hill church, (Ala.), \$8.49; Third Ave. church, Danville, Va., \$31.30; Ramseur church, \$15.23; Bethel church, (N. C.), \$7.92; Rock Stand, \$1.85; Palmyra church, \$2.75; Pleasant Union, \$23.00; Rose Hill church, \$18.50; Cragford, \$3.00; Shady Grove, \$6.20; Bethel church, (Ga.), \$8.68; Miss Ida Williamson, \$5.00; Rev. and Mrs. C. E. Geringer, \$5.00; Mrs. L. E. Carlton, \$10.00; Mr. L. E. Carlton, \$10.00; Mrs. P. J. Carlton, \$5.00; Mr. H. A. Carlton, \$5.00; Mr. J. W. Carlton, \$2.00; Miss Sarah E. Boyd, \$7.00; Mrs. Minnie Journyan, \$1.00; Rev. J. F. Apple, \$5.00; Morrisville, \$9.00; Amelia church, \$3.50; Rev. and Mrs. G. C. Crutchfield, \$2.00; St. Pauls Christian church, \$23.00; A Friend, Elon College, N. C., \$5.00; Sanford Sunday school, \$38.20; New Providence church, \$75.10; Ladies' Aid Society, Antioch church, (Val. Va.), \$15.00; Howard's Chapel church, \$1.91; Haye's Chapel church, \$18.63; First Christian Sunday school, Greensboro, \$28.00; Piney Plains Sunday school, \$20.60; Mr. J. H. Massey, \$5.00; Auburn church, \$3.35; Shiloh church, \$13.51; Pleasant Grove, \$6.20; Poplar Branch church, \$3.85; Hank's Chapel church, \$8.60; Mt. Zion church, (Ala.), \$5.50; Liberty church, \$6.00; Total, \$1,217.22.

Total for the week, \$1,469.65; Grand total, \$8,113.01.

CHILDREN'S LETTERS

Dear Uncle Charley:—I am a little girl twelve years old. I go to the South Norfolk Christian Sunday school. We have a Junior Christian Endeavor Society. I am a member. We have twenty-four on our roll. I go to the South Norfolk public school. I am in the seventh grade. You will find enclosed 10 cents for the little boys and girls.—*Louise Ferree.*

I am happy to get your letter this week. I am glad you have become a member of our band of cousins. I have a very deep love for you South Norfolk people. You are so loyal to the Orphanage and the little orphans.—*"Uncle Charley."*

Dear Unele Charley:—Enclosed you will find fifty cents as an Easter offering. I hope all the little orphans had a nice time Easter. I certainly had a fine time. I went on an egg hunt. Our school has just closed. We had a nice commencement. With love and best wishes to all the orphans.—*Leona Ayseue.*

I am real glad to get your letter and to know you had a fine Easter. Write often.—“*Uncle Charley.*”

Dear Unele Charley:—Enclosed you will find ten cents for the little orphans. I am a little girl twelve years old. I go to school and am in the fifth grade. Much love to you and the orphans.—*Maie Woodruff.*

I am glad you wrote to the Corner. We are glad to have the little girls write for the Corner. It makes it interesting.—“*Uncle Charley.*”

Dear Unele Charley:—I am a little boy most four years old. I have one little brother. He is just eighteen months old. His name is George McIver, Jr., but we call him Mack. I go to Sanford Christian Sunday school. My teacher is Miss May Gunter. She always gives me a card and one for little brother. Enclosed you will find two dimes for the little orphans, who have no father or mother to support them. With love and best wishes.—*J. P. and Mack Brannon.*

You are two dear little boys. I am glad you go to Sunday school. I know you have a splendid teacher.—“*Uncle Charley.*”

Dear Unele Charley:—I am sending you twenty cents for the little orphans. My mother reads to me about them.—*Fred Campbell.*

I am glad your mother takes THE SUN and you get to hear about the orphans. I am glad to have your letter this week.—“*Uncle Charley.*”

Dear Unele Charley:—I am sending you ten cents for April. I would like to send more, but I have not been able to work, as I am going to school. I will send more when school is out and I go to work. I like to do something for the poor little children who have no parents. I hope all are well and will not take the “flu.”—*Teresa Carter.*

Our little folks have escaped the “flu” so far and I hardly think they will get it now. Glad to have your letter for the Corner.—“*Uncle Charley.*”

Dear Unele Charley:—I am a new comer to the Corner. Enclosed you will find twenty-five cents for the little folks. I am a little boy twelve years old. I am in school. My teacher is C. E. Gerringer. I am in the fifth grade. Bring the cousins to see us this summer and we will give them some good Georgia melons. Love to all.—*Carl Abell.*

You must plant a great patch of melons. If I bring the little orphans down there we will eat lots of them.—“*Uncle Charley.*”

PASTOR AND PEOPLE

BURLINGTON LETTER

A good evangelistic meeting closed at the Burlington Christian church, Thursday evening, April 8. Rev. Victor Lightbourne was with us and rendered excellent service. His messages were forceful, heart-searching and uplifting. He was tireless in his efforts to reach men. A great service was held at the Crystal Theatre on Sunday afternoon for men. Services also were held in the theatre on week days. The attendance was fine throughout the entire meeting, and the interest grew from day to day. The last service was the climax of the ten days. At that service there were about twenty decisions and reconsecrations. During the entire meeting there were more than forty decisions and reconsecrations. The church was greatly revived and blessed. The unchurched people could not be induced in any large numbers to attend the services. On last Sunday thirteen united with the church and there are others to follow.

Mrs. Lightbourne rendered splendid service in song.

We are glad to welcome to our city Brother Lightbourne and his family.

We are enjoying the new pipe organ which was recently installed. It was built by the Austin Organ Company of Hartford, Conn., and if we had to place the order for it now it would cost \$6,500. With the new organ and the new building we are excellently equipped for service. There are signs of improvement already apparent. The Sunday school is running up in its attendance. The largest number present last Sunday we have had on any ordinary day. The offering for the Orphanage went beyond \$220.00.

The offering on third Sundays for our Missionary has been averaging more than \$80.00 recently.

The indebtedness on the new building is being provided for. On a recent Sunday \$10,000 was raised. It will require between \$7,000.00 to \$8,000.00 more to clear the church of debt. This will be provided for as soon as we can find time to give it proper attention.

J. W. HARRELL, *Pastor.*

AN INTERESTING LETTER

Dear Brother Riddle:

I send two dollars as renewal to THE CHRISTIAN SUN. I have been in bed most of the time since Christmas but I am a little better now.

I have taught school over forty years, have been principal of schools in Caswell and Forsyth counties, Chairman of the high school and graded school in our town four years and a member of the County Board of Education nearly twenty years. I never expelled a student or had one to insult me in all my teaching. I am now a little over seventy-five years old and cannot do anything because I am so feeble. I do wish I could teach sometime again.

J. W. PINNIX.

Kernersville, N. C.



A STORY OF TWO DOGS

By Mrs. C. Conant

When I was a little child and lived in my father's house we had two dogs named Buff and Hunter; Buff was a large old watch dog, Hunter a young hound with long, drooping ears and liquid brown eyes which had a pitiful, beseeching look in them; but his eyes were deceitful, for he was a very merry dog, with a faculty for getting into scrapes, from which Buff stood ready to help him out. They were nearly always together, and in time Buff trained Hunter to be almost as faithful in guarding the premises as he was himself. My father often had to be away from home, and whenever he was gone Buff left Hunter to sleep in the barn while he went completely around the house and slept on the ground under mother's window to watch that nothing harmed her. I have known him to stay under the window at night in the cold rain and frosty November weather for three weeks together.

Why did he leave his warm nest in the barn to do this duty which was never required of him? To be sure, when father was going away he would say, after bidding us all good-bye, "Buff, you must take care of mother;" and Buff would wag his tail and look as if he wanted to say, "I always do, doctor."

We had a little spotted fawn given us, and we thought of course the dogs would worry and perhaps kill it, but from the very first day they seemed to understand they were to care for it, and soon the deer and the dogs were the merriest play-fellows possible. The deer would tease and bother them until they would bark at him, when away he would go over the gates and all the fences with the dogs in full chase, but as soon as he stopped they did, and they would all return together in fine humor at the frolic. But woe to any other dog who ventured to take a part in this fun! Buff and Hunter would punish him savagely, while the deer would throw back his head and start in a straight line for home, taking such long bounds as soon placed him in safety. He grew to be a magnificent creature, with large, branching horns, and was quite the terror of all the old ladies in the neighborhood, he having a special dislike to a red shawl which at that time nearly every woman wore. When he saw one coming he would station himself at the gate, or if he was at a distance he would take the gate in a flying leap, and, landing by the frightened woman's side, he would compel her to stop, and then stand over her with one foot raised ready to strike her if she ventured to move. Many and many a time have we had to send Buff to drive him away from one very fat old woman whom he disliked exceedingly. This deer was very fond of chasing and playing with the children of the family, but he never injured them, although he was a rough playmate; and we found it quite a relief when he, having broken his leg, betook himself to the woods to search for the moss the deer always eat when sick or hurt. He never returned. The dogs

mourned and hunted for him for weeks, and after a little time the children often wished him back, for he was a lively fellow, and kept us wide awake with his mischief.

Buff had a curious habit of visiting our relations. He would choose a fine morning and start off, leaving Hunter at home. First, he would visit an uncle of ours who lived a mile away. Here he would spend the morning, and after dinner continue his journey to another uncle's who lived two miles farther. He was always warmly welcomed here, and he would remain until nearly night, and then return home in fine spirit after his holiday. Buff grew old, and fat, and lazy, but he could not bear to resign his duties or give up his pleasure of going with his master on his annual hunting trips to the Adirondaeks.

About this time he had a little black dog given us which was named Major on account of his promptness. He was a very cunning, knowing dog, and was kept in pretty good order by Buff and Hunter, who evidently thought he was a very young dog which had to be humored somewhat. He finally came to grief by his love of mischief. We had told him, and the dogs had tried to teach him, that he must not chase the lambs, but he could not resist the temptation, it was such fun to see them run, and father said when they went for the fall hunt Major must go and not return, but be given away, hoping a change of place would change his character. Finally they all started, the men excited and the dogs barking joyously.

Three weeks afterwards the men and Buff returned. The little Major they shut up in the shanty with food to last him until another party went into camp. But where was Hunter? No one could tell, as he came about thirty miles in their company, and when they stopped for the night he disappeared. The third day after we all supposed him lost he appeared, so utterly tired out and so footsore he could only crawl along. He looked gaunt and thin with hunger, but by his side trotted Major, his head erect, his spirit as gay as ever. Buff met them at the great gate and escorted them to the kitchen. Father was called, and he divined at once that Hunter had gone back to release his friend and to bring him home, supposing he had been accidentally left. We learned afterwards that Hunter, after traveling all day over the rough mountain roads, had only rested a few hours and then started back in the darkness and alone to rescue his friend. He found Major shut up in the shanty, and released him by breaking the window. Then they both started for home, over fifty miles distant. The dogs had evidently talked the matter over together, and had decided to go home with his master while Hunter turned back to search for the lost dog. Can you tell me what instinct prompted this dog? From this time Hunter was treated with great respect, which he accepted as his rightful due. He lived to a good old age, and died lamented.

Old Buff was shot through the jaw while guarding his master's safe. We fed him bread and milk with a spoon for weeks, and he recovered only to be shot again, and this time fatally. He was mourned more sincerely, and more missed, than many an unfaithful man, for he "was faithful unto death."—*Chicago Advance*.

Sunday School and Christian Endeavor

CHRISTIAN ENDEAVOR TOPIC FOR

MAY 2, 1920

(J. Franklin Morgan)

"How to Show Sympathy."—Matt. 25:34-4. (Consecration Meeting).

The topic for this meeting is a very appropriate one for a Consecration service. Many people have sympathy, but few know how to show it. In this Christian Endeavor meeting we should endeavor to learn how to let the other fellow know we have a "fellow feeling," one for another which is a very simple definition of sympathy. To sympathize is to feel for another, and in many cases it is to suffer for another, in their troubles, and in other cases to rejoice with men in their joys and successes.

To make this meeting a success, make each one feel that you are all one, and that you have gathered as a great family—each one feeling and showing his interest in the other, and not in himself. This condition can be brought about by kind words and sympathetic attention to each other, and especially to the strangers in the meeting.

Then the Scripture should be read, the topic stated, a few sentence prayers made, followed by a period of personal testimony by endeavorers as to how they have been helped by expressions of sympathy in the form of kind words, lovely deeds and unselfish acts. Others will tell of the reward of living sympathetic lives. The lives that are filled with the best interest of others, and how this life has brought blessings to them.

We can all show our sympathy for the sick by visiting them, for the well by rejoicing with them, for the sorrowing by comforting them, for the burdened by helping them with their load. Let each of us go out from this service determined to make our sympathy known to those who need it, and to make others happy by showing them the interest we have in their welfare in life.



KING PINE

Surely the pine is a king in the forest. Why? Because God set him there with his close-sealed armor, his broad-reaching arms, and his splendid plumes, to guard the land. Yes, and his wonderful feet, reaching wide in the sand, they are buttresses woven by God to hold the soil intact while the rain gathered by his inwoven branches, refreshes earth and man.

But man? Ah, he sees the pine as a quick giver of profit in lumber, and a preventer of profit from tobacco. So, down goes the pine before the army of profiteers, and little by little the sand hills of Moore county go back to unfriendly desert. Desert, did we say? Yes, and wisely, for with the pines removed from the sand, man could not, by all the artificial fertilization procurable, maintain agriculture here.

Again, King Pine waved his wand and thousands came here with wealth to enjoy the beauty, the fostering care and healthful breath of his domain. Birds sang therein, flowers bloomed,

and man found here, as the result of God's handiwork, health, pleasure and comfort.

Have you all seen the desert of Sahara? This writer has, and knows how, after many miles through bleaching sand, one longs for the oasis. He knows, as all must realize who pause to consider God's laws, that, if the slaughter of King Pine's children does not cease here, the time will come when our springs of water will be dry and the spring of Northern wealth which is now fructifying Moore county, will turn its life giving current elsewhere.

God save King Pine!

GEO. STUDSON DELANO,
Pinebluff, N. C., March, 1920.

(Courtesy Sandhill Citizen, Southern Pines, N. C.)

A TEST OF EDUCATION

A professor in the University of Chicago told his pupils that he should consider the man educated, in the best sense of the word, when they could say "Yes" to every one of fourteen questions that he should put to them. It may interest you to read the questions. Here they are:

Has your education given sympathy with all good causes and made you espouse them?

Has it made you public-spirited?

Has it made you a brother to the weak?

Have you learned how to make friends and keep them?

Do you know what it is to be a friend to yourself?

Can you look an honest man or a pure woman straight in the eye?

Do you see anything to love in a little child?

Will a lonely dog follow you in the street?

Can you be high-minded and happy in the meaner drudgeries of life?

Do you think washing dishes and hoeing corn just as compatible with high thinking as piano-playing or golf?

heaven."—*Christian Advocate*.



OBITUARIES

SHARP

Charles Edward Sharp, son of J. M. and Ella Sharp, was born April 4, 1882 and died February 29, 1920, aged 37 years, 10 months and 25 days. He was married to Bessie M. Sharp November 13, 1907. To this union were born four girls and four boys. One little girl preceded him in death. In early life he professed faith in Christ and united with New Lebanon Christian church and remained a most faithful member till death. He was both deacon and Sunday school superintendent at the time of his death. He was a prosperous farmer and was looking to the future with bright prospects. He was strong and healthy until about a week before his death, when he was attacked by influenza which terminated into double pneumonia. His sudden death was a shock to his many neighbors and friends. This breaking up of a happy home calls forth the deepest sympathy for the widow and little fatherless children. Surviving are a widow, seven children, father, several brothers and sisters, and a host of relatives and friends. He was a devoted husband, kind father, loyal church member, and a friend to all. He will be greatly missed in the community.

Burial service conducted by pastor, Rev. W. L. Wells, at New Lebanon Christian church and interment in church cemetery. May the Lord comfort and bless the sorrowing and prepare us all for a happy eternity.

MRS. J. L. SHARP.

SARTIN

Stephen I. Sartin was born October 15, 1842 and died March 31, 1920, aged 77 years, 5 months and 16 days. He was married to Laura Hubbard in 1870. To this union were born eleven children, six daughters and five sons. He is survived by his widow and only two of the children—Mrs. J. J. Sutton of Burlington, N. C., with whom he was making his home at the time of his death, and Mrs. W. T. Corum of Reidsville, N. C. There are ten grandchildren and one great grandchild.

Brother Sartin was a member of the Methodist Protestant church of Fairview, from which the funeral was conducted by the writer in the absence of the pastor.

The end came suddenly, but not unexpectedly. Our brother was expecting the call at any moment. He had previously been stricken with paralysis. The day he died he had been down town. God bless and comfort the bereaved one.

J. W. HARRELL.

BARB

In the early morning of April 11, 1920, the death angel came to the home of Brother W. H. Hosaflook at Linville, Va., and claimed Sister Hosaflook's mother, Melinda C. Barb. Sister Barb had reached the ripe old age of 88 years, 1 month, and 10 days. She had enjoyed excellent health most of her life, and her death came as a surprise to her many friends. It was my happy privilege about seven or eight years ago to receive her into the Christian church at Linville. She proved herself a faithful member, and leaves many friends who respect her for her integrity. She was a general favorite in her neighborhood. Surviving are one daughter, 11 grandchildren, and 32 great-grandchildren. Funeral at Linville, April 13, 1920.

A. W. ANDES.

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HITS AND HAPPENINGS

Adjusting the Minister's Salary

The Chairman: "Don't you think, gentlemen, in view of the high cost of living we ought to increase our pastor's salary?"

Vestryman: "That's all right. But don't pay him for overtime on his sermons."—*Life*.

* *

Where Was the Flivver?

Uncle Eben: "I just had a letter from an automobile fellow saying as how he wants to sell me an inclosed flivver."

Uncle Ezra: "Are ye goin' to buy it?"

Uncle Eben: "I dunno. I got the letter all right, but there warn't no flivver inclosed."—*Judge*.

* *

Allowance for Wear and Tear

The grocer observed that his best customer was a bit ruffled over something; so he strove to be obliging and pleasant.

"I think," he said blandly, "living is getting cheaper. For instance, a year ago those eggs would have cost you ten cents more."

* *

He Should Worry

An old riverman, Mac Stone, had only one shirt. While he lay in his bunk in the old log cabin that he and his wife called home, waiting for his shirt to be washed and dried, his wife rushed in exclaiming, "Mac, get up quick! That drafted old cow has done chewed up your shirt!"

"Wal, my dear," he replied, "those that have got have to lose." And he turned placidly over for another nap.

* *

Where Ignorance Was Bliss

A farmer saw a boy plucking apples from one of his best apple trees. He tried to catch him, says the *Weekly Telegraph*, but the boy was too quick for him, and so the farmer changed his tactics.

"Come here, my little son," he said in a soft voice, with a counterfeited friendliness, "come here to me a minute! I want to tell you something." "Not likely!" replied the boy. "Little ones like me don't need to know everything."

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

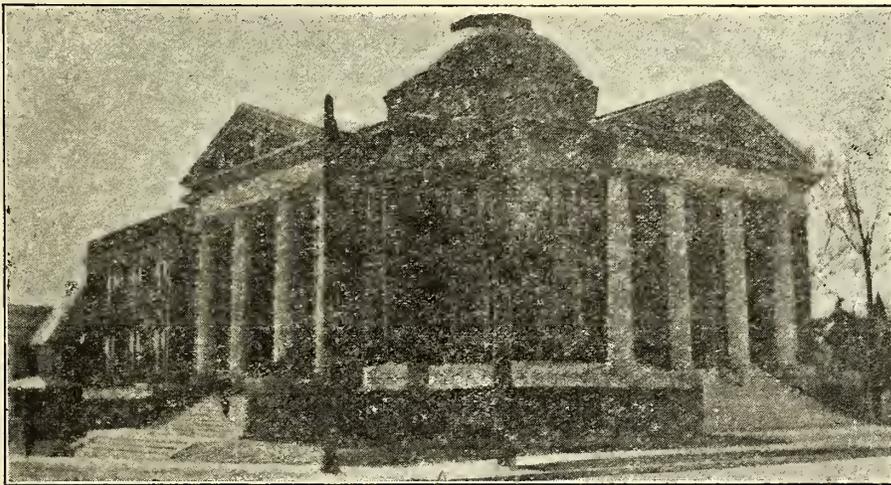
1844

1920

VOLUME LXXII

BURLINGTON, N. C., APRIL 28, 1920

NUMBER 17



not the first building

FIRST CHRISTIAN CHURCH BURLINGTON, N. C.

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THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

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Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of one-half cent a word.

Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

A POINT IN PLACE

Some weeks ago THE SUN made a comment on a news note taken from *The Herald of Gospel Liberty*—a note having reference to the acceptance of a position by Mr. Hermon Eldredge. *The Herald* commented that it was a compliment to the Church to furnish the man, while THE SUN raised the question as to whether it was a compliment or not, since there is work in the Christian Church for Mr. Eldredge to do, if only our leaders would build a program big enough to challenge him.

A very well informed and interested layman read the note in THE SUN and wrote us personally concerning it. In the note referred to in THE SUN we asked this question: "Why not give Mr. Eldredge work in our own denomination?" The Brother writing us says: "The same question might be raised about Marion Lawrance and other men who started in the Christian Church, but who could not find a place to serve in its ranks and had to go elsewhere seeking a place to use their talents."

Our layman friend raises a very important question and one that deserves our serious and prayerful consideration. Another quotation from his letter is certainly in order. Listen to it: "Miss Iola Hedgepeth was with us recently but spoiled a great address for our denomination by having to credit the M. E. Church with giving her the first opportunity of service. Miss

Hedgepeth was anxious and determined to go to the mountains to do mission work. Had she gone on her own responsibility as a representative of our denomination we would have criticized her. The Methodist Church gladly accepted her services and now we want to take advantage of their initiative and use her as our worker."

Our Brother's letter interests us very much. He gives two reasons for this situation. Here they are, quoted from his pen: "The first is, our denomination was created for planting the seed only for others to reap the harvest, for we certainly have the fundamental principles for which the Master prayed, and which are now being recognized by practically all denominations. Perhaps we might not have given God the glory had the increase come within our own ranks. If so, let us thank God and take courage that He has given us the privilege of planting, for we can certainly see the harvest coming through others who are embracing and recognizing our principles. The second reason is that, either through oversight, ignorance, selfishness of our own leaders, or some other cause, we have not given our laymen and young converts anything to do, or allowed them to use their talents in our ranks."

As we write this note a letter is before us from Dr. A. B. Kendall, which will be printed in this issue, if space permits. Here is a quotation from Dr. Kendall's letter: "We have now the names of three Congressmen and two Senators who should be in our work, as they are members of the Christian Church elsewhere or were reared in the Christian Church." Dr. Kendall, after this information, adds these words: "By the way, that is a pretty fine contribution to national leadership from a body no larger than ours and there may be others of whom I have not learned."

We agree with Dr. Kendall that it is a fine contribution but it is an awful shame that we have lost them, and that knocks out of our sight all the "contribution."

We have two of our most promising young men in Yale University. They have bright hopes and a wonderful outlook. We know wherein we speak when we say that their ambitions for missionary work are higher than our own program, and unless we open the field for them they will place themselves in avenues of service larger than we have given. Their first duty is to the Kingdom and not to any denomination. Big men and great men have left us because we have not given them opportunity.

We wonder as we write these lines what forward steps the approaching session of our Convention will take. Shall we be narrow in our visions, circumscribed in our thoughts, small in our dealings, or shall we with faith and hope step out and reach out and reach up?

CONVENTION HEADQUARTERS AGAIN

We understand that Raleigh is to compete with Burlington in bidding for denominational headquarters. Good for Raleigh! There is nothing like having an ambition, even if you are small. Raleigh boasts of her hotels. Burlington has three—all that will ever be

needed for official accommodation. Raleigh speaks of trains. Burlington has trains passing each way every few hours. Raleigh will call attention to Wake County's Christian churches. Alamance is dotted with Christian churches, and is the birth-place of THE CHRISTIAN SUN. Providence church in Alamance County is the mother of all other churches in the County. Burlington has the finest church building in the Southern Christian Convention, *none excepted*. Burlington's church membership is 384 with new additions every month. Raleigh has an inadequate building with a membership of only 184. The Raleigh church was never famous for growth—other churches have sprung up around her and put her in the shade in a dozen ways. Burlington church leads in every way. The strongest, biggest and best bank in Alamance County is headed by an *active* member of the Burlington church. The leading business men in Burlington are members of the Burlington church. The Christian Orphanage is located near Burlington. The College is within fifteen minutes' drive of Burlington. The Mission Office is located in Burlington, so is THE CHRISTIAN SUN, and for the sake of humanity, let us not move our office of publication again.

Candidly, can we put the Convention headquarters where the local church is not the leading one in the city? Of course not. Neither can any small place be considered. A live and up-to-date town must be chosen where publishing facilities are good. Burlington can meet all the demands. Burlington is the place for Convention headquarters.

The Convention has not acted, but who doubts that her progressiveness will be less? Shame upon us if we continue as we are.

METHODIST UNIFICATION

For more than two years the Methodist Episcopal Church, South, and the Methodist Episcopal Church, North, have been wrangling over unification—the settling of their differences growing out of the war between the North and South. We have read both sides very closely, and have come to the conclusion that they have no differences that will bear the test of Christian fellowship and that the unification plan should be adopted. This is a day of union and co-operation and the world is looking on to see what two great branches of the same Church will do. Will they fail before the eyes of the world, and lessen the spirit of Christian unity?

REPORTS FROM THE MEN AND MILLIONS FINANCIAL CAMPAIGN

The reports from the Men and Millions financial drive are coming in nicely. This week's issue tells of many results, while many notes, letters, etc., have reached us too late for this issue. As a whole we feel confident that the goal will be reached. It is too early to have full reports from all churches, especially the country charges. It is our hope that every church, will during the next few days, endeavor to do what it can so that a good and glorious report may be the result.

DANIEL W. KERR

Most great men are rarely ever appreciated fully in their own day. This must be true of the late Daniel W. Kerr (pronounced *Carr*), founder and first Editor of THE CHRISTIAN SUN.

On Sunday, April 18, we had the pleasure of being at Union, near Burlington, and visited the graves of Rev. Daniel Kerr, and his wife, Rebecca. The following inscription is found on the marble shaft that marks the resting place of our pioneer in Southern Christian journalism:

Rev. Daniel W. Kerr

Born July 10, 1796

Died May 15, 1850

Aged 53 Years, 8 Months, and 5 Days.

Made a Profession of Christianity 1818

Entered the Ministry 1819

The monument bears a Masonic emblem, hence we presume he was a member of that Order.

On Mrs. Kerr's tombstone this information is given:

In Memory of

Rebecca

Wife of the Rev. Daniel W. Kerr

Born March 2, 1809

Died June 18, 1873

64 Years—3 Months—10 Days

Mrs. Kerr's grave is marked with a plain slab, and this has been broken and is now in bad condition. The marker was originally about three feet high, while the pyramid shaped monument to the grave of the husband is about six or seven feet high.

The graves are not beautified—briers are grown about them. Such should not be. The broken tablet should be replaced by a nicer one and the grounds beautified.

Later we shall endeavor to present a picture of the final resting place of these noble souls.

We hope that this note may interest some member of the Convention sufficiently to make a motion to put the graves of these two saints in first-class condition.

REV. J. W. WILLINGHAM

We get this from a letter addressed to Dr. J. O. Atkinson by Dr. J. P. Barrett: "Rev. J. W. Willingham died yesterday (April 19) from paralysis. He was stricken last Saturday night. He never spoke after he was stricken, and lived less than 36 hours after the stroke came." Our last meeting with Brother Willingham was at Suffolk, Va., December 30, last, when officials were called together to consider the Men and Millions Forward Movement. We were with him a brief period during the noon meal at the hotel. He seemed to be in good health and was looking forward to great things for the Church. We presume that a more detailed account will be furnished THE SUN.

MISSIONARY

SECOND QUARTERLY REPORT OF W. H. AND F. M. S. OF EASTERN V. C. C., QUARTER ENDING MARCH 31, 1920

Amounts received:

Woman's Societies

Berea, Nansemond	\$ 72.10
Bethlehem	46.50
Damascus	8.38
Dendron	59.80
Dover, Delaware	4.20
First Church, Norfolk	18.85
Franklin	16.30
Holy Neck	25.75
Liberty Springs	12.85
Memorial Temple	5.10
Mt. Carmel	10.30
Newport News (two reports)	14.50
New Lebanon	2.85
Oakland	75.15
Portsmouth	15.00
Rosemont	65.60
Suffolk	89.75
South Norfolk	4.80
Third Church, Norfolk	44.25
Waverly	15.70
Wakefield	21.15
Windsor	21.75
Union	2.50
Total.....	\$653.13

Young Peoples

Berea, Nansemond	\$ 25.60
Burton's Grove	7.50
Dendron	4.20
First Church, Norfolk	8.15
Suffolk	17.90
Waverly	1.00
Liberty Spring	6.35
South Norfolk	2.10
Tidewater S. S. Association	38.60
Total.....	\$111.40

Willing Workers

Berea	\$ 5.90
Holy Neck	8.88
Waverly	1.50
Windsor	2.62
Total.....	\$18.90

Totals

Woman's Societies	\$653.13
Young People	111.40
Willing Workers	18.90
Total.....	\$783.43

MRS. M. L. BRYANT, Treasurer.

41 Poplar Avenue,
Norfolk, Va.

RICHMOND, VA.

The following from Dr. W. T. Walters, pastor, is interesting information:

"First Christian Church of Richmond was organized Easter Sunday, with a charter membership of forty. The following officers were elected: Deacons, Prof. P. J. Kernodlle and J. W. Price; Clerk, John L. Carr; Treasurer, P. J. Carlton; Musical Director, D. W. Darden; Ushers, F. S. Gardner, chairman, John T. Kernodle, John Atwell, John Sykes, R. A. Price; Finance Committee, P. J. Carlton, chairman, P. J. Kernodlle, A. E. Pierce.

"A Christian Endeavor Society was organized with Miss Mildred Atkinson as President, John T. Kernodlle Vice President, Mrs. Inez Woodward, Secretary; Mrs. W. T. Walters, Treasurer.

"Our Ladies' Aid Society has been organized, Miss Mildred Atkinson is President, Mrs. Inez Woodward is Secretary.

"Services for Sunday, April 18 are as follows: 9:45 A. M., Sunday school—Lesson subject: "The Victory of Gideon's Band." 11 A.M., preaching—subject: "Stewardship." 7 P. M., Christian Endeavor—Topic: "When is Courage Needed?" 8 P. M., preaching—Subject: "Life's Conflict."

"You are cordially invited to attend "The Church where you will feel at home." "

Dr. A. B. Kendall, pastor, writes that he has also organied "The First Christian Church" of Washington, D. C., with 30 charter members.

J. O. ATKINSON.

CHRISTIAN EDUCATION

RELATION OF THE COLLEGE TO COMMERCIAL EDUCATION

In a number of respects the Regional Conference on Business Training and Commercial Education held in Columbia, South Carolina, on April 10, 1920, was a notable event. Representatives were there from Virginia, North Carolina, Georgia, and South Carolina. All who attended the meeting seemed to get much good from the Conference. There were three sessions: One at 10 o'clock A. M., another at 2 o'clock P. M., and the third session convened at 8 o'clock P. M. Dr. W. S. Currell, President of the University of South Carolina, presided with Dr. G. L. Swiggett of the United States Department of Education as honorary president.

During the morning session the subject of Commercial Teacher-Training was considered. The discussion developed the fact that there are very few teachers of Commercial subjects in the United States worthy of the name, especially in the high schools and colleges of the country; that the Commercial Schools and Commercial departments of our high schools train only for jobs, that these schools have not yet risen to the point where they train a man or woman, a boy or girl, to the point where the person trained in these schools are in a position to be masters in the work they undertake. The idea of these schools from the educator's standpoint, is too

much simply the bread and butter question. Further, since we have so few real teachers of commercial subjects, the idea of the Conference was that our best colleges and universities should, as occasion offers, put in courses of commerce, leading to the degree of Bachelor of Science in Commerce; and that these courses should in all respects in work and training be equivalent to the four year courses in arts.

The discussions on the floor brought out the idea that our present commercial schools and our commercial departments in high schools and colleges should give more rigid courses; that the courses now offered are not sufficiently rigid to meet the needs and demands of the business world of today. A two-years' course in higher accounting and in stenography and typewriting with strong courses in the laws of commerce social and Political Science, Commercial Arithmetic, Commercial English, and other allied topics should be given to meet the needs and demands of the business world of today. Thorough training in commercial subjects complete mastery of what the student professes to know, was the idea expressed by the Conference.

The afternoon session of the Conference was given over to the discussion of college entrance credits in commercial branches. Dr. Swiggett had prepared a list of all the colleges that accepted commercial subjects for entrance. The number of institutions in the States mentioned above that accept commercial subjects for entrance was surprisingly small. Two units was the greatest amount of commercial work accepted by any institution unless the institution had a School of Commerce and three units were accepted in one or two institutions in the South from students who were entering for work in this school. The deans of the school of commerce in two universities frankly expressed the idea that the work was so poorly done in the commercial schools and the commercial departments of high schools that they would rather have students enter the school of commerce with no knowledge of commercial subjects. But in the end of the discussion the idea seemed to prevail that students entering a college or university school of commerce might have four credits for commercial work; but if the student were entering to take any other course, only two units should be allowed. The general trend of opinion was that two units is a high maximum for any other course.

The discussion during the evening session covered a variety of topics relating to commercial education and training, such as general training, regional demands of business for students trained in vocational and professional commercial subjects. The idea seemed to prevail that wherever the business interests of the region or country demand it, colleges and universities should provide competent professors and offer men and women of exceptional commercial ability the opportunity to train themselves for the highest types of commercial work, for commercial leadership, for city managers, and for directors and managers in all kinds of commercial work.

It is the purpose of the Department of Education of the United States to hold these regional conferences in all parts of the country and study the conditions in the

different districts. Then further conferences will be called and final reports made. It is hoped that much may be done by this means to get schools and the commercial interests of the country to co-operate and to provide the best grade of higher training for commercial students.

It was also the pleasure of the writer of this article to visit the great power plant, and station at Great Falls, South Carolina. The enormous dams of concrete, the great amount of water power developed, and the means by which man has succeeded in harnessing nature's forces gave us food for much thought. Generators were there running that developed five thousand horse power each of electric power. There within a radius of a mile are developed over three hundred thousand horse power of electric energy and this is distributed over several of the Southern states. And also we were pleased to note the contentment of the people who worked in the cotton mills belonging to the Southern Power Company. They are well paid, and the interests of the people are looked after, hence they have no strikes, lockouts, and other troubles that people have where labor and capital are at daggers points.

The Regional Conference referred to in the first part of this paper was held in the Chapel of the University of South Carolina. This is an old institution. Its buildings are old with the exception of three or possibly four new buildings of modern architecture that adorn one of the newer portions of the campus. Quite a number of these buildings were inspected hurriedly and every part of the campus was visited. One thing worthy of note and mention is the fact that the students seem to take pride in their university and they do all they can to protect her property. Not a single mark was on the walls, no painting of letters or numbers was seen anywhere. Everything seemed to be well kept and in the best of order. The library was a place of study and quiet. Nothing was found therein to detract from study and work.

THOMAS C. AMICK.

Elon College, N. C.

RELIGIOUS EDUCATION IN THE COUNTRY CHURCH

(Edmund deS. Brunner)

Religious education is now recognized to be something much broader than the instruction received in the Sunday school. Indeed, even the name of that time honored institution is open to criticism. Bible school is preferred by some and Church school by most leaders. The country church should develop definite means of religious education both for children and adults and bringing pulpit, home and Church school into denite co-operation to the end that personal and social duty and morality may be interpreted in terms of rural life and applied in actual service with the parish and community.

This is the ideal but we fall far short of it. Whole denominations report from one-sixth to one-fourth of their churches as lacking in Church schools. In what other way can the young be influenced or more surely brought to the great decision for Christ than through this agency? On the other hand we find throughout

America thousands of union Sunday schools unaffiliated with any church, lacking in supervision, and furnishing no opportunity for uniting with a church.

What then is the program in religious education for the country church? First there should be graded instruction in the Bible. To the early adolescent boy David is a hero, to the young man he is a super-successful leader and so on. The time has passed when one narrative can be studied by any given school as a whole and the best results attained. All schools can secure graded lessons if they desire them and they can be adapted to the needs of the small rural school.

In the next place the teachers who will have harder but more interesting work to do must be trained for it and they and the other adult members may be instructed through mid-week meetings or consecutive sermon presentation.

Third, the children in the Church school should be studied by their teachers and the pastor and the parents taken into confidence so that the church and the home may agree upon the objectives of character. This study must not be only during the hour on Sunday but whenever opportunity arises. Some of the most valuable material one pastor ever secured for dealing with his young folks he gathered watching them now and then from his study window as they enjoyed themselves on the church playground.

Fourth, there must be more use of the rich rural material in the Bible. The barn yard hen takes on a new meaning the child conceits it with the big lesson Jesus taught by it. And so through both Testaments, as indicated in a former article in this series, there lies ready to hand a wealth of illustration, suggestion, truth to him who, having eyes, sees and seeing, shows others.

In such a brief article it is not possible to do more than enumerate but any denominational Board can amplify these suggestions and make others. A final word may be said. In these days when there are a number of devices that in no way mar the looks of the church auditorium, no class should lack at least a curtained partition during the teaching session. The advantages of this need no proof and with the devices mentioned not more than eighty or a hundred dollars stand between this improvement and the Sunday school which meets in the church auditorium.

PASTOR AND PEOPLE

FOUNDED

We have some of the most liberal people at North Highland that I ever saw. Last night (April 16) as wife and I were getting the children ready for bed, we heard some one say, "We are just coming right in," and there were about twenty or twenty-five people with arms full of good things to eat, such as flour, meal, lard, sugar, rice, bacon, ham, oatmeal, dried fruit, peas, butter beans, eggs, syrup, canned goods, jellies and preserves. This makes us feel under renewed obligations

to God and our people. May God's richest blessing be upon the people of North Highland church, is my prayer.

P. L. DUKE.

Columbus, Ga.

ORPHANAGE DAY AT SOUTH NORFOLK CHURCH

Easter Sunday, April 4, 1920, will long be remembered by the members of the South Norfolk Sunday school. It was Orphanage Day at this church and pastor and people had been looking forward to the occasion with high hopes. The Sunday school had set as its goal \$100 for the little orphans now being cared for at the Christian Orphanage, Elon College, N. C. The Sunday school attendance has been steadily increasing both in numbers and in attendance during the last three years, and on Easter Sunday the number present on time was 223. And instead of \$100, the offering went over the top with a total of \$250. Our good brother and superintendent, Mr. B. F. Meginley, tried to thank the school for the generous offering, but words failed him. Not only was he happy and thankful, but every member in the school felt happy and glad that they had a part in the magnificent offering, for so worthy a cause.

But that was only a beginning of the good things the Lord had in store for His people here. That was the beginning of our revival meeting, and on that day seven souls were born into the Kingdom and added to the church roll. The revival has been in progress for two weeks, with professions daily. We have hardly been able to accommodate a single audience, notwithstanding the addition of a hundred chairs. Over five hundred people attended the services one evening and we had eleven professions. We have received fifty-seven members and a number of others have signified a desire to unite with us.

Brethren, pray for the pastor and members of the South Norfolk church. "Prayer changes things." When the Christian Church learns the secret of prayer, she will come into her own. I had rather be known as a praying preacher than as a preaching preacher. A minister can preach and minister after he has prayed, but he cannot preach unless he has prayed.

O. D. POYTHRESS.

WASHINGTON, D. C.

The Lord is blessing us here in the Washington work and we are moving forward. I think the most discouraging thing in our attempt to establish a work here is the lack of loyalty, the unwillingness to sacrifice on the part of some of the members of our churches who have come here.

We meet this excuse many times, "I am attending a church and Sunday school where there is a fine congregation and a big Sunday school class and the people are so nice to me; I just cannot give it up." I am forced to confess that nothing takes the wind out of my sails quite like that.

Sunday, April eleventh, was a red-letter day in our work, when I had the privilege of extending the right-

hand of fellowship to twenty-one members. Nine others were received but they were unable to be present that day.

One of these came in profession of faith. Since then I have obtained the names of four more for membership.

Our attendance is showing a slow, but steady, increase and we have a most enthusiastic, genial people.

We continue to receive names of members who are here in Washington, six names being added to our list in the last week, one of these a Senator.

We have now the names of three Congressmen and two Senators who ought to be in our work as they are members of the Christian Church elsewhere or were reared in the Christian Church. By the way that is a pretty fine contribution to national leadership from a body no larger than ours and there may be others of whom I have not learned.

In our Men and Millions drives we procured twelve tithers, one Life-Recruit for the ministry, one convert and we hope to increase that number this week, and in our financial drive we have gone over the top over 100 per cent beyond our quota and the financial canvass far from complete.

We are still searching for a lot. Pray that we may succeed in obtaining just the right site.

If you have the names of any persons who are or have been connected in any way with the Christian Church who are now in Washington send me their names, and if possible, their addresses. Do not take it for granted that some one else has sent them in and do not postpone and then forget it but *do it now*. Other churches are getting our members because we do not have their names. Within the last month I have had the disappointing experience of being just a little late in getting the name and address of a fine, young business man, who had just gone into a Methodist church, and the wife of one of our deceased pastors whose letter had been sent for by the pastor of a Presbyterian church. We lost them because we did not have their names and addresses soon enough.

If any of your people come to Washington to stay, get their names and addresses to us as soon as possible and tell them, before they leave, to find their church home with the First Christian church, present address, Perpetual Hall, 1101 E. St., second floor.

A. B. KENDALL.

RICHMOND, VA.

It will perhaps be interesting to the readers of THE SUN to know something of the progress of the First Christian church at Richmond, Virginia. The church which was formerly organized on April 4, 1920, (Easter Sunday), has for its meeting place the William Fox school building, which is desirable from every standpoint as a temporary place of worship. It is useless to say, however, that the members are anxious to see the work on their church building started, and it will mean much to have the work begun at the earliest possible moment. The congregation is working with a determination which inspires. Dr. W. T. Walters, the pastor, has been handicapped to some extent on account

of illness in his home, but he has been giving good service and is steadily building up a congregation. The past Sunday the Sunday school attendance was larger; morning service more largely attended, Christian Endeavor had larger attendance, as did also the night service than any previous Sunday. The membership of the church numbers 43. Subscriptions last Sunday amounted to about seven thousand dollars. The Ladies' Aid Society is doing good work, with a membership of about 25. You see we are not lagging.

JOHN T. KERNODLE.

318 W. Franklin St.,
Richmond, Va.

NEW COMERS TO THE SUN FAMILY

C. T. Edwards	Henderson, N. C.
Miss Gussie Winn	Henderson, N. C.
Mrs. C. J. Drewry	Walters, Va.
Charlie Blythe	Franklin, Va.
Mrs. Nettie Capper	Jacksonville, Fla.
Mrs. Georgie Weathers	Youngsville, N. C.
J. L. Martin	Burlington, N. C.
Mrs. Minnie Fleming	Hagerstown, Md.
Mrs. H. L. Bondurant	Berkley, Va.
Mrs. A. G. Massey	Dover, Del.
Cephas N. Garvin	Trone, Va.
Mrs. James H. Harris	Youngsville, N. C.
Mrs. R. L. Beale	Buckhorn, Va.
Jacob M. Lohr	Broadway, Va.
Mrs. J. A. Wotring	Hanging Rock, W. Va.
John W. Spitzer	Broadway, Va.
J. T. Terrell	Columbus, Ga.
Mrs. J. B. Brown	Columbus, Ga.
Paul H. Lilly	Waverly, Va.
J. R. Eure	Roduco, N. C.
Timothy Felton	Roduco, N. C.
Anderson Green	Gatesville, N. C.
J. D. Cantrell	Burlington, N. C.
Mrs. Doro Steele	Durham, N. C.
J. A. Patterson	Ramseur, N. C.
J. A. Abell	Richland, Ga.
G. E. Moore	Jonesboro, N. C.
M. B. Sharpe	Waverly, Va.
Mrs. J. R. Denson	Wakefield, Va.
Miss Eva Dowdy	Cummock, N. C.
J. Lawrence Morris	Sebrell, Va.
Miss Alice Matkins	Altamahaw, N. C.
Mrs. Fletcher Sutton	Altamahaw, N. C.
J. W. Brown	Ramseur, N. C.
D. A. Burgess	Ramseur, N. C.
Mrs. R. A. Harrell	Suffolk, Va.
Mrs. Lina McClure	Haw River, N. C.
W. M. Crowder	La Grange, Ga.
Mrs. Lizzie Brinkley	Richmond, Va.
Fannie Sykes	Haw River, N. C.

(Report to April 24)

Brother C. H. Stephenson let the Sunday school notes for last week "slip" his memory and sent the ones for this issue too late. We have his promise that he will do so no more.

Why any local church chooses to stand aloof from denominational activity is more than we fully understand.

DEVOTIONAL

THE EVERLASTING ARMS

"The eternal God is thy refuge, and underneath are the everlasting arms."—Deut. 33:27.

It is a glad privilege to feel that God is our refuge and strength and that His own arms are underneath us giving divine support to every one who is willing to learn and rest upon them. In every age, stage and condition they are reaching for the needy ones to fold them in His loving embrace; and all believers in Him realize the words of the text to be true.

The close of any great and eventful life, especially if it has been eminently useful to humanity, and been devoted to the service of the Lord, must be crowned with a circle of peace and inexpressible happiness. The life of Moses is replete with history—renown with great and wonderful achievements, and completely filled with greatness and goodness. After reading the history of Moses, and learning more about his leadership and eventful journey, we hear him as he comes to sing his last farewell song to the children of Israel, and there is much in it to touch the feelings and tender the heart. It must have been sad with them to hear him singing his last song, and to part with their great leader. He who had led them through the long journey of forty years—through the parting water of the Red Sea—over into and through the wilderness, on and on—was then taking the parting leave of them. No doubt many of his followers trembled with visible emotion as his familiar voice sounded over the plains of Moab and echoed softly at the base of the mountain upon which he was soon to die. As a good song sung by some splendid singer in the past is fondly remembered, so did the followers of Moses gladly think of the sweet strains as they flowed from the lips of their faithful leader.

Sermons and speeches delivered by many different speakers may have swayed, pleased and helped large audiences, but some favorite song sung by a gifted singer, has sounded sweetly to them, who listened with eager delight, all the time since. The pleasures of memory still fondly linger in those songs which sounded delightfully into anxious ears and helped to fill the soul with gladness. This meaning will be seen more clearly and better understood when you remember the glad songs your fathers and mothers used to sing by the blazing fire in the old home; and they are still fresh in the mind as the morning dew. That tender, sweet lullaby that induced many of you to sleep is also pleasant to remember, and all of those nursery songs which mother used to sing for you will be precious to you all your days. Many are still lingering this side of the great boundary line who cherish those early songs, and they sometimes hum them over and over until time appears to move backward and they live over again in imagination, the happy days of childhood. It matters not how high you have ascended in the literary world, it makes no difference how wealthy you are, nor how much honor and greatness you have attained, nor how gorgeously laureled and garlanded with splendid achievement, the early and the simple life of the dear old home will ever appear precious to you.

The lost have been restored by song. Years ago a party of white children were captured and taken away by the Indians. Some time after a mother who had lost two children in the capture visited among the Indians, and many white children were among them, but it had been so long the mother could not tell which were her children until she thought of and began to sing an old nursery song. Then the two children ran

up at once exclaiming as they came, "Mamma! Mamma!" There is still great power in the old home songs and mothers have a lovely and wonderful influence over their children. Let the fond mothers not neglect to bring them up in the nurture and admonition of the Lord. As the lost children were found by singing the cradle song by their mother and returned to her tender embrace, so may singing spiritual songs help bring back to the Father of all the wandering and lost children of men. In it they can hear the invitation of Jesus calling them tenderly and lovingly to himself that He may bless, comfort and save them.

Listen at these helpful words from one who had been deeply down in sin, but had come back to God, when he says, "God is our refuge and strength." Do not let us forget that God is strong, and that His strong, everlasting arms are supporting us. What you and every one wants and greatly needs is strength. If you were asked today, "What is the greatest thing you need?", what would you say? I cannot tell what your answer would be, but can suggest what it should be. The answer ought to be STRENGTH. You want refuge, you desire protection in many ways; but you need strength—you need more power. Many are weak, physically, intellectually and spiritually, and the very best thing first to do is to make an earnest effort to get more of these three important things. But seek first the kingdom of God; get into the kingdom first, and the divine laws of God will enable you to get strong all over—in every needed way. By obeying the Bible laws you will get stronger. Try it then and see for yourself, for by rightly observing them is your only hope of getting better—growing stronger. O, what a power you would be if you were strong! Disease, luxury and self indulgent habits have made millions weak. Let all such try to improve their health and get more strength. This can be partly done, at least, by prudence and prayer, and self-denial. That is what a good many folks will not do. To do so is taking their privileges from them they say. But if you want to get well, be strong, and follow Jesus, you must deny yourselves. These old truths dressed in modern style are still attractive and helpful. Do you want to be well again and healthy? Then, you must abide by and practice them. You need, yes, you want power from God among men to be able to play well your part on the stage of life. You who have fallen out by the wayside, come back into the everlasting arms of God and be strong in body and mind. Which will you do? The choice is yours. Stop now, turn to the strong hold, and be folded in His everlasting arms.

After Moses acted his part to the congregation of Israel, he then pronounced his blessing upon the twelve tribes in the most beautiful and comforting language he could employ. He gave words of praise, encouragement and blessing for each of the tribes; and his parting words were not only admirable but were very instructive. The last words of any one, when in full view of the end of his life-journey, are honest and true. Some may read these lines who very well remember the last words of a loved one. Said one recently: "I remember the last words my father said to me. He inquired of me concerning my future prospects of life's business. Then after a moment of quietness, he said: 'Be good and true, and meet me in heaven.'" Then emotion stirred the heart too deeply to give a reply. A last talk—the very last blessings—a last look by kind ones are still gladly remembered by many, and the thought of their fond association is greatly cherished. Do you not think of some who left good examples which, if imitated, would greatly help you? Doubtless, you have often been reminded of them, of their sweet counsel, and of the valuable admonition how to live, and reach the end in the right way.

Good examples and influences are blessings in the fullest meaning, for they not only help to bless and save—but they live on through endless cycles of time. The great blessings given by an honest, loving mother to her children will never be fully told. When you were hungry, fretful, troubled, discouraged or sick a dear mother could comfort and help you with tender words and kind acts as no other living mortal could. Her footsteps were welcome sounds, her presence in the sick room almost angelic, here eyes flashed quickly with maternal love, her smiling face gave joy to the anxious heart, while her willing hands administered to every need. When the precious old soul could help you no longer—when her work was done, and the time of her departure was near she wanted you to sit down by her—then in a low, weak voice said, “Be a good child and meet me in heaven.”

The blessings which a Christian life gives are not fully estimated. Moses communed with God, and that is the main reason why he was such a great and good leader—he was led by Divine power and directed in the right and safe way. This leads us to say that heads of families—the leaders—ought not only to be moral, honest and upright in every thing, but they ought to be Christ-like, and followers of Him wherever He leads. The blessings which a Christian life bestows upon humanity are so many they have never all been told, nor fully estimated. You already know it is the surest life, the best life, the most useful life, the greatest life, and the safest life that can be lived. It would be very wise for all who have not entered the Christian life to do so without any delay. Jesus in His great words is inviting you today. “See that none render evil to any man, but ever follow that which is good, both among yourselves and to all men.”

Your soul has been touched often by hearing the word—by reading a sermon, or hearing it delivered by some man of God. Then you were almost ready to yield and become a Christian. While the light of revelation and reason has been turned on the dark way of sin you have admired their beauty and truthfulness. When His everlasting arms are under us we may be sure of, at least, three things: Security, protection and rest. Each one of us then will do well to pray. O Lord, reach down Thy everlasting arms and draw us closer to Thee. And when He lifts us up in His loving embrace we can truly feel that we are safe.

The last blessing of Moses upon the last of the twelve tribes is proclaimed in these suitable and impressive words: There is none like unto God * * who rideth upon the heaven. The eternal God is thy refuge, and underneath are the everlasting arms. What a benediction of praise and honor! With what confidence and love; with what deep and profound feeling did he pronounce these benedictions! Was it not beautiful and lovable in Moses full of the spirit of God thus to give his parting words to the children of Israel?

The eternal One has been your refuge all the time. In infancy, in youth, in mature years, in old age and declining years, He is still with you. In all the different ways of life learn to abide in Him. Lean upon His arms now—lean upon them forever.

J. T. KITCHEN.

BESEECHING US

“I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service.”—*Romans 12:1*.

Jesus Christ stretches forth His hands, pierced with cruel nails, for you and me. He says: “My child, I saved you from the guilt of sin, I brought you from

death unto life, by my mercies I beseech you.” You say, “Lord, what do you want me to do?” He answers, “I want your life for my Kingdom.” Give your life to me and I will return it to you henceforth a life as you never knew before, a blood-stained hand that holds you and me, which takes your life and draws it into the sea of God’s great plan and makes it a weapon in God’s hand for the glory of His Kingdom.

Our Father above is not hard. He knows how little we have to give, compared with what he has given us. He is not grieved that we know so little of real consecration. All that He asks is that we give our lives to Him. Give your life to God without fear. However stumbling or faltering our consecration may seem to us, if it comes from an earnest, loving heart, it is acceptable to Him. Dear young friends, dedicate your lives to God. Think what Christ has suffered for you. Trust Him to lead you in the path which is best for you. Surely you can trust the One, Who died for you. Trust Him and all things will end in the highest blessing for your life and the Kingdom of God.

Now is the acceptable time. Make your choice for life. Dedicate your young life to the ministry, a noble calling. If you will not do that, resolve to be a soul-winner. Live Christ, speak for Him whenever you have an opportunity. Don’t be merely a church member, but let your friends see whom you love and obey. Don’t grieve your Savior with a life that is unbecoming to a Christian.

He is our best Friend. He will stand by us when earthly friends fail. What would this world be without Him? He is not satisfied with taking your spirit to heaven. He wants to use your life while here upon earth. You are now face to face with a decision. Next to accepting Christ as your Savior, it is the most important question you have to decide. It is the decision to consecrate your life to God. Can you not do this for Jesus’ sake?

MRS. J. L. HALL.

News Ferry, Va.

THE LORD’S DAY

There was never a falser proverb than that which is so often flippantly repeated: “The better the day, the better the deed.” The truth is, the better the day, the worse the deed, if the deed itself be unworthy, for it is then a profanation of a sacred time.—*The Christian Nation*.

By far the best way to help men with their temptations is to bring them to Christ. It may be of some service to a man if, in the time of trial, I put round him the sympathetic arm of a brother; but it is infinitely better if I can get him to allow Christ to put round him His strong arm. This is the effectual defense, and no other can be really depended on.—*James Stalker*.

It is an easy matter for the hungry to eat and for the thirsty to drink, and for the tired and fatigued to rest, but that is not easier than it is for the grateful heart to give thanks unto God, “from whom all blessings flow.”

Men and Millions

A WORD OF GRATITUDE AND CHEER

The glad and happy response from all sections of the Brotherhood to the great demands for time and prayer and money has cheered the heart of the field workers as nothing else could. Marvelous is the only word that adequately describes the manner in which our people have arisen and girded themselves for the Lord's work as represented in the Men and Millions Forward Movement.

I am thinking now of one man who had been invited to be Captain. The duty of his office had been fully explained to him. He was overcome with a sense of responsibility. He declared he could not undertake it. Then he became suddenly brave. His countenance brightened. His voice rang out: "Yes, I will. I am not living this life for myself, else I might as well be dead. I will do it." His church is now over the top. His spirit has stirred many another heart in this splendid cause. For each such instance of devotion my heart goes up in gratitude as I write this line to THE SUN.

And now for the cheer. Telegrams will today, I feel sure, reach this office that will bring us so near the top that by a few days more of solid team work we shall go safely over. Here is one from that city in our Brotherhood which certainly might be excused if any could. The town was stricken by tornado, and yet with a quota of \$2,950, our LaGrange, (Ga.), church has passed the \$5,000 mark. A mission church has sprung from it during the campaign and it, too, has undertaken to raise \$500 and will do it. Is that not cheer?

Dr. Charles Rowland's district has gone over the top and his salary has been increased \$500. Dr. I. W. Johnson's Berea (Nansemond) church oversubscribed and added 50 per cent to his salary. Is this not cheer?

Rev. G. O. Lankford wires that the Norfolk district is over \$8,000 and the drive still on. Is that not cheer?

A body of the finest business men in Virginia laid down their work during Consecration Week and in their automobiles with their wives accompanying, went out into Nansemond County and put the country churches over, after the Suffolk church had oversubscribed her magnificent quota of \$125,000. Is that not cheer?

"Rejoice and again I say, 'rejoice.'"

And Yet

And yet some our churches have not been able to function. They were hindered by smallpox and other sickness, by bad roads and inclement weather, by other hindering causes. They are our brethren though, and they desire to do their part. Here is the cheer even in their situation. They send out the Macedonian cry for help. That is cheer. There is hope where a desire dwells to do the Lord's will. They shall have the help, please God. Our Convention in session will provide for that.

Again let me say I am grateful for the response that has come, cheered by the results, and hopeful as to the final outcome of our splendid cause. Let us render praise to His name for His unspeakable blessing upon us in these rich, rare days.

W. A. HARPER.

SUFFOLK LETTER

The final week of the Men and Millions campaign is examination week. The grades will be determined by the work done in the four subjects of the course. Some churches will excel in one part and others in other parts; but all have learned something of value in this school of Christ. High-grade students always *feel* the happiest when reports are made. It will be so in this school. Those churches that have done something and have taken the whole course of Life-Recruits, Tithing, Life-Dedication, and Consecration will be better qualified to succeed in the Lord's will in the future. It has been a high-grade, high-pressure term, and the whole school will enjoy vacation. The term of school was too short to pass all to higher grades, but all have been benefitted, if they have given attention to the lessons assigned. The literature has been good and it has been free to the students. It was well graded and sweetened by the spirit of the Gospel. It has been unselfish and benevolent from beginning to end. The teachers have been patient and the work has been tense.

But we should remember that it has been a school only; we have paid our tuition, or promised to pay it, and now we must enter the field for life-work for Him Who has honored us with opportunity and talents to serve in the Kingdom. The years before us will lure us on to continuous activity in the Kingdom.

Like anxious students, we await the final report to know how many churches have reached the goal. The day of this final report will be Commencement Day in the Southern Convention. It will be the greatest day in our history. It will begin a new career of activity in our ranks. It will clear the field of indifference and set men in their place. It will change the leadership in some churches. The leadership of the future is to be a leadership of service and not the leadership of personal importance. The humblest, the strongest, the faithful, are to be the leaders of the new time. "He that is greatest among you shall be your servant." Christians must learn to love and to serve, and not to imagine slights and feel offended in church relations, for the Kingdom needs the united help of all. Work for the Lord is the panacea for all the frictions and feelings among the people of God. Self-importance is the bane of human happiness and the destruction of human service. Love settles all differences, unites all interests, sweetens all tempers, satisfies all parties, and crowns all efforts. Love is of God. Love makes us like God. The close of this campaign ought to be a day of rejoicing, a prophetic day, and a day of new beginnings. Reconstruction should begin with this day and the church should lay her plans for one united, continuous, effort to take possession of the promised inheritance.

W. W. STALEY.

THE ONLY SOLVENT

The New York Tribune of a recent date, very pertinently says, "The only solvent for the turmoil of the world is the spirit and message of Christ. Never before has its need so challenged Christianity's power to serve. From every corner of the earth the discouraged, the disappointed, the bewildered people are crying out to the Christian Church, 'Come over and help us.' The happy, fortunate people of America cannot turn a deaf ear to the world's cry."

With this sentiment the writer most heartily agrees. The world is in turmoil. Nations have been made destitute by the ravages of war. Empires have been impoverished through bloodshed and wholesale devastation. America on the other hand has prospered tremendously at the expense of the nations less fortunate than she. We are, therefore, on trial before God and the angels as we have never been before. Great opportunities always put people on trial. Surely our Heavenly Father has given us the opportunity of the ages. Will we enter in or will we shirk? How can any church be contented to go along in the same old way? How can any Christian people reconcile themselves to a program of littleness when a world's need on a great scale cries out and when programs of service challenge to energy, to effort and to activity?

Our Men and Millions Forward Movement means that we of the Christian Church are willing to put on a program of righteousness somewhat in keeping with the world's need and with our opportunity. We are measured in this world not by what we have, or by what we are, but by what we do for our God and for our fellowman. We shall all be judged by the deeds done in the body, not by the creeds which we have got into our system.

We are more or less bewildered. We know not what a day will bring forth. We have tried and we are trying various and sundry national and international, political and economic solvents for the world's distress, and now we are coming more and more to see that the only real solvent for the turmoil of the world is the spirit and message of Christ. Soon our day of opportunity and of service will be over. Ours is the privilege and the opportunity to make known the spirit and spread far and wide the message of Christ. No individual is any larger than the service he renders to the world. No church is any smaller than the size of the service it renders to the world. The individual and the church are measured by the Christian standard of service and are large or little in proportion to the amount of service rendered. If we cannot render service in a day and time like this, with the means for service which our Heavenly Father has placed so abundantly within our reach, when shall we render that service? It behooves us, it behooves the church, to carry on in His name in a most marked and energetic manner in these days of need, of turmoil, and also of opportunity. "We must catch a new vision; we must give by a new standard; we must serve with a new energy."

J. O. ATKINSON.

PORTSMOUTH, VA.

We note in *THE SUN* the results shown by other churches throughout the Southern Conference in reference to the Men and Millions Forward Movement.

We are glad to say that the little church at the corner of Washington & County Streets has rightened its corner by going "over the top" in its quota during this movement. We are proud to say that we have given the results required by the Men and Millions Committee. We would like to state that Captain J. F. Brothers and his co-workers deserve much credit for their good work.

We extend to all Christians a cordial invitation to our Sunday school as we believe that they will enjoy themselves.

Our pastor, Rev. Henry W. Dowding, will leave for an extended European tour April 23 via the Chesapeake Line for Baltimore enroute to New York, from there he will take the White Star Line for Europe. Dr. Dowding expects to visit his sister living at Bath, England, and from there he will visit all important cities of England and France. He will be accompanied by the church board to the steamer.

THE PORTSMOUTH CHRISTIAN CHURCH
C. W. Parker, Publicitor.

CONVENTION BULLETIN BOARD

Much speech making does not make a Convention. *Thinking* and *acting* is the thing we need.

While you are apologizing for a second speech, just go along and make the speech and get done with it.

Those framing reports should consult *The Annual* to see what former adoptions have been carried out before making new ones.

Three smiles and a handshake for the same price as a frown. Take the former.

Don't forget that the Entertainment Committee has a burden. Help to make it lighter.

Over-eating is a dangerous thing. It may cause you to vote the wrong way on some important matter.

If you sing at home, sing at the Convention. If you don't sing at home, sing at the Convention anyway.

The Convention meets only once in two years. Certainly you can take the time to stay till the last day.

Be on time. Attend each session. See Raleigh some other time.

Be thinking about where the Convention is to meet in 1921.

Pray that the Convention may do the Lord's will, and that each attendant may go home to do His work.

THE CHRISTIAN ORPHANAGE

SUPERINTENDENT'S LETTER

Our Easter offerings still climb upward and have reached the total amount of \$2,273.81. Eighty-five churches have contributed toward this amount. There are one hundred and forty churches to hear from yet. I truly hope each church in the Southern Christian Convention will make this offering. Remember friends, that this money goes to take care of the little helpless ones, and what cause could you contribute to that would reach more worthy object than the little helpless orphan child? To my mind a little child that has lost its father and mother is the most pitiful little being we have. If you had a little orphan lamb in your lot you would not turn it out to perish, but you would put yourself to a great deal of trouble to give it something to eat that it might live and grow and develop into a large sheep. How much better is the little helpless child! Give them a chance, too. See that your church makes this offering. I am counting on you.

At the close of the sixth school month the following received \$1.00 for making an average of more than ninety-five:

Louise Jones, 96 8-9; Mattie Lee McKinney, 95 4-9; Earl Churchill, 95 2-3; Coy Franklin, 95 2-3; Frankie Frederick, 96 3-4; Eugenia Hilliard, 97 1-2; Thelma Thomas, 95 1-3; Vernon Sandlin, 95; Lawrence Fields, 96 2-5; Wilson Collier, 97 1-3; Lala Brady, 98 2-3; Joe Howell Jones, 96 1-6; Ella Frederick, 96.

The following made an average of over 90:

Wellons Goss, Pauline Andrews, Hubert Terrell, Irene Jones, Z. T. Jones, Evie Pierce, Eunice Bradshaw, Eliza Cheek, Hattie McKinney, Allie Lee Pierce, Marvin Franklin, Clarence McKinney, Kinsman Wicker, Burnice Morelen, Clarence Fields, Garner Hilliard, George Thomas, Swamoah Witherspoon, Walter Betts.

It does our little folks much good to get on the honor roll and they rejoice still more when they reach a general average of 95 and pull the Superintendent for \$1.00.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR APRIL 27, 1920

Amount brought forward, \$8,113.05.

Children's Offerings

Oliver E. Young, \$1.00.

Sunday School Monthly Offerings

(Eastern Virginia Conference)

Centerville, \$1.00; Ivor, \$2.77; Suffolk, \$25.00.

(North Carolina Conference)

Graham Sunday school, \$3.27; New Lebanon Sunday school, \$1.00; New Lebanon Baraca Class, \$1.00.

(Virginia Valley Conference)

New Hope Sunday school, \$1.00; Palmyra, \$1.36; Total, \$36.40.

Children's Home Fund

Elizabeth Byrd, \$1.00; Park C. Brinkley, \$1.00; Total, \$2.00.

Special Offerings

G. L. Jones, on support of children, \$35.00; Elon Students, contributed on play ground, \$41.25; Total \$76.25.

Easter Offerings

Burlington Sunday school, \$183.99; Rosemont church, \$111.00; Durham church, \$100.00; Ingram church, \$40.00; Mrs. S. V. Holt, \$5.00; A Friend, \$5.00; Damascus Junior C. E. Society, \$2.50; Big Oak church, \$2.00; Pleasant Hill, \$27.72; Bethel church, \$13.40; Winchester, Va., \$8.12; New Providence church, \$2.00; Haw River, \$16.35; Bethlehem, (Val. Va.), \$14.00; Wood's Chapel, \$5.05; Centerville, \$4.85; New Hope, (Val. Va.), \$26.15; Margaret Wilkins, \$1.00; Brown's Chapel, \$4.16; New Lebanon Sunday school, \$2.80; New Lebanon Baraca Class, \$2.00; Forest Home Sunday school, (Ala.), \$1.50; Holland, Va., Sunday school, Class No. 1, \$2.20; Class No. 2, \$14.50; Class No. 3, \$2.15; Class No. 4, \$3.10; Class No. 5, 40 cents; Class No. 6, \$1.40; Class No. 7, \$32.52; Total, \$56.27. Christian Endeavor Society, Holland, \$10.75; Mrs. E. J. Hicks, \$1.00; Union, (Virgilina), \$6.00; Ambrose Sunday school, \$10.00; Fuller's Chapel, \$13.00; First Christian church, Richmond, Va., \$10.55; Primary Department, Suffolk Sunday school, \$40.00; Roanoke, Ala. Sunday school, \$10.00; Liberty Sunday school, (Vance county), \$29.44; Ivor Christian church, \$8.50; Mrs. L. H. Brantley, \$5.00; Odell McAdams, 25 cents; Good Hope Sunday school, \$5.00; Total, \$784.35.

Total for the week, \$900.00; Grand total, \$9,013.05.

Dear Uncle Charley: Do you think little boys are bad? Mother and daddy say they are, but I suppose that is because I ran away today. I am sending dues for the last three months.—*Oliver E. Young, Jr.*

I am glad to have your letter this week. It is the only one I have for the Corner. I was afraid you had forgotten "Uncle Charley." I often think of my little friends who wrote for the Corner and miss you when you fail to write.—"Uncle Charley."

(Deferred from last week)

Dear Uncle Charley:—I am another new comer to the Corner. I am a little boy nineteen months old and have lots of teeth and can talk some. I can feed the chickens for mamma. Enclosed you will find fifty cents for the orphans. When I come to see grandmother I will try to come to see you all. With love.—*Raymond Eugene Geringer.*

I know you are a fine little man if you feed mamma's chickens.—"Uncle Charley."

SYMPATHY

A plump little girl and a thin little bird

Were out in the meadow together.

"How cold that poor little bird must be,
Without any clothes like mine," said she,
"Although it is sunshiny weather!"

"A nice little girl is that," said he;
"But O, how cold she must be! For see,
She hasn't a single feather!"

So each shivered to think of the other poor thing,
Although it was sunshiny weather.

—*Cumberland Presbyterian.*



THE STORY OF "TRAMP"

He was just a stray dog when he came one night to the house of some kind people who took him in. Later they had to move away, but they got him a home with his present owners. He had been called "Tramp," which is not a very good name for a dog that has a home. He is of no particular breed, a little bull-dog, a little of everything else—in fact, he is just a plain dog—but every one who loves dogs knows that it isn't the breed but the dog that counts.

From the very first he liked to be close by the baby and would sit for hours beside the cradle where she slept; and when she was taken out for a ride, Tramp walked sedately beside the little carriage.

One morning both master and mistress went away to do some errands, leaving the baby asleep in its bed, the two older children playing near by, and of course Tramp on guard as usual. Suddenly the two older children, both under seven, saw flames at the head of the stairs, and in another moment the whole upper floor was on fire. They screamed and ran out of the house, and the neighbors, hearing their cries, came running into the yard. They reached there just in time to see Tramp dragging the baby by its clothing. He came out the back door, then he crossed the yard, and dropped the child into a snow-bank. Brave little dog, his first thought had not been for himself, but for the baby; and seeing the danger which threatened, he had lost no time in bringing her to safety. Since that day Tramp has been considered one of the family, and the best in the house is none too good for him.—*N. J. Snell, in our Dumb Animals.*

THE POLITE KITTEN

Once upon a time an old mother cat called her two grown kittens and said to them: "My sons, as you are big enough to go out and seek your own fortunes, I shall set forth upon a journey I have long wished to take in search of new catnip fields. Before I go I will give you a bit of advice: Be kind and polite." So saying, the old cat bade her children farewell.

"I shall go to your farmhouse," said the black-nosed, big kitten to his little gray brother; "I shall go to your farmhouse and demand the best they have. I shall be fed upon cream every day and rest upon silken cushions. What is your plan?"

"I will go to the same farmhouse that I may be near you," answered the little gray kitten, "and I will promise the family to catch mice for them all the days of my life if they will give me a name and call me their cat."

Accordingly the black-nosed kitten walked up to the front door of the farmhouse and savagely meowed to be let in.

Soon the door opened, and a woman said gently: "What sort of a wild beast have we here? Go away; we do not need a kitten."

Then the gray kitten ventured into the farmyard, chasing butterflies, chasing his own tail, jumping up in the air to make the baby laugh. The little gray kitten played happily about all day, and then at sunset cuddled against the kitchen door and purred so loud that when the hired man brought the milk from the barn he said to the kitten: "Step in, step in, pussy, and have a saucer of milk."

The little gray kitten stepped in, washed his face, and waited politely until the farmer's wife offered him a saucer of milk.

As for the black-nosed kitten, he became the barn cat and caught mice for his living ever afterwards. And he was never known to speak politely except to his brother, Peter, the handsome house cat, who was fed on cream and allowed to sleep on silken cushions, with his mother when she returned from the happy catnip fields.—*Churchman.*

THE WAY TO THE MOON

When mother tucks me up at night,
She thinks I fall asleep;
But she would open wide her eyes
If back again she'd creep.
For when a lovely, shining light
Fills all my little room,
It really is a silver stair
That leads up to the moon.

I go climbing, climbing, climbing up the stairway,
When the great big world is quiet down below;
I go higher, higher, higher on the moon-beams,
'Mid the clouds that stretch above as white as snow.
I'm going to the beautifullest country,
And though it takes some time, I'll get there soon;
I go climbing, climbing, climbing,
While the fairy bells are chiming,
Till I'm at the silver doorway of the moon.

When mother says, "It's time for bed,"
I do not wear a frown;
But quickly hurry off upstairs
And warmly cuddle down.
Though mother says my eyelids close,
She must be wrong, I'm sure;
I know I tread the shining path
And reach that little door.

I go climbing, climbing, climbing up the stairway,
While the great big world is quiet down below;
I go higher, higher, higher on the moon-beams,
'Mid the clouds that stretch above as white as snow.
I'm going to the beautifullest country,
And though it takes some time, I'll get there soon;
I go climbing, climbing, climbing,
While the fairy bells are chiming,
Till I'm at the silver doorway of the moon.

—*Grace Harris.*

MISSIONARY

PITY RUSSIA

The *Missionary Review of the World* carries in its last issue a letter from a Christian woman of Russia to England. While the appeal is heart-rending it lays bare the present religious situation in Soviet Russia in a marked manner. Bear in mind, reader, as you peruse the letter herewith attached that hundreds of thousands in America would have, if they could, the same conditions here as in Russia:

"The message does not suggest any possibility of human help, but is a call for intercessory prayer on the part of Christians everywhere. A few extracts from the message portray conditions in vivid terms: "Children-loving England, cast a glance on our children * * Hundreds of them are daily dying of hunger, neglect and infectious diseases. But death is not the worst. Children—masses of them—are bribed by specially good food (more rare in these hard times), by flattery, over-indulgence, theatres, dancing, and other similar attractions to renounce God, never utter His name, never pray, never go anywhere they can hear anything about Him except in blasphemy. Imagine a large company of children listening to the following speech: "Dear children, we have called you together to tell you that now everything is yours. You are the masters and have a right to all you see * * * You can take, use, do whatever you like, and need not at all mind stealing, for you can always leave off" (*Exact words used.*) * * * The schools are now mixed, morals indescribable, literature of the worst kind is distributed among the girls and boys, no supervision, no restraint, no religion, proper teaching is set aside, and dancing put in its place. According to the latest decree *parents have no right to keep their children home!* Communist schools are to take them, keep them, educate them according to their views, and lest any should escape, babies will be taken from their mothers directly after their birth.

"The educated classes are doomed to extermination, and that object is pursued with relentless cruelty. Men of science and culture, delicate women, the aged and the youthful are constantly turned out of their homes with no means of subsistence. The universities are closed or at the point of extinction, the students scattered. All expressions of opinion, all free action, all meetings and associations are forbidden, all initiative killed, the voice of conscience silenced, spies are hunting for their prey everywhere * * *

"A book and a weekly periodical are being circulated among the Russian people. The book, called THE RED GOSPEL, is a caricature of our blessed Gospel and full of blasphemous attacks on the Scripture. The periodical, THE RED CHRIST, bears the same character. Almost all other printed matter is prohibited or hidden out of sight.'"

What shall we do to stem the tide of gross materialism and worldliness now flowing over our country?

J. O. ATKINSON.

A MAN OF FAITH

In the death of Rev. Dr. A. B. Simpson at his home in Nyack, N. J., last October our country and the world lost one of the few men of really great and inspiring faith. Dr. Simpson quit a Presbyterian pulpit to found and father an organization which came later to be known throughout the world as "The Christian and Missionary Alliance." Through the agency of this Alliance, whose soul and spirit was Dr. Simpson, influences went out to all parts of the earth. He believed in prayer and laid before God the needs of missionary work as he saw and felt and was burdened with those needs. God gave him the victory and millions of money poured into the coffers of the Alliance, and missionaries went forth under the auspices of the Alliance to the uttermost parts of the earth to carry the message of Christ. A brief summary of some of the results of this one life is given in the April *Missionary Review* to this effect:

"The results that have followed the daring faith of this one man of God are beyond computation. His example has inspired many other similar movements and has led to an increase of consecration, prayer and giving in nearly every corner of the globe. It has been estimated that during the years of his service Dr. Simpson administered over six million dollars in foreign mission work. One hundred and eight main stations and four hundred out stations have been opened as Gospel centers in sixteen different mission fields, which contain over forty million people who depend upon this one agency for the Gospel of Christ. Over three hundred foreign missionaries and six hundred native workers are caring for one hundred and eighteen organized churches that have a present membership of over ten thousand adults, besides thousands of adherents. One hundred and forty-five Sunday schools have been established in these dark lands, in which seven thousand, six hundred and eighty-three children are enrolled. There are now two hundred and sixty-one day schools with five thousand, eight hundred and seventy-eight scholars, besides seven Bible Training Schools with one hundred and seventeen students, mainly young men, preparing to carry the Gospel to their own people. The native church abroad gave two dollars and twenty-one cents per member during the past year, and the value of mission property in foreign lands is about half a million dollars."

Dr. Simpson's life and labors are high testimony to the view held by Dwight L. Moody, namely, when a man places himself entirely and unreservedly in the hands of the Lord, to be used as He sees fit, there is simply no telling what God can and will achieve through him.

J. O. ATKINSON.

Help the Chairman to save time. Don't ask him to indulge you because it is you.

All together for the biggest and best Convention.

Sunday School and Christian Endeavor

CHRISTIAN ENDEAVOR TOPIC FOR
MAY 9, 1920

(J. Vineent Knight)

"Cultivating High Ideals."—Col.
3:1-4.

Our ideal is the thing we love best. Men know our ideals by the way we live, for we generally do the things we like to do best. That is why the world knows a real Christian. Their ideals are always high, and often men envy them. The real Christian should cultivate high ideals of sympathy, knowledge, purity, integrity, sacrifice and service. To do this in a successful way one must.

Recognize the Hope of His High Calling

Every successful man in law, medicine, journalism, or public ministry of any kind, looks upon his calling as the highest one that God could give him, and it is not conceit on the part of the Christians to do it. God calls for men and His call is greater than any earthly calling that men can have for making money or a great reputation. The call comes from the supreme heights of heaven, and should fill one with the greatest hope of success in life, for God will always be present with us. Our hope of this calling brightens with every step of the way, and the great need is for men to know that here is the greatest opportunity of life.

Concentrate His Power and Purpose

No creditable estimate has ever been placed upon the power of one's purpose. Paul emphasized the power of unity in one's purpose. "This one thing I do." We need to recognize the value of having an undaunted purpose, and in our search find the very highest ideal possible. It may be in athletics, social service, Christian education, mission work, or some form of ministry. Whatever that great life purpose be, all the powers of the life should be concentrated thereto.

Press Toward the Mark

There is much to be found in the power of persistency. Too many of our Christian Endeavor workers are too easily discouraged. They become

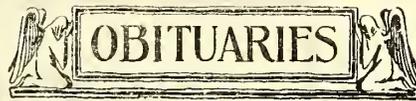
discouraged and quit when the real thing needed is persistency. He who becomes discouraged and doubts misses his ideal, because he is defeated in his purpose before he undertakes the work. Matters not how our ideal is so long we keep our eyes on the goal ahead, and press in the direction our great ambition lies. Decide early, Christian Endeavorer, just what your greatest ideal in the Christian life should be, and recognize that it is the greatest thing in the world that God would have you do—concentrate all the powers of your purpose to that work, and press forward with all your might in the cultivation of those high ideals, remembering that whatever our hands find to do should be done with all our might.

"LEST WE FORGET"

The time is rapidly approaching when our Sunday schools and Christian Endeavor Societies throughout the bounds of the Southern Christian Convention will be gathering in their Annual Conventions. Is your school or Society alive, active, and getting ready for the final reports? Do you want to see your school in the front ranks, or would you prefer to have it in a dying condition, for the lack of your help? I am taking it, for granted, that every one who reads this article, belongs to some Sunday school or Christian Endeavor Society, and I want you to get busy *now* in your individual field "lest you forget." "The victory may depend on *you*." Wouldn't it be fine if we could have every school and Society represented? We can do it. Practically every school and Society has been closed more or less since our last Conventions, but we can overcome this to a great extent if we get busy *now*; and with a full attendance every Sunday from now until the Conventions meet, our reports will show up O. K. The Board of Religious Education is ready and anxious to aid you in any way possible. Call on us for anything, that may be of help to you. Line up for the *biggest* and *best* Children's Day in June.

C. H. STEPHENSON,

Secretary.



BRIDGES

On April 4, 1920, Johnnie W. Bridges, aged twenty-one years, eight months and fourteen days, died at his home near Antioch Christian church. He was the son of Mr. and Mrs. J. H. W. Bridges and was a bright and intelligent young man and beloved by all who knew him. He was an expert salesman, traveling for a firm in Norfolk, Va., and though very young, was making success in the business life. He made a profession of Christ at the early age of nine years and united with Antioch Christian church. He will be missed by his church, home and community, but our loss has no doubt been his gain. He said to his dear mother several times before he died: "I am saved, I am saved." This is consoling to his dear parents and many friends. Funeral services were conducted at the church and the remains were laid to rest in the church cemetery. Besides his father and mother he leaves one brother, Hobby Bridges, Norfolk, Va.; two sisters, Mrs. L. H. Horne, Zuni, Va., and Miss Martha Lorine Bridges, Windsor, Va. May the Lord comfort the dear bereaved ones.

H. H. BUTLER.

UZZELL

Mrs. Mary M. Uzzell, wife of L. E. Uzzell, died at her home near Antioch Christian church, Isle of Wight, Va., April 18, 1920, aged forty years, five months and twenty days. She was taken ill and died very suddenly, not living quite an hour. She was a good Christian wife, mother, neighbor and friend. She was one of the most faithful members of Antioch Christian church and will be greatly missed in the church, Sunday school, neighborhood and home. She had a good and happy home here and is now, no doubt, living in the beautiful home beyond the clouds where sorrow and death can never enter. She leaves a devoted husband, two daughters: Mrs. M. T. Barrett, and Miss Mateline Uzzell.

The funeral services were conducted at her church by her pastor and her remains were laid to rest in the church cemetery. The bereaved family have the deepest sympathy of their many friends.

H. H. BUTLER.

THE TWO HUNDRED ONE RELIGIOUS BODIES IN THE UNITED STATES

From the Government Bureau of Statistics

<p>Roman Catholic 15,742,262</p>	Disciples of Christ 1,231,404	Presbyterian in U.S.A. 1,613,056	<p>Methodist Episcopal 3,718,396</p>	
	Northern Baptist Convention 1,227,448			Protestant Episcopal 1,098,173
	Eastern Orthodox 250,340	Lutheran Synodical Conference 777,438		Congregational 790,163
	Jewish Congregation 359,998			
	Latter Day Saints Two Bodies 462,332	Lutheran General Council 535,103		African Methodist Episcopal 552,265
	German Evangelical Synod 342,788	Lutheran Gen. Synod 370,616		African M.E. Zion 258,433
	Reformed in U.S. 340,671			
	Churches of Christ 319,211	Presbyterian in U.S. 357,566		Baptist Colored 3,018,341
	Colored Methodist Episcopal 245,749	United Brethren in Christ 348,490		
	Lutheran 14 Bodies 193,958	<p>Methodist Episcopal South 2,108,061</p>		<p>Baptist South 2,711,591</p>
	Methodist Protestant 186,873			
	Lutheran United Norwegian 177,463			
	Lutheran Synod of Ohio 165,116			
	United Presbyterian 160,729			
	Reformed in America 144,166			
	Lutheran Synod of Iowa 129,793			
	Presbyterian 7 bodies 128,091			
	Evangelical Association 120,758			
	Adventist 4 bodies 118,235			
	Christian Church 117,853			
	Lutheran Synod for Norwegian 112,773	Church of the Brethren 105,649		
United Evangelical 90,007	Friends Orthodox 94,111			
Methodist 5 bodies 79,334	Members Abroad 79,591			
All other 81 bodies 647,868		Baptist - 14 Bodies 279,270		

= 250,000 Members. TOTAL MEMBERSHIP = 42,044,374

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

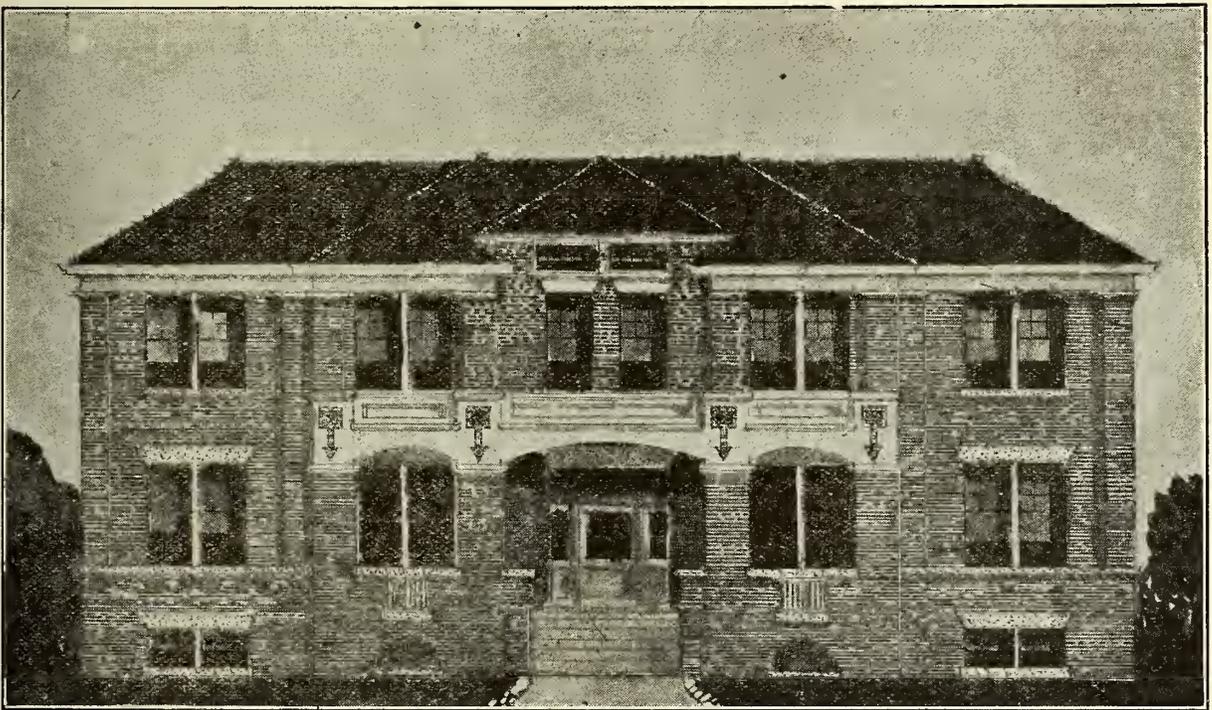
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BURLINGTON, N. C., MAY 5, 1920

NUMBER 18



THE PROPOSED CHILDREN'S HOME, CHRISTIAN ORPHANAGE
ELON COLLEGE, N. C.

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

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Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of one-half cent a word.

Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

TOWARD THE FIFTH MILE

With this issue the present Editor starts in his fifth year as Editor of THE CHRISTIAN SUN. It seems only yesterday that the Convention called us to the task. The days have passed rapidly. We have endeavored to do our best at all times. The work has not been without its pleasures and displeasures. Our efforts have been, and will ever be, to make the best possible paper. We appreciate very keenly the confidence placed in us and we start on the new term with renewed hope, with a greater spirit of optimism, and sensible of the responsibilities upon us. As we journey along we ask for no greater privilege than *service* and covet no great assistance than the prayers of the Brotherhood.

WE APOLOGIZE TO RALEIGH

We understand that the Raleigh church misunderstood our editorial—"Convention Headquarters Again"—in last week's issue of THE CHRISTIAN SUN. We certainly wrote the article in a vein of humor and had no intention whatever of giving any offense. We endeavored to review the two places—Burlington and Raleigh—as to their fitness for denominational headquarters.

We were moved to make this review because of a news note that appeared in the *News and Observer* on Sunday morning, April 25, which we presumed was caused to appear on the approaching hour of the Convention's opening.

What we said is said and we have no power to withdraw it, or any misunderstanding that it has caused. We can only repeat that we did not, in any way, mean to give offense and are deeply grieved if any member of the Raleigh church feels hurt over what we said concerning the work at Raleigh.

We apologize to Raleigh. We have no power of making them accept our sincerity, but we have it and know that the Raleigh people are too big in heart, liberal in spirit, and gracious in generosity to hold in mind and heart any offense that they may have taken through any misinterpretation of what we meant.

HAPPENINGS OF THE CONVENTION

The Southern Christian Convention met in its twenty-sixth session with the First Christian Church, Raleigh, N. C., on Tuesday night, April 27, 1920, at 8:00 o'clock. The body was called together by Dr. W. W. Staley, President, Suffolk, Va. Dr. W. S. Long, Chapel Hill, N. C., led the Convention in the prayer.

The committees were appointed as follows:

Credentials—I. A. Luke, W. E. Lindsay, Rev. R. L. Williamson; *Press*—Rev. J. P. Barrett, E. L. Moffitt, Rev. C. B. Riddle; *Finance*—K. B. Johnson, C. A. Hines, L. R. Jones; *Nominations*—C. D. West, D. R. Fonville, Rev. C. E. Newman; *Resolutions*—Rev. L. E. Smith, Rev. Herbert Scholz, W. P. Lawrence; *Appointments*—J. A. Williams, A. B. Farmer, Rev. J. L. Foster.

President Staley's address was "The Convention Outlook," which is published in full at the close of this brief sketch of the Convention's happenings.

The Convention was saddened by the report of a telegram announcing the sudden death of Rev. E. K. McCord, acting mission secretary, Dayton, Ohio. Special prayer was offered, led by Dr. L. E. Smith, Norfolk, Va.

The Convention sermon was preached by Evangelist A. Victor Lightbourne, who used a theme, "The Sacrament of Life." It was listened to with rapt attention. After the sermon the Lord's Supper was administered and home assignments made.

- WEDNESDAY MORNING

The Wednesday morning session was featured by reports of the Field Committee on the Men and Millions Forward Movement. The report showed 222 life-work recruits secured during the campaign, 2,589 tithees, and 2,522 members added to the Church. The money so far raised in the campaign is \$1,724,172.25 with 94 churches as yet reporting nothing and many of the churches having made only a partial report.

It was decided to continue the present officers and to continue the essential features of the Movement perpetually and to carry the message of the Movement in every church of the Brotherhood. From now until

July 1 is designated as Consecration Period, during which time the field officers of the Movement will visit every church not having so far reached its quota in the drive and help them put it over.

The morning session also heard the report of the Executive Committee, of the Revision Committee on principles and government, and of the Committee on Temperance. The report on Temperance was submitted by Rev. J. W. Holt, Burlington, N. C.

Following the report on Temperance Rev. R. L. Davis, Superintendent of the Anti-Saloon League of North Carolina, gave an address on world prohibition.

Motion offered by Dr. J. O. Atkinson to appoint a committee to recommend a definite plan for Ministerial Relief.

Dr. N. G. Newman read the report of the Revision Committee, the work approved and the Committee continued with the same power.

Report of Treasurer W. C. Wicker was read. Total funds handled, \$84,000.00. Moved that the report be referred to the Finance Committee.

Secretary Johnson read the report of the Executive Committee and matters needing attention therein referred to a Special Committee.

During the Wednesday morning period of the Woman's Board of the Convention was also in session in a separate room. We were not privileged to be present but the following was reported as part of the happenings:

Following the president's address Mrs. W. T. Walters spoke on "Missions;" Mrs. J. J. Lincoln, "Jesus and Women;" Mrs. C. H. Rowland, "Woman's Interest in the Kingdom," and Mrs. W. R. Mitchell on "The Women of our Church."

The Conference Presidents, Mrs. C. H. Rowland, Mrs. W. T. Walters, Mrs. W. H. Carroll, Miss Minnie Edge, made brief statements regarding the work of the State Conferences.

The President of the Woman's Board recommended to the Convention the publication of a monthly magazine by the Board to be known as "The Christian Woman's Monthly Magazine," the first issue to appear in September of this year. The Financial Goals of the Woman's Boards were fixed at \$25,000.00, which is a considerable increase over their previous goals.

The afternoon session of the Woman's Convention was given over to the subject of Missions. Dr. J. W. Harrell, during the session, spoke on "Our Women and the Home Field," and Dr. J. O. Atkinson on "Our Women and the Future."

WEDNESDAY AFTERNOON

The chief work of the Convention Wednesday afternoon was the considering of the report of the Board of Missions, made by Rev. J. O. Atkinson, Secretary. Col. J. E. West spoke on "What We Are Trying to Do," while Rev. G. O. Lankford spoke on "Our Missionary Effort and Its Benefit to the Local Church." For fear that we should fail to do justice to the report rendered we dare not quote the undertakings of the Board lest we should overlook some, but take it for granted that some official will give a digest of the program undertaken.

However, one of the principal things considered by the Board was the undertaking of definite work in China, the same to be carried on and nurtured by the Missionary interests of the Southern Christian Convention. The Board reviewed in connection with this work, the exceedingly small salaries paid to ministers and missionaries. One of the strongest notes was struck, it seems to us, when Col. J. E. West declared that he believed that the greatest need of the Christian Church was more and better trained ministers and also more salaries for them. The Convention certainly approved more ample support for our ministers and urged the local churches, as well as the Convention officials, to see that every church do its full duty by its minister.

EVENING SESSION

The Convention and the Woman's Board Conference met in joint session. The session was given over to the presentation of the great theme of Christian Missions. The devotional services was lead by the first president of the Woman's Missionary Board, Mrs. C. H. Rowland, who was followed by an address on "Woman's New Day of Christian Service," by Mrs. W. A. Harper, the present president of the Woman's Board.

Mrs. Harper declared: "The submergence of women till now is one of the anomalies of history. This is essentially a new day in its understanding of woman's place." She said there never was a need for the so-called "new woman" and that she received less pity by the genuine woman than her brothers accorded her. "The service of women," she said, "will be Christian in the complete sense, they will minister to all of life, not only the spiritual but to the mental, the physical, and the social as well." In conclusion she declared the basis of all social service was not in the gift or service itself, but in the sharing of the sense of brotherhood, and ministering not in their own name but in the name of Christ.

The concluding address of the evening was made by the Rev. Dr. L. E. Smith, pastor of the Third Christian church of Norfolk, Va., whose theme was "The Missionary Challenge." Dr. Smith spoke passionately the theme of Christian missions under the four great heads of obedience, prayer, faith, and salvation. He declared that he was glad he lived in this present time when every man, woman, and child of the Christian Church has been challenged to do full duty for the cause of the Kingdom.

Other features of the evening service were a piano solo by Sam Davis, until recently a moving picture expert but since his conversion in a "Billy" Sunday meeting, has been associated with Rev. A. Victor Lightbourne in the conduct of evangelistic meetings, and by a solo "He Lifted Me," sung by the Rev. Charles Butler.

The evening closed with a Missionary Pageant given by the Junior Missionary Society of the Raleigh Christian church. The play was entitled "America for Christ," and the splendid manner in which the young people of the church presented this sketch merits much applause.

THURSDAY MORNING

The Thursday morning session of the Southern Christian Convention heard an address by Mr. John King of Suffolk, Va., on "Tithing. During his discourse he brought out the fact that tithing in time and talent, as well as money, was needed in the advancement of the Kingdom.

Three items from the Woman's Board were carried over to this morning's session of the Convention. The first of these was the report of the president of the board, Mrs. W. A. Harper, to the Convention regarding the work of the women during the last term. By a comparison of the results of the woman's work for the last several years, and the rapidity of their increasing goals, Mrs. Harper showed the remarkable progress of this work and its vital importance in the life of the Church.

Mrs. C. H. Rowland then rendered a discourse on "Woman's Interest in the Kingdom," in which she very vividly brought out the large place the women of the Church occupied with reference to home and foreign missions. Service and sacrifice was her theme, both of which she said was characteristic of women and appealed to their nature.

The concluding speaker of the morning was Miss Bessie I. Holt of Burlington, N. C., who gave a heart-to-heart talk on the young people's work. She declared that the young people were the hope of the future with reference to the continued progress of the Church, and it was the duty of the Church, the parents, and the ministers to give their time and attention to getting the young people to realize they belonged to God, to interest them in the Missionary Societies, the Sunday school, in the study of the Bible, to keep their bodies pure—temples for the indwelling of the Holy Spirit, and last but not least the investment of their lives for Christ.

AFTERNOON SESSION

The afternoon session heard the report of the President of the Board of Trustees of the Christian Orphanage, Mr. W. K. Holt of Burlington, N. C., in which the Convention take a deep and abiding interest providing for its support through offerings by the Sunday schools, the churches, and individuals. The report of President Holt showed the Orphanage to be free of all debt, with sixty children, and with a neat sum in the bank, and with assets in addition to this of \$75,000.00 to \$100,000.00. The plans are now maturing to erect a new building to accommodate sixty more children at the Orphanage and to this plan the Convention gave its hearty endorsement.

Superintendent Charles D. Johnston of the Orphanage, delivered an address entitled "Ministering to Others," with applications to the Orphanage, greatly accentuated as it is now by the large number of orphan children due to the deaths of parents caused by Influenza during the past two years.

COMMITTEE ON SUPERANNUATION

The Special Committee on Superannuates appointed made the following recommendations:

1. That the Convention appoint or elect a permanent board on superannuation, one member from each Conference.
2. That the various Conferences turn their superannuated funds into a common fund along with a similar fund to be raised by the Men and Millions Forward Movement to be known as the Convention Superannuated Fund.
3. That at the age of seventy, or earlier in case of disability, to be decided in each case by the board, all ministers who have been actively engaged in the ministry for the twenty years preceding thereto, or at the discretion of the board, shall receive annuities from the fund as follows: (a) unmarried ministers \$200 a year, (b) married ministers \$300 per year, (c) widows \$200 a year during their widowhood and membership in the Christian Church, and dependents, in each case, to be decided by the board.
4. That the committee on supernannuation in the various Conferences be kept intact so as to recommend to this board those worthy of help in the several Conferences, and help in every way possible in properly and justly administering this fund.
5. That the amounts herein named be increased from time to time as funds are available and the needs demand.

CONVENTION HEADQUARTERS

It was definitely decided to establish Convention headquarters and a special committee was appointed to work out the details and report later. The two churches bidding for these headquarter offices are Burlington, N. C., and Raleigh, N. C.

The Board of Publication made report, the same being read by Dr. J. P. Barrett, Columbus, Ga. Regardless of the extreme high cost of print paper and all mechanical work going into THE CHRISTIAN SUN, there was no effort made to reduce the size of the paper nor to increase the subscription price. The commission basis as salary for the Editor was discontinued and straight salary set of \$2,000.00 per year.

EVENING SESSION

The evening session was opened by Rev. W. M. Jay, Suffolk, Va., who conducted the devotional exercises. Dr. A. B. Kendall, pastor of the Washington, D. C., church, sang the campaign song of the Men and Millions Forward Movement, of which song he is the composer, the congregation joining in on the choruses.

The feature of the session was the address of Governor T. W. Bickett. Dr. W. A. Harper, President of Elon College, introduced the Governor.

Governor Bickett said that he had never learned to say "no" to the call of the people of North Carolina for service, and that particularly was this true with reference to the churches.

"When the war began," declared the Governor, "the duties of the office of Governor of North Carolina were multiplied many fold. Certainly ten times as much work is developed upon the Governor in times of war as in times of peace. The Governor is held responsible by the Washington authorities for keeping his state in line for the prosecution of the war. It would have been impossible for me to have discharged the numerous and heavy duties and obligations that devolved upon me if it had not been for the enthusiastic and consecrated support that I received from every nook and corner of the State of the churches of North Carolina. The

churches believed that we were fighting a righteous war, and we should have given up in despair in North Carolina and in the nation except for the consecrated efforts of the ministers of North Carolina, and of the gospel of North Carolina. I shall go down to my grave with a heart full of gratitude for these great spiritual dynamoes.

"I believe in the Church," declared Governor Bickett, "and I believe in its missions. I believe in education. I believe that ignorance is the mother of poverty, and the handmaid of crime; that knowledge is the gateway to truth, and that truth is the gateway to power." He said that he was educated in a Christian college, and was glad that he had been under such an influence. "Christianity," he said, "without education will produce bigotry. Education without Christianity will produce Germany. If there was ever a time when liberty, truth, justice, and mercy called for Christian citizenship that hour is at hand."

DR. COFFIN'S ADDRESS

Following the address of Governor Bickett the President of the American Christian Convention, Dr. Frank G. Coffin of Albany, Mo., spoke on "Christian Education for the Day." Dr. Coffin insisted that there are four great elements in education making it worth while, the *motive*, the *mind*, the *message*, and the *man*. He declared that the sole education that is worth while is the education of the soul, and pleaded not only for the continuance of the educational program of the denominations as exemplified in Christian colleges, but for the saturation of the whole educational system of the public schools from the primary and grammar grades to the great universities of the State with the spirit of Christian truth.

The concluding number of the evening was a song service given by the children of the Christian Orphanage. The songs and recitations given were of the highest order and nothing seemed to touch the members of the Convention so much as the spirit of this moment. An offering was made which amounted to \$110.00.

FRIDAY MORNING

The Board of Trustees of Elon College presented their report and recommendations. The recommendations were thoroughly gone over and all adopted.

The report of the Board of Education sets forth the Convention's conviction as to the needs of Christian education in a democracy since through such education lies our progress, endowed in the formative days with the spirit of unselfish altruistic service.

In speaking of Elon College the report reads as follows:

"The pride of this Convention's heart educationally is our own Elon now fast approaching her thirtieth anniversary commencement. This institution conceived in love and hope, brought forth in poverty and devotion, baptized with the high purpose to provide men and women with the privileges of higher education under positive Christian influences, had through these thirty years justified our every hope and rewarded our every sacrifice. With the pride of humility and gratitude for service rendered we point to Elon as the largest single contribution our Brotherhood has made in constructive statesmanship to the Kingdom of God.

"In 1889, the year Elon was chartered, we had seventy-two ministers, two of whom were college graduates. We now have 100 ministers and sixty-one of them are college graduates. In 1889 we had 17 licentiates, none of whom were college men. Now we have 22 licentiates and one-half of them are college men.

"The distribution of the 368 full graduates is indication too as to the faithfulness with which our college has lived up to her high profession of Christian service.

In the field of Religion.....	66
In the Field of Education.....	127
In Other Professions	40
In Various Occupations	55
Christian Wives and Mothers.....	68
In Universities for further Preparation..	12
Total..... 368	

"In this day too when the materialistic tendencies of the times are being lamented, it is highly suggestive to consider how the Elon graduates including the class of 1920 and those in universities for further preparation have been distributed professionally for each of the three decades of her history."

The Convention also expressed its gratitude to the Church for having responded so liberally to the Standardization Fund, which now totals \$381,000.00 added to the permanent funds of the College as endowment. The statement was also made that the present assets of the College were \$1,010,465.96.

The Convention made very plain its attitude with reference to standardizing agencies and used this vigorous language: "It is our conviction that more things than buildings, equipment, and money are required to make a real college, and these Elon has in abundance, with her scholarly faculty of Christian men and women, her Christian atmosphere of altruism and brotherhood, her thirty years of proved service in the cause of humanity and of God. We resent any attempt on the part of standardizing agencies anywhere to reduce so vital an institution as a Christian College to a more perfunctory sum in arithmetic. Issues of the Kingdom must not be dealt with in such Philistine fashion."

It was decided to use the money that shall come to Elon through the Men and Millions Forward Movement for its equipment.

It was voted to pool all the ministerial educational funds of the Conferences at Elon College and for the Board of Trustees of the College to use these funds as in its judgment seemed wise and for the interests of the Church.

The Convention decided to found an educational institution for the Georgia and Alabama Conferences, and appointed a committee on charter and location, consisting of W. A. Harper, chairman; L. E. Smith, and G. O. Lankford.

The Convention rose to its feet in memory of the life and work of four ministers who have fallen during the last two years of membership of the Convention. The brethren were Dr. W. T. Herndon, Asheboro, N. C.; Rev. L. I. Cox, Elon College, N. C.; Rev. H. A. Albright, Seagrove, and Rev. J. W. Willingham, Phoenix, Ala., and of two distinguished laymen, Trustees of Elon

College, who have died in the same time, Mr. Willis J. Lee, Bennett Creek, Va., and Mr. D. S. Farmer, News Ferry, Va.

The Convention officers were elected as follows:

President, Dr. W. W. Staley; Vice-President, Dr. J. O. Atkinson; Secretary, Dr. I. W. Johnson; Assistant Secretary, Rev. J. F. Morgan; Treasurer, Dr. W. C. Wicker; Editor of Christian Sun, Rev. C. B. Riddle; Mission Secretary, Dr. J. O. Atkinson.

The Convention voted that Elon College should accept all life-work recruits on the same basis as ministerial students.

Upon resolutions and adoption the Convention rose to its feet as an expression of appreciation of the hospitality accorded the members of the Convention by the Raleigh congregation, and of the grateful appreciation of the publicity accorded its sessions by the local press.

(We are conscious of the fact that we have not covered all the good things undertaken and endorsed by the Convention, but to get all in a session of that nature, is a task beyond us.)

THE CONVENTION OUTLOOK

(Address before the Southern Christian Convention by President Rev. W. W. Staley, D. D.)

THE CHIEF function of this Convention is to organize and direct Conferences and administer institutions. Conferences would remain isolated and disjointed units, as a Kingdom force, without the Convention. Their union in ONE BODY gives strength and efficiency. The Southern Convention fosters FOUR INSTITUTIONS: Publications, Missions, Education, Orphanage; and in doing its work, looks in FOUR directions. It looks backward, inward, upward, and outward. The backward look is historic; the inward look is a revelation; the upward look is spiritual, and the outward look is progressive. The four institutions, in their origin and development, are historic, and can be seen by looking backward.

I. PUBLICATIONS

The Christian Sun was founded in 1844 and is seventy-six years of age. Publicity precedes action and achievement. The Scriptures announced the coming and mission of Jesus. The Bible was the ORGAN of the KINGDOM, telling of the "Wonderful Counsellor, the MIGHTY GOD, the EVERLASTING FATHER, the Prince of Peace." *The Christian Sun* is the ORGAN of this Convention and, without it, other institutions would suffer or die. Ministers and laymen have not appreciated the value of the Church paper. The press is the silent force that fashions public sentiment, inspires action, and determines the course of history. It puts its ear to the door of the cottage and the palace, the mill and the office, the home and the church, and reports the thoughts and plans of the world. It raises up and casts down men and measures. The Church paper is to the Kingdom what the press is to the world; and it deserves the liberal support of the Convention and the people.

II. MISSIONS

This was made a part of the Convention program in 1887—33 years ago. Rev. D. F. Jones and wife went to Japan in that year and the work has advanced, steadily, at home and in foreign lands, since that be-

ginning; and the prospect is that the Convention will, in the future, raise FIFTY THOUSAND DOLLARS a year for MISSIONS. Missions takes its logical place, after publicity, to extend the Gospel to "every creature." The Convention has no *mission* unless it is *missionary*, and "the field is the world." That concept of the Kingdom opens up geography, history, science, humanity, and endless opportunity. The Christian religion is the only religion that is missionary with a *benevolent motive*.

III. EDUCATION

Elon College opened its doors in 1890—thirty years ago. Education is essential for the *work* of the Kingdom. "My people are destroyed for lack of *knowledge*." "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Grow in grace and in the *knowledge* of our Lord and Savior, Jesus Christ." A Church college is useless unless it aids in building up the Kingdom. It is primarily and fundamentally a *Christian* institution. A little plan for endowment, by asking the Conferences to contribute a small sum from each church, annually, was adopted by the Convention held in this church in 1898—twenty-two years ago, and it has been copied by other denominations. That plan now yields \$3,000.00 per year, which is 3 per cent on ONE HUNDRED THOUSAND DOLLARS. Half of the active ministers in the Conferences composing this Convention are graduates of Elon College, and 90 per cent of the churches are served by them. These facts discover to us the value of the institution.

IV. THE CHRISTIAN ORPHANAGE

Its doors were opened in 1907—thirteen years ago. It takes its place, logically, in the field of Christian benevolence; opens a channel through which all can work, even poor mothers and little children—and they do. Such institutions do not exist beyond the range of Christian society, and it is the Church at work for the unfortunate. It develops human sympathy, Christian benevolence, meets universal approval, and secures financial support. It puts Christian life into other lives, demonstrates the reality of Christianity, and keeps alive the spirit of real help.

• In these four departments, the work of the Convention is large, permanent, and increasing in usefulness; and a *fifth*—a Christian hospital—may some day be founded and supported by the Convention.

The *inward* look is a revelation of our *weakness* and of our *strength*. The recent campaign for MEN and MILLIONS has discovered great resources of capable men and money. The power of *numbers* and the value of *littles* has been made plain to all who have taken this great campaign to heart. It has revealed, also, many willing spirits who have not been called into active service before. The workers have looked *upward* for help and the spiritual life of the Church has been touched by a new impulse and a new power. An altar has been erected with no fire under, but the flame from above has lighted the wood and consumed the sacrifice. The *inward* look has been a revelation of latent ability for service, and means not dedicated to the use of the

Kingdom. The backward look, the inward look, the upward look, have united to give a forward vision that has brightened the future with a greater purpose than we had ever known. The outlook is brighter, fuller, more inviting than the past has been.

Three things loom large in the outlook for the Convention:

FIRST—Lay-Activity. Men and women in the Church have learned to work. They now understand the meaning of "Son, go work today in my vineyard," and they are more willing than ever before to obey. They have learned that "we are laborers together with God," and they are happy in this partnership with the Lord. A new day of lay-activity is dawning, and in the noontide of every-member service the world will be brought to Christ.

SECOND—Systematic Giving. Tithing is systematic as well as Scriptural. Giving is good, but systematic giving is better. Weekly or monthly offerings, through envelopes, introduces a system that has its reflex action upon the mind and heart of the giver. The very thought of it, and the habit of it, improves the soul. Giving is the one thing that makes us like God. "God so loved that He gave."

THIRD—The Evangelistic Spirit. Working and giving develop the spiritual in man, and the church membership, in the future, will have more real soul in it, in worship and work. Men and women will give more time and prayer to soul-saving, and that will enrich the spiritual life of all. These three things will improve the institutions of the Church by improving the constituency of the Convention. The Convention has a broader view of the world and its obligation to the world, and that will intensify its love and its service for others. The Convention can function best through its institutions, leaving details to Conferences; and the Conferences can function through the churches, and churches through its members. All great organizations rest on individual men and women, and hence personal character includes all the rest. Jesus is the one individual character that inspires all good men. This Convention was organized in 1856, but its outlook was never so bright as at the present time, and this prospect imposes greater obligations and responsibilities upon the leaders and the members. They must be more intelligent, more spiritual, more industrious, and more liberal. Consecration is the great word—consecration of talents, time, and money to the **WORK** of the **KINGDOM**.

**REPORT ON THE MEN AND MILLIONS FORWARD
MOVEMENT TO THE S. C. C.**

The Men and Millions Forward Movement has just begun. From all over the Church comes the insistent plea that it be conserved in some form and that this session of the Convention provide for this very thing. To those whose vision and suffrage brought the Movement into existence and to those who have labored as best they could on its behalf this plea is a most satisfying evidence of our Father's leadership in it all.

History

The history of the Movement is set forth in the literature that has been widely circulated, but since this report will become a permanent record a brief statement of its origin will be in order.

On December 9, 1919, Col. J. E. West was speaking before the Christian Missionary Association of the Eastern Virginia Conference in session at Portsmouth, Va. Under inspiration he declared it his conviction that the hour had arrived for every member of the Christian Church to be given an opportunity to contribute to the general enterprises of the Church through an every member canvass and for an effort to be made to interest all in the Kingdom's work.

On December 12, 1919, an unofficial group of our workers at the suggestion of the Mission Board gathered in Suffolk, Va., to consider the matter. This group memorialized the Conference and Convention Executive Committees to launch such a Movement.

On December 30, the Conference Executive Committees of the Conferences met in Suffolk and recommended to the Convention Executive Committee that such a Movement be undertaken. That very day the Convention Executive Committee approved and the Movement that has stirred our people as they have never been moved before began.

On January 12, 1920, in Raleigh, the Movement was finally organized and the actual work undertaken. In the days since what has transpired is comparable to a spiritual revolution in the Church. Democracy in religion matched democracy in nation, in a genuine popular uprising to make the world safe for the cause of Christ through a co-operative effort to propagate that cause.

OFFICERS OF THE MOVEMENT

The officers of the Movement were elected as follows:

Campaign Directors

- Dr. W. W. Staley, Chairman, Suffolk, Va.
- Dr. I. W. Johnson, Secretary, Suffolk, Va.
- Congressman E. E. Holland, Dewey Hotel, Washington, D. C.
- Senator J. E. West, Senate Chamber, Richmond, Va.
- Hon. K. B. Johnson, Cardenas, N. C.

Campaign Committee

- Dr. J. O. Atkinson, Chairman, Field Secretary, Elon College, N. C.
- Rev. C. B. Riddle, Secretary, Speakers' Bureau and Advertising, Burlington, N. C.
- Dr. W. A. Harper, Organization and Publicity, Elon College, N. C.
- Superintendent C. D. Johnston, Executive Secretary, Elon College, N. C.
- Mr. C. D. West, Treasurer, Newport News, Va.

THE FINANCIAL GOALS

The financial goals were set at \$2,000,000 apportioned as follows:

The Special Mission Fund, already raised.....	\$ 125,000.00
The Elon Standardization Fund, already raised....	375,000.00
From Regular Sources, including Conference Apportionments, Missionary Association, Woman's Missionary Societies, and for the Orphanage	250,000.00
For Church Extension, to be raised in the local Churches, expended there, and reported to the annual Conferences	500,000.00
New money in this Campaign to be subscribed during Consecration Week	750,000.00
Total.....	\$2,000,000.00

The new money to be raised in the Campaign was tentatively to be distributed as follows:

1. For Missions, Home and Foreign.....	40%
2. For Christian Education, consisting of.....	40%
(a) Loan Fund for Ministerial Education.	
(b) Founding an Educational Institution for the Georgia and Alabama Conferences.	
(c) Elon College.	
3. The Christian Sun	5%
4. The Christian Orphanage	5%
5. The Care of Our Veteran Ministers, Their Widows, and Orphans	5%
6. The Board of Religious Education for the Promotion of Sunday school and Christian Endeavor Work	3%
7. For the Southern Christian Convention.....	2%
Total.....	
	100%

It has been made plain to every one, however, that the Convention itself could revise this tentative schedule in any manner it might elect.

THE MOVEMENT OBJECTIVES

The objectives of the Movement were set as follows:

1. One per cent of our total membership in some line of definite Christian service as a life-work, such as the ministry, or in preparation for it.
2. Ten per cent of our total membership enrolled as tithers.
3. A ten per cent increase in our membership this year.
4. One hundred per cent of our membership subscribing to the Men and Millions Forward Movement.

HOW IT WAS TO BE DONE

Team-work was from the very beginning known to be the only hope of the Movement's success. This principle was applied first of all to the field officers, whose duties were defined as follows:

(a) Field Officers

Dr. J. O. Atkinson, as Chairman, presides at the regular Thursday morning counsel-meetings of the Committee, and as Field Secretary keeps in touch with all the departments, aids in the execution of their plans, delivers the message of the Movement in strategic places, is to put on preliminary canvasses in a few Churches in advance of the general canvass, will work especially for Life-Recruits, and is the general field man of the Movement.

Rev. C. B. Riddle, as Secretary, keeps the records of the regular Thursday morning counsel-meetings of the Committee, as Secretary of the Speakers' Bureau, is responsible for the delivery of the message of the Movement by the spoken word to all Conventions and to every Church, and as Secretary of Advertising gives out all press notices and does all the advertising of the Movement through newspapers and posters.

W. A. Harper, as Secretary of Organization and Publicity, is responsible for the plan of organization, for the appointment of and training of the workers, and for the production of the literature of the Campaign.

Superintendent Charles D. Johnston, as Executive Secretary, is auditor of accounts during the campaign and collector of the funds after they are raised.

Mr. C. D. West is the permanent treasurer of the Movement.

(b) Organization Officers

An organization was then provided for each Conference, for each of thirty-five regional districts, and for each local Church. In all these units recognition was carefully provided for ministers, laymen, and lay-women.

(c) Training Conferences

These organization officers were trained in a group of our pastors, a rally for each Conference, and a rally for each district. The District leaders were to carry the educational feature directly to the local Church. In addition a final training Conference was held on plans for the final drive attended by the district leaders. Considering the health and weather conditions prevalent, each of these gatherings was a signal expression of the people's interest.

(d) The Spoken Word

The Secretary of the Speakers' Bureau by a Flying Squadron had a message of inspiration delivered in every Church. The Four-Minute Speakers did splendid work in the local churches.

(e) Literature

Through the literature mentioned below sentiment and inspiration were provided in every congregation. The following literature was issued and sent out for distribution:

PAMPHLETS

Our Women and The Men and Millions Forward Movement, by Mrs. W. A. Harper.....	10,000
Why?, by Dr. W. W. Staley.....	5,000
The Objectives of the Movement, by Dr. J. O. Atkinson	5,000
To Your Knees, O Christians, by Dr. J. Pressley Barrett	5,000
A Call to the Ministry, by Dr. W. A. Harper.....	5,000
What Shall I Do With My Life, by Rev. H. S. Smith	5,000
Recruiting With Life, by Rev. H. S. Harcastle.....	5,000
God's Method of Financing the Kingdom, by Dr. A. B. Kendall.....	5,000
A Study in Stewardship, by Dr. L. E. Smith.....	5,000
The Winning of Souls, by Dr. C. H. Rowland.....	5,000
Personal Work For Christ, by Rev. F. C. Lester.....	5,000
Prayer Topics For Life-Dedication Week.....	25,000
The Duty of Personal Work, by Rev. George D. Eastes	5,000
Where The Christian Church Has Led, by Dr. W. W. Staley	5,000
The Christian View of Money, by Dr. J. O. Atkinson	5,000
Master, We Are Here, by Dr. W. A. Harper.....	10,000

Organization Literature

The Campaign Text-Book	10,000
Quotas and Credits	5,000
Personnel of the Organization Leaders and Four Minute Men	5,000
Standard Plans For Consecration Week.....	5,000
Campaign Manual For Four Minute Men.....	2,000
Suggested Budget	5,000
Instruction Sheets for Conference Advisory Boards....	5,000
Instruction Sheets for District Directors.....	5,000
Instruction Sheets for District Directors, (Supplementary)	5,000
Instruction Sheets for Captains	5,000
Instruction Sheets for Pastors	5,000
Plans For District Rallies	5,000
The District Directors and the Final Drive.....	5,000
Vouchers for Expense	5,000
Wall Posters, Showing Quotas	500
Blanks for Treasurer's Record.....	5,000
Blanks for Treasurer's Quarterly Report.....	5,000

Campaign Songs

The Call For Men and Millions, by Dr. A. B. Kendall	15,000
I Gave The Best I had for You, by Rev. J. G. Truitt	15,000
The Kingdom's Battle Hymn, by Mrs. C. E. Newman..	15,000

Cards and Information Sheets

Publicity Points	2,500
Ministerial Report Blank	1,000
Church Secretary's Report Blank	1,000
Gideonite Band Card	1,000
Life-Recruit Cards	6,000
Tithers Cards	15,000
Life-Dedication Card	10,000
Consecration Week Card	32,000
Card—What Each Should Give	32,000
Set-Up Cards (Team Workers)	5,000

In addition to the literature mailed out, we have on the average sent out 1,500 personal letters each week giving directions for the conduct of the various drives and stimulating zeal for and interest in the cause.

COST OF CAMPAIGN

The Executive Secretary reports that the Campaign has so far cost \$12,801.11.

WHAT HAS BEEN ACCOMPLISHED

All reports are not in yet. The local leaders have been so desirous of getting beyond their quotas in all the objectives that they have withheld sending in what they have done in some instances. They will report later and the results will be published in The Christian Sun and in pamphlet form for distribution. We give here what has been reported, though all financial credits will have to be compared with the cards to be sent to the Executive Secretary before we can be sure of their accuracy:

Life-Work Recruits	217
Tithers	2,589
Additions to the Church	2,522
Regular Sources	1,700
Life-Dedication Week	822

Money Raised

Special Mission Campaign	\$128,000.00
Elon Standardization Fund	381,600.00
From Regular Sources (to come in annually).....	250,000.00
For Church Extension (to be reported annually)....	500,000.00
During Consecration Week	464,572.25
Total	\$1,724,172.25

This leaves \$275,827.75 to be raised to complete the \$2,000,000.00 goal. Some of this we know has been provided, but it has not been reported.

COMPLETING THE WORK

We recommend that the Field Officers with the Organization Forces and such assistance as they shall need carry on the work of the Movement till every Church is reached and that this work be completed by July 1, 1920. Let us call the months in between, Consecration Months.

FURTHER RECOMMENDATIONS

We recommend further that the Men and Millions Forward Movement organization be kept in tact as far as possible until the next session of the Convention and that continued effort be made to conserve the work undertaken during the campaign and that the organization be encouraged to develop the spiritual interest of the Church and Kingdom during the next biennium,

ADVANTAGES OF CONSERVING THE MOVEMENT

The advantages of conserving this Movement are many. In the first place, it will be an injury to any local church that has been unable through its own leaders to function in this Movement to be let alone in its defeat. We can render no finer service in genuine Christian Brotherhood than to give to these brethren of ours the stimulus of a great undertaking well done.

When the present objectives have all been realized, the Movement through its organization, can turn its attention to such other items of progressive Church work as increasing the circulation of The Christian Sun, inducing all members to unite with the church where they live, following up the Life-Work Recruits, formulating plans for utilizing the Four-Minute Speakers as a constant force in the local Church, and in many other ways.

FINALLY

In conclusion, we would express profound gratitude to our Heavenly Father that He ever put it into the hearts of our leaders to launch this Movement. We wish to thank our leaders for entrusting to us, in our weakness, the conduct of this matchless cause. And we wish further to record our deep appreciation for the fine spirit of co-operation and sympathy which has greeted us in our plans on every hand, not only from our ministers but also from our laymen and lay-women. We cannot individualize here, but God knows the devotion and sacrifice that have made possible the success we have as a people achieved and in that Book that never knows an error in its records each faithful heart has received that credit for duty well done which shall never cease to gladden and rejoice throughout eternity.

J. O. ATKINSON,
C. B. RIDDLE,
W. A. HARPER,
CHAS. D. JOHNSTON,
C. D. WEST,

Field Campaign Committee.

HELP SOMEBODY TODAY

“Look all around you, find some one in need,
Though it be little a neighborly deed.
Many are waiting a kind, loving word,
Thou hast a message, O let it be heard.

“Many have burdens too heavy to bear,
Grief is the portion of some everywhere.
Some are discouraged and weary in heart;
Some one the journey to Heaven should start.

“Help somebody today, somebody along life's way;
Let sorrow be ended, the friendless befriended,
Oh, help somebody today!”

CHURCH PAPER AND CHURCH PEOPLE

C. D. S. F., Virginia—I love to read THE SUN better every year that I take it. I don't ask any questions about what the cost is; I take it just the same.

G. C. B., Alabama—My wife cannot get along without THE SUN. She has read the paper a number of years. We don't want to miss a single copy.

It is an easy matter for a pastor to fall into the habit of doing what his people demand of him. To do so is all right, provided it is the forward step.

PASTOR AND PEOPLE

POUNDED

At our April appointment at New Elams the good people of that place began pounding their pastor on Saturday and continued the attacks, intermittently, but at times, with much vehemence, until we were compelled to leave the community for our other appointment Sunday afternoon. Space here forbids the itemized inventory which includes flour, hams, sugar, coffee, syrup, cereals, all manners of canned fruits and vegetables, a few articles of wearing apparel, and a purse of \$11.50.

This is our first year with these people, but their love and loyalty, expressed in their devotion to church and pastor readily responding to the Kingdom's demands, as they understand them, make serving a joy.

Brother S. M. Rowland and his good wife were visiting us the week-end mentioned above. Consequently, we were pounded "on every side." They having brought us a nice ham a supply of butter, and a new axe complete with handle (what's the suggestion?)

However, aside from their gifts, the visits of these two dear Christian friends always mean pleasure and profit to me.

The Lord help us to be more worthy of our place among such faithful and generous co-workers and friends.

B. J. HOWARD.

NORFOLK, VA.

It was my privilege to spend last Sunday in Norfolk where I attended church as I usually do on the Sabbath. It was the Third Christian church which is located in one of the best resident sections of the city. To say that I enjoyed the services goes without saying, but I want to say it anyhow through the columns of your paper. I had heard before that this was one of the most active churches in the city and I am sure now there can be no doubt about it. They have a wonderful organization, thoroughly departmentized and every department functioning. The Sunday school was crowded. At the eleven o'clock service Rev. Victor Lightbourne, evangelist, preached. He was completing a two weeks' meeting, which I understand was a great success. I have heard many of the country's leading evangelists but few whose presentation of the gospel is more convincing than that of this man. Mr. Lightbourne is a comparatively young man, wonderfully well versed in the Scriptures, educated, of striking personality and a forcible speaker.

At the evening service the church which I judge seats something over five hundred, was packed to the doors. Chairs were brought in from a neighboring church but these were not sufficient and some were compelled to stand. While the sermon was a masterpiece of power, the music was equally good.

In fact, I have not heard in many a day such singing as I heard at this service. These people certainly know how to sing, but maybe the man at the piano had something to do with it—a blind musician, Sam Davis. I learned that this young man was on the stage draw-

ing a big salary until he heard Billy Sunday in his recent Norfolk campaign. This ended his stage career. He "hit the trail," and a few Sundays ago joined this Third Christian church where he will evidently be a great asset. I am not much of a musician, but I do know good music when I hear it.

In my travels I have heard some of the great artists, but never have I heard any one who can play like this fellow. He is a wonder. He learns the most difficult selections in a few minutes, and in his rendition the author himself would often not recognize the music. His playing thrills one and it is difficult to sing for listening to him. Twenty-two people, nearly all adults, joined the church at the two services I attended Sunday. I learned that 140 persons have joined this church since February 1, and that the membership has doubled within the past year. I submit that that is a record few, if any churches, have made in the same length of time. The membership is now over five hundred. The regular offerings Sunday amounted to \$495.70.

The pastor, Dr. Smith, announced that Sunday marked the closing of some sort of a big drive which the denomination had in which the quota of this "little" church, as they call it, was \$12,000. They raised \$16,000.00 which made the total offerings of this church last Sunday \$16,495.70. Now that's what I call "going some." I heard something during the day about a new church building.

Pity they haven't it now. Whenever I have opportunity I shall attend service here again. It's an inspiration.

TIMOTHY THOMAS.

April 26, 1920.

RICHMOND, VA.

A letter from the pastor, Dr. W. T. Walters, under date of April 19, gives most encouraging reports from our work in Richmond. "We had a good day yesterday," writes Dr. Walters. "Thirty-seven out at the morning service, thirty-five in the evening, forty-two at Sunday school, and a good attendance at the Endeavor. We have forty-three on our charter and others have requested us to hold it open. We decided to put on a campaign for our building fund in conjunction with the Men and Millions Forward Movement and then let the church make a subscription to the general fund out of the fund subscribed. We will send in one thousand dollars (nearly twice the quota). The subscriptions yesterday from 72 per cent of our membership was seven thousand dollars. The other members will be canvassed this week and we hope to make it eight thousand dollars."

The writer was in Washington some days ago and Dr. A. B. Kendall told us that Washington would easily reach its quota in the Men and Millions Movement, that the church had been organized, the First Christian church of Washington, but the charter was not completed as several wished to unite who were not present, some thirty or more having already signed the charter. He found Dr. Kendall very hopeful and also very busy trying to find our people who have gone to

Washington. SUN readers could help him very much if they would send in names of our people from the various churches who live in Washington. His address is Rev. A. B. Kendall, D. D., 806 Taylor Street, N. W. Washington, D. C.

We feel very much encouraged at the glowing promise and prospect of the work at Washington and Richmond. Inexpressible is the pity that we did not begin Christian churches at these vital points a half century ago. Numbers and great strength have gone from us because of this sad lack. Shall we not now with commendable and Christian zeal put forth special effort to encourage those who at these places are hungering for a church home, the home of their heart and their choice?

J. O. ATKINSON.

HOLLAND, VA.

Sunday, April 18, was a glorious day in the history of Holland Christian church when the last and final objective of the great Men and Millions Forward Movement was reached. Col. J. E. West was the speaker of the day and he gave us much inspiration and courage to press forward. If our Christian denomination had many such laymen as this loyal noble-hearted man, we believe that no task for the Master would be too great for us to undertake. We had well canvassed the membership during the week previous and on Sunday our people were ready for the final drive.

After the opportunity was given our deficit, which was just \$1,000.00, was raised in about five minutes. Notwithstanding the fact we had during last year completed and dedicated a handsome church and the members felt that they were pledged to their full capacity, but when we approached them and helped them to realize the responsibility of each one to his church, and what a privilege it is to have a part in this, the great movement of the Christian church, they readily made their pledges.

The few who did not support the cause were mostly non-church goers and this fact that helps us to realize the importance of the command, "Go ye out into the highways and hedges and compel them to come that my house may be filled." Our numbers have been increased and surely our Church is spiritually much stronger because of this Forward Movement.

The committee and team-workers have expressed themselves as having spent some of their most pleasant days during the campaign. As Captain, I wish to express my appreciation to each one for their hearty cooperation. Undoubtedly the Christian church has had a new vision and we believe that all the time and energy spent during this Men and Millions Forward Movement is well worth while.

W. J. HOLLAND.

AN ENCOURAGING LETTER

The following sounds good to the Mission Secretary and he thinks it will look good in THE SUN:

"Dear Brother Atkinson:—

"Three more charter members received since last week. Five additions to our Sunday school last Sunday. Seven new members for the Christian Endeavor,

"The campaign for funds for the Men and Millions Forward Movement, was launched and \$6,924.00 has been raised. One thousand dollars (\$1,000) of this amount will be sent to the general fund and the remainder retained and used as a part of our church building fund. We hope to have every one of our members make a subscription on this before it closes next Sunday.

"The first subscription to the church was made by Mr. K. T. Crawley, of the Presbyterian church, and was for \$25.00 which amount was later raised to \$35.00.

"We had the largest Sunday school, the largest morning and evening congregations and the largest attendance at the Christian Endeavor we have had since starting the work.

"Visitors were present from Petersburg, Va., Durham, Clayton, and Kinston, N. C.

"We want every member of the Christian Church, who lives in or near Richmond, with us next Sunday.

"At 11 A. M., the pastor will preach on "The Church Getting a Vision;" at 8:00 P. M., on "The Development of the Plan of Salvation." 9:45 A. M., Sunday school; 7:00 P. M., Christian Endeavor.

"W. T. WALTERS, *Pastor,*

"Box 812 Richmond, Va."

Richmond's quota in our Men and Millions Movement was \$650.00. The church put on a joint campaign for the Movement and for local building fund with results as stated above.

J. O. ATKINSON.



"THE BIBLICAL VIEW OF THE CHURCH"

Rev. J. O. Atkinson, of Elon College, N. C., Mission Field Secretary of the Southern Christian Convention, writes:

"I have read with growing interest and appreciation the second edition of your "Biblical View of the Church." Every student in the Christian Church preparing for the ministry should read this book. Its plan is well laid and its execution is admirable. It goes to the very heart of problems vital to Bible and ministerial students, students in particular. I enjoyed the first edition which was worthy of its great and good author, but the last edition is a very great improvement of the first. It should have wide reading and close study. It will result in great good in years to come. I enclose a dollar for the copy you sent me, and also thank you for the same.

"J. O. ATKINSON."

This book can be obtained for \$1.00 from the author, Dr. J. G. Bishop, Dayton, Ohio.

An educational conference is being held in Greensboro this week and is being attended by many educators of the country. The object of the meeting is to consider new problems of education.

THE CHRISTIAN ORPHANAGE

SUPERINTENDENT'S LETTER

This report is gotten out a little earlier for this issue as the Superintendent wanted to attend the Southern Christian Convention and had to get it off before he could leave.

It will be a splendid week to attend the Convention as the ground is so wet that we will not be able to plough any till the last of the week and can go with a contented mind. We have been greatly hindered this spring on account of much rain and have done very little toward planting a crop. We would get discouraged, but in all our life we have never seen a year yet that there was not at some time, weather to plant and at some time in the fall weather to gather in, and we fully believe that time will come this year.

Our Easter offerings are coming in nicely and it is very encouraging. The total amount, including this report is \$2,884.00. One hundred and fourteen churches and Sunday schools have taken and sent in the Easter offering. It would bring cheer to our heart that words could not express if every church and Sunday school in the Southern Christian Convention would make this offering this year. Take a part and if your school or church has not made this offering make it at your next service and mail it in. The door will not be shut. You shall have a hearty welcome. You will be the better. We will be the happier. We will all rejoice together. Last year we raised \$3,500.00. We ought to do much better this year. Will you have a part?

One hundred and ten churches are to report yet. If your church is in this delinquent list make up your mind when you read this letter that you will see to it that your church shall be on the other list and see that an offering is made for this Easter offering. May the kind Master fill your heart with love and sympathy for the little helpless children.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR MAY 5, 1920

Amount brought forward, \$9,013.05.

Children's Offerings

Frank and Hubert Burton, 25 cents; Virginia Pearl Ayscue, 10 cents; W. T. Ayscue, 10 cents; Total, 45 cents.

Sunday School Monthly Offerings

(North Carolina Conference)

Bethlehem Sunday school, \$3.64; New Lebanon Sunday school, \$5.00; Lebanon, \$7.96; Morrisville, \$2.00; Henderson, \$9.39; Reidsville, \$2.00.

(Eastern Virginia Conference)

Isle of Wight Sunday school, \$2.50; Burton's Grove, \$4.00; Antioch, \$2.00; Wakefield, \$4.32; New Hope, \$3.00.

(Georgia and Alabama Conference)

Wadley, Ala., \$2.75; Total, \$48.56.

Children's Home Fund

Sallie Smith, Fountains, N. C., \$10.00; Class No. 12, Waverly Christian S. S., \$2.00; Total, \$12.00.

Special Offerings

Ladies' Aid Society, Machias, N. Y., \$5.00.

Easter Offerings

M. Orban, Jr., Whittier, Cal., \$100.00; High Point S. S., \$21.10; Moore Union S. S., (N. C.), \$3.62; Pleasant Ridge, Guilford County, \$18.22; Dry Run S. S., (Val. Va.), \$11.5; Long's Chapel church, (N. C.), \$12.00; Liberty Springs, Va., \$21.00; Shady Grove S. S., (N. C.), \$10.00; L. S. Howerton, Gibsonville, N. C., \$10.00; Bethlehem Church, N. C., 10.80; Hope Dale S. S., (N. C.), \$7.20; Apple's Chapel church (N. C.), \$10.00; Miss Marie Riddick, Elon College, N. C., \$5.00; Damascus Sunday school, Orange County, \$15.70; Antioch Sunday school, (Val. Va.), \$36.17; New Lebanon Sunday school, (Va.), \$8.81; New Elam, N. C., \$9.28; Isle of Wight S. S., (Va.), \$10.00; L. H. Hook, Hagerstown, Md., \$50.00; East End Sunday school, Newport News, \$26.13; Memorial Christian Temple, Norfolk, \$63.53; New Harmony Sunday school, (Ala.), \$4.16; Christian Chapel, N. C., \$7.55; Mt. Gilead Sunday school, (N. C.), \$21.00; Wake Chapel Sunday school, (N. C.), \$31.00; Union Grove Christian church, \$3.50; Liberty, Vance, Sunday school, (Additional), \$7.95; Liberty, Vance, church, (N. C.), \$11.06; Antioch church, (Va.), \$9.90; Ether, N. C., \$16.69; Wakefield Sunday school, (Va.), \$11.75; Mt. Carmel, Va., \$12.20; Antioch "R", (N. C.), \$3.32; New Hill church, (N. C.), \$10.00; Total, \$610.79.

Total for the week, \$676.80; Grand total, \$9,689.85.

CHILDREN'S LETTERS

Dear Uncle Charley: Enclosed are our dues for this month. Hope all of the little folks are well. Guess they have found the dogwood blossoms and are now enjoying going barefooted. Love to all the little ones.—*Frank and Herbert Burton.*

Yes, from the amount of dogwood blossoms the children have brought me, I think they must be plentiful. I was glad the dogwood blossomed so early as the winter shoes were worn out and I did not want to buy more.—*"Uncle Charley."*

Dear Uncle Charley: We went to preaching yesterday and had a good service. We all like Mr. Black and enjoy hearing him preach. We are now looking forward to Mothers' Day which is next third Sunday. Wish you could be with us. We had a good time when our school closed. We had two nights and one day. Wish all the little girls and boys would fill the corner with letters each week. Enclosed find a dime for W. T. and one for myself. With love to you and all the children.—*Virginia Pearl and W. T. Ayscue.*

Glad you had a good time at the close of your school. Our school days should be very happy days to us.—*"Uncle Charley."*

CHILDREN'S DAY PROGRAMS

By order of the Board of Religious Education three of our good women who are experienced and interested have prepared a splendid program for Children's Day. These programs will be for free distribution and we trust that every school in all our churches will observe Children's Day this year. The programs will be ready about May 1. Address orders to

OFFICE MISSION BOARD,

Burlington, N. C.



MIGHT HAVE LOST HIS CHANCE

"I don't suppose you know that this is my last week of school," said Jim Warren, dropping his Cicero on Roger Pelham's front porch, and balancing himself on the veranda rail.

"What! Oh, you don't really mean it, do you, Jim?" Rogers stopped twirling his tennis racket, and gazed at his friend in distressed astonishment and doubt.

"Fraid I am." Jim looked away across the lawn. "Goin' to work for old Doc Stevens—two dollars a day to start, and a good chance to work up."

Roger was stunned and silent for a moment, and then burst out thoughtlessly: "Jim, you're a fool! I didn't think you were that sort of a quitter!"

Jim's eyes flashed angrily, but his low voice was well controlled, as he answered his friend: "I'm not a quitter, Roger, I have to go to work. I'm sixteen years old now, and I don't feel I have the right to let my mother pay for my education any longer. It's time I did something to help her, and here's my chance."

"Oh, but, Jim," Roger pleaded "think what it's going to mean to you! Staying in school now would mean an investment, not a waste of money. Two more years of high school will mean money later on, even if you can't go to college. You want to look ahead, and see what you're going to be ten years from now. If you take this job, where will you stand at twenty—and how far will you be at thirty! Look at Ted Bates. He left school when he was fifteen, and he's doing just about the same thing now that he was doing then—driving Wilson's delivery wagon. He's been dead sorry he quit ever since. I tell you, Jim, the average fellow that quits school in order to earn some money right away loses out in the long run. Stay, if you can—it's only two years more; surely your mother can let you do it."

"Oh, I know you're right, Rog," Jim answered desperately, "I don't want to stop, for I know that any kind of a future, and any chance of a steadily increasing wage requires education and training. But, Rog," Jim looked straight at his friend, "you've no idea how hard father's death hit us. It isn't only a question of wanting to help mother—I—I must help her!"

Roger was silent for a moment; and then a sudden thought came to him.

"Jim," he exclaimed, in such intense enthusiasm that Jim turned in surprise, "I know what you can do to help your mother out, and still finish school. Suppose you could get some money to pay your own schooling, and could buy your clothes with money earned at week-end jobs. Would that be all right?"

Roger waited eagerly for Jim's answer, which came thoughtfully, "Why yes, I guess it would, but where," and Jim laughed a bit scornfully, "may I ask, is the money to come from?"

"Boy, haven't you heard about the Junior Red Cross scholarships that you can have if you apply to the superintendent of schools?"

"Seems to me that I have heard something or other about them, but you see, I really haven't paid much attention to the Juniors; been too busy looking around for odd jobs," Jim apologized for himself.

"Well, you'd better pay some attention to the Juniors, for they're mighty fine, and they are going to mean that you'll get a chance in this world that you wouldn't get without them. Now, you come with me, and we'll write to the superintendent, and just you forget about that job with Doc Stevens."

Two years later Jim Warren was graduated from Willoughsby High School with the highest record of any student that had ever attended the school. His two years, given him through the Junior Red Cross scholarship, had meant for him the chance of a lifetime, as Roger had predicted, for Jim had received a scholarship for an engineering college, and, through the influence of his principal, had been offered a position by one of the professors which would enable him to work his way through college, and this meant some support for his little mother at home.

There are lots of Jim Warrens in America. Perhaps some of us know them. Have they all had a chance? Or, are there some, like this Jim, who "haven't paid much attention to the Juniors," and who haven't heard of the Junior Red Cross scholarships? If they have not heard, tell them, today, to write to their city or county superintendent of schools, and he will tell them how to get their "chance" in life—the chance that Juniors want all boys and girls to have!—*Richmond Christian Advocate.*

ORIGIN OF "HELLO"

You should try to learn the old wolf hunter's call because you know the wolf is a scout, and that should be the scout call.

This call was used in France first and afterwards in England, but there are no wolves in England now, and the bugle call has been forgotten in both countries; therefore we "paint it green and call it our own." Even though William Tell and Robin Hood bugled the same calls before America was discovered, we can make it American the same as we have made the old French wolf hunter's cry American. French was spoken in English court circles, so the titled wolf hunters used the French cry of *hab le loup* or *a' lou loup*, loup being pronounced loo, the cry being la loo; the English put on the H and made it halloo, and we made it hello, which is an American expression, as all the telephone girls know.

So the old wolf hunter's bugle calls which came here with the Huguenots will also be American when blown through the wooden trumpet of the flat-boatsmen.—*Dan Beard, in Boys' Life.*

NOTES

Many items had to be crowded out this week to make room for Convention reports.

THE SUN was delayed a little this week that the Convention matter might appear. On time next week.

Rev. James Lightbourne, brother of Rev. A. Victor Lightbourne, has accepted the Memorial Temple work and expects to enter upon the work this month.

The Elon Summer School, scheduled to be held this summer, has been postponed by action of the Convention. The action was taken because the Men and Millions Campaign had not been completed.

We are pleased with the many new subscribers that are coming in. Many of the Men and Millions teams are assisting us in securing new subscribers—and they are doing so without asking. Fine!

The review of the Convention given on other pages does not, we are sure, take in all that could be, and should be, said of the work done. We hope to have access to the minutes in a few days and will give an editorial review of some of the reports.

There will be all day services at Union Ridge Sunday, May 9. Sunday school at 10:00 A. M., preaching at 11:00 A. M., and at 2:00 P. M. The morning program will be a memorial service and the afternoon a Mothers' Day service. The church is hoping and planning for a great day.

The Board of Religious Education of the Convention has issued a fine Children's Day program and offers it free to all schools desiring to use it. The distribution is in the hands of Miss Bessie I. Holt, Burlington, N. C., to whom persons may write. It is free. Send for a supply.

REV. E. K. McCORD

Rev. E. K. McCord, Dayton, Ohio, one of our missionaries on furlough from Japan, and for sometime Acting Mission Secretary, passed away on Monday afternoon, April 26. He was in his usual health and in his office at work, we understand, when a stroke of paralysis came upon him. He started for the stairway and succeeded in making his way down one flight of steps when he collapsed. He never regained consciousness and died two hours later. We regret that we have no definite facts concerning his life, but hope to give them next week.

Brother McCord was one of the sweetest spirited men that it was ever our privilege to know. He was earnest, sincere, spiritual, and a man of power and influence. His passing is a great shock to the Brotherhood at large and his place will be difficult to fill.

NEW COMERS TO THE SUN FAMILY

B. H. Nelson	Henderson, N. C.
F. H. Johnson	Zuni, Va.
Mrs. W. G. Ferebee	South Norfolk, Va.
C. F. Phillips	Broadway, Va.
W. R. Clark	Wakefield, Va.
Mrs. Frank Foltz	Shenandoah, Va.
Iola H. Graham	Burlington, N. C.
John L. Carr	Richmond, Va.
W. D. Helbert	Harrisonburg, Va.
Leola Layman	Broadway, Va.
C. E. Lilly	Gatesville, N. C.
Mrs. W. J. Kendrick	Suffolk, Va.
M. P. Watkins	Roanoke, Va.
Mrs. Mills Godwin	Chuckatuck, Va.
Owen Whitmore	Dendron, Va.
Beulah Lawrence	Jonesboro, N. C.
W. T. Smith	Suffolk, Va.
Mrs. M. H. Whitmore	Newport News, Va.
W. O. Stout	Ramseur, N. C.
J. W. Bage	Dendron, Va.
Maggie Fogleman	Graham, N. C.
R. A. Barrett	Norfolk, Va.
Mrs. J. D. Hollowell	South Norfolk, Va.
Mrs. Emma Carter	Durham, N. C.
Mrs. L. H. Morgan	Holland, Va.
R. L. Munford	Newport News, Va.
Mrs. T. B. Thomas	Youngsville, N. C.
Mrs. J. D. Senter	Apex, N. C.
D. S. Redding	Colon, N. C.
Blanche Holt	New Hill, N. C.
Mrs. Moses Nelson	Kernersville, N. C.
Mrs. C. B. Wilkins	Nathalie, Va.
T. J. Hayes	Durham, N. C.
C. F. Holmes	Youngsville, N. C.
J. G. Duck	Walters, Va.
H. J. Drewry	Waverly, Va.
Mrs. Elizabeth Holland	Windsor, Va.
Cephas Spaide	Lehew, W. Va.
Garland W. Spratley	Dendron, Va.
Carnie Rightsell	Staley, N. C.
J. W. Davis	Boonesville, Va.
Mrs. C. T. Williams	Waverly, Va.
Mrs. J. W. Hayes	Seagrove, N. C.
Mrs. J. E. Sykes	Ivor, Va.
W. W. Perry	Danville, Va.
W. H. Williamson	Nelson, Va.
J. W. Brown	Lineville, Ala.
W. A. Stout	Ramseur, N. C.
C. O. McCullers	Roanoke, Ala.
A. F. Richardson	Suffolk, Va.

(Report to May 3)

Be sure to have Children's Day in your Sunday school this year. Literature free. See note on this page.

Mothers' Day is next Sunday, May 9. Remember your mother on that day. Send a letter, some flowers, a gift, or something. Don't forget mother.

The faith that moves public mountains is the same faith as stays the soul and keeps it steadfast and immovable, and yet ever abounding in the work of the Lord. A faith that is not as good for the latter as for the former will not be good for the former long.—P. T. Forsyth.

Sunday School and Christian Endeavor

SUNDAY SCHOOL LESSON FOR MAY 16, 1920

(C. H. Stephenson)

Subject: Victory Under Samuel.

Golden Text: Prepare your hearts unto the Lord, and serve Him only.

—I Sam. 7:3.

Leading Thought: The Lord will help when we turn to Him.

Junior Topic: A Great Leader Praying.

Intermediate and Senior Topics: Victory Through Prayer.

Adult Topic: Qualifications For Leadership.

Additional Lesson Material: Ex. 18:13-26; John 1:5-9; Acts 6:1-7.

Time: About B. C. 1120.

Place: Mizpah, Beth-car, Bethel, Gilgal, Ramah.

Persons: Samuel, Israelites, Philistines.

Our last lesson told of calamities—the destruction of the family of Eli, the crushing defeat of Israel, the capture of the ark of God by idolaters. The chosen race was in very deep distress, and *sin* was the cause of their trouble. A return to God by sincere repentance was their only hope. "Righteousness exalteth a nation; but sin is a reproach to any people." Israel learned, and then forgot, and had to learn again and again. Other nations have done as Israel did. Today we study about a well planned, vigorously executed, divinely aided revolution. Today's lesson brings us back to the same battlefield, twenty years later. This second battle with heathenism was first fought and won in the battlefield of the people's hearts. Then they won at Ebenezer. "Twenty years Israel lamented" and Samuel said. "If ye do return unto the Lord with all your heart prove it" by putting away your strange gods. When Samuel rallied the people at Mizpah he did not say, "Prepare your weapons, sharpen your arrows, polish your swords, and string your bows." He said, "Return to God, prepare your hearts unto the Lord, and serve Him only."

The hardest battles we have to fight are not with swords, bayonets, or forty-four center metre guns, but with prayer, sacrifice, and service under the command of our great leader,

Jehovah. If we want God's presence and help, we must give up willingly, every idol, every indulgence that is a real hindrance. It may be a pleasure, a wrong way of making money, selfishness, greed, or association. The real battle is silent, hidden in each, and every heart. The place where we lose battles, meet defeat and lose God's presence is this unseen battlefield. The same is equally true with every victory.

CHRISTIAN ENDEAVOR TOPIC FOR MAY 16, 1920

(J. Vincent Knight)

"Religion Pays."—I Cor. 3:18-33.

"Does your religion pay?" was asked by a foreigner who came to our country seeking wealth. When told that it did, he grasped it—later to learn that he was no richer by having done so. He then dropped it, claiming that religion was a failure, and a worthless article. The story is negative, but presents a clear picture of the thousands who are disappointed because they cannot see any earthly gain by having embraced the Christian religion. Yet, religion does pay, and needs no argument in its defense, for only the thing needed is to try it out.

This meeting should be a personal testimony meeting. Ask a number of the oldest members of the Church to attend the meeting and give their own testimonies as to how religion pays them, and what rewards they get in this life by being a Christian. This will be strengthening to the new members of the Society, and will show that religion is not a thing that has all its rewards coming in the future years. Emphasize the fact that religion is a thing that pays dividends from the beginning of one's Christian career to the vast eternity of God where men reap the final reward for their labors.

Then ask a half dozen persons each to tell in one minute, *why* their religion pays. Too much emphasis cannot be laid upon the fact that religion pays greater dividends than any other thing in life. Get a number of Christian business men and women to discuss the question from the standpoint of dividends paid on

life investments. It would be a fine thing to have all the business men and women of the Church invited to attend this meeting and give testimony.

A fine climax in closing would be to get several Endeavorers to bring before the meeting facts and figures showing where religion has paid in the physical, mental, social, and spiritual world, in the development of a four square man, and read the first Psalm, as an illustration of what it takes to make up the four square man.



JONES

Mrs. Fanny Jones died, at her home near Sunbury, N. C., April 23, 1920, at the age of seventy-seven years, four months and sixteen days. She leaves to mourn their loss six children: Mrs. R. L. Jackson, Mrs. W. J. Proctor, Willie, James, Henry and Robert Jones and twenty grandchildren.

Surely a good Christian mother has gone to reap her reward in Heaven and no one will miss her more than her youngest son, Robert, who had always lived with her. Heaven seems a little nearer to her sons and daughters because they have a dear mother waiting there to bid them welcome some day.

Funeral services were conducted by the writer and the body was laid to rest in the family burying ground.

W. B. FULLER.

PIERCE

Brother B. F. Pierce passed away April 1, 1920, at the age of eighty-seven years, three months and twenty-eight days. He had been a faithful member of Damascus church for fifty-eight years, and was admired for his unblemished character. For several months he had been in feeble health and when the end came it was without a struggle. Surviving him are his widow, three sons: W. C., L. M., I. F., and one daughter, Mrs. W. H. Speight, all of Sunbury, N. C., twenty-six grandchildren and twelve great grandchildren.

Funeral services were conducted by the writer at the home and interment made in the family burying plot.

W. B. FULLER.

A LITTLE FUN

Only a Hint

Mrs. Gadabout—Are you still bothered with the awful Boresome family coming to dine with you every few evenings?

Mrs. Gabalot—Oh, no; they finally took the hint.

Mrs. Gadabout—What did you say to them?

Mrs. Gabalot—Oh, nothing was said, but we served sponge cake every time they came.—*Indianapolis Star*.

One Right Left

"I know a man who attended one of these bolshevik meetings that are held every now and then," writes a reader.

"This man, after listening to a number of bolshevik speeches, rose and shouted indignantly:

"Have the taxpayers no right' "

"The chairman waved his hand in a soothing way.

"Sure they have, mister," he said. "They have a right to pay the taxes." —*Selected*.

The Great Unwanted

A crowd of pretty girls were taking tea the other afternoon when a ragman passed.

"Old rags!" he yelled. "Old rags, old bones, old iron!"

And then, as he trudged slowly along the street, he yelled again:—

"Old copper! Old tin! Old bottles! Old papers! Old shoes!"

The prettiest girl in the group made a dramatic gesture of despair.

"Girls," she said, "he wants everything but old maids."—*Selected*.

The Way of the West

A football player—name not given—had strayed into the Far West, and was instructing a group of eager cowboys in the rudiments of the game.

"Mind," he observed, "if you can not kick the ball, kick the opponent. Now, let's get busy. Where's the ball?"

"Bother the ball," came the reply of a keen pupil; "let's get on with the game."—*Selected*.

Why He Supported Him

The candidates are abroad in the land and the voters who watch their movements will appreciate the story of the Irish political candidate who felt sure that a certain elector was against him but who was surprised to have that elector call and announce that he would support him to the limit. "Within the other day ye called at my place and stood by the pigsty and talked for half an hour, ye didn't budge me an inch," said the visitor. "But after ye'd gone away, I got to thinkin' how ye reached yer hand over the rail and scratched the pig's back till he lay down wid the pleasure of it. I made up my mind that when a man was as sociable as that wid a poor fellow crathure, I wasn't the bhoys to vote agin him."—*Selected*.

Eye Bothered Him

Only a few days ago a returned soldier went into a dentist's office to get a tooth extracted. He wore a D. S. medal, but the thought of having a tooth pulled was more than he could stand and he demanded gas. The dentist waited in a fever of impatience for the soldier to "go under," but the latter was nervous and insisted on keeping one eye open even though he had taken enough gas to float a balloon. Finally the dentist cried: "Let yourself go. Close that eye, you idiot." Somewhere from the back blocks of dreamland the patient murmured sleepily, "Can't. It's glass."—*Selected*.

Flying Sparks

Ask Lloyd George if the President is "disabled." He knows.—*New York Morning Telegraph*.

Congressional motto seems to be: "Never put off until tomorrow what you can postpone until after the election."—*Brooklyn Eagle*.

Mr. Gompers' opinion about a separate labor party is that it would not work.—*Columbia Record*.

Jud Tunkins says the impression that a dollar is worth only 50 cents depends a great deal on whether said dollar is bein' spent or pursued.—*The Washington Star*.

Keep the "little red schoolhouse" from being painted the modern shade of red.—*Boston Shoe and Leather Reporter*.

HOW I BECAME MY OWN GRAND-FATHER

I married a widow who had a daughter. My father visited our house frequently, fell in love with my step-daughter and married her. Thus my father became my son-in-law, and my step-daughter my mother, because she was my father's wife. My step-daughter had also a son; he was of course my brother and at the same time my grandchild, for he was the son of my daughter.

My wife was my grandmother, because she was my mother's mother. I was my wife's husband and grandchild at the same time, and as the husband of a person's grandmother is his grandfather, I became my own grandfather.

CHARLES W. McPHERSON, M. D.

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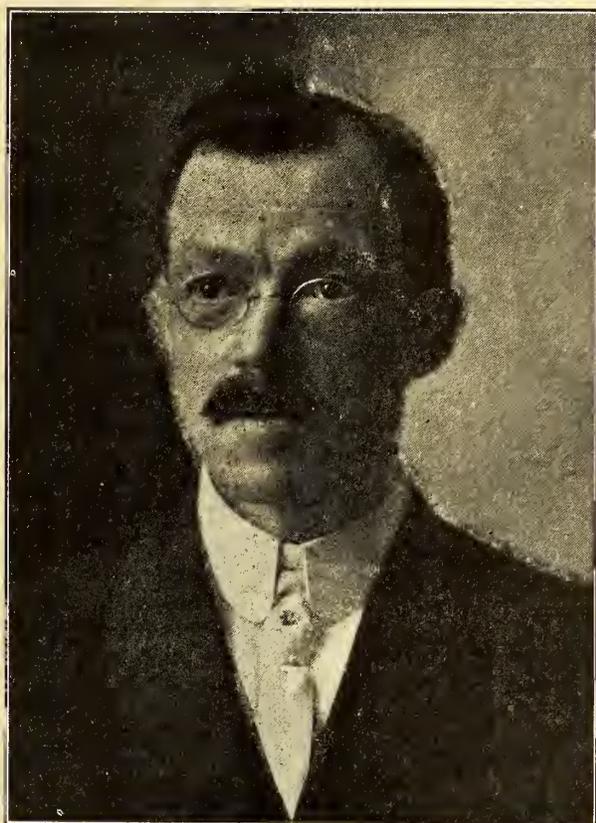
THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXII

BURLINGTON, N. C., MAY 12, 1920

NUMBER 19



REV. E. K. McCORD

Born October 28, 1870 Went Home April 26, 1920

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

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Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of one-half cent a word.

Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

THE TURMOIL OF NATIONS

It is a long established custom of Church papers not to take part in politics, and this editorial is no attempt whatever to break away from that custom, but to guide, if it can, in the proper thinking of its readers.

It has now been a year and a half since the Armistice was signed, and though lasting peace has been predicted every day since then, it is yet to be realized. The sad part of it is that it seems that we are farther from it now than we were when the Armistice was signed.

It seems that the high ideals on which the war was won have been cast to the wind. We told fathers and mothers that their sons were going to battle for a good and righteous cause. We still maintain that position but the world lies prostrate before those great ideals and the men who proclaim them dare not rise to substantiate their claim. The Church did its part in helping win the war and found therein a new impetus and renewed strength to help win the world for Christ. Churches planned large programs and are executing those programs beautifully. The Church seems to have found new ideas and new ideals.

No one seems to dare to say what is in the background of this great social unrest. The war brought us together. We thought together and we fought together. We lifted our flag of liberty and spread our banner of unity before the eyes of the world. The world applauded us as a nation and we wore our honors with dignity and delight.

Push back the curtain. What can be seen? Strife, uneasiness, greed and a dozen other children of selfishness that tramp the nation's ideals under their feet. Partisan politics seem to be in the saddle while men risk their all to make and to gain.

It has always seemed to us a poor philosophy to place a man in the penitentiary for manslaughter and brand him a criminal for life and then license nations to go forth to war and kill, not by the single man, but in great numbers. And the pity of it is that the more they kill, the more we applaud. There must be something wrong with our ideals.

What is a nation? Is it bonds and buildings and banks? Far from it. There can be no nation without people, and there can be no people without personality. Personality is the chief asset beyond all wealth and activity and plans and programs. We must so change our ideals that a nation that goes forth to kill be judged a criminal just as an individual that goes forth to kill is so judged. We believe with all our heart that the world has been moved toward this ideal for centuries. It has been a long process. Idealists have stood on the shore of time and looked for the incoming ship of peace. We have dreamed of a time when war should be no more; a time when we could stack arms and never pick them up. The ending of the recent world war brought its multitude of disciples to think in this direction. The question that these disciples are asking now is whether we have reached that time or not. This question is vital to the Church of the living God and every human soul is interested in its answer.

We dare not answer it. The near future is fraught with too many great possibilities to answer the question in the negative, while the horizon of political unrest is surging too strong for us to answer in the affirmative.

We believe that it is God's will that great and good things come to pass. Such things come to pass through human instrumentality, and where human efforts fail the plans of God are retarded. He chose men and not angels to carry out his program. We have wondered what would happen if the children of God would turn their faces toward eternal strength and pray with an uncompromising faith that the ideals of the Master, the ideals of the world, would be realized. God cannot do great things unless we have great hearts and live great lives. We believe that present conditions can be overruled by the hand of God, but we must remember that they must be overruled by the hand of God through us. When the spirit of God prevails the thrones of kings and monarchs crumble. Political bosses and world demagogues cannot stand a power supreme if only the Christian world would help to bring that power through lives that are dedicated to the Master's service.

GIVING THE CHURCHES A CHANCE

There is always more or less hindrance in the way of every great undertaking. This world is so arranged that all of us cannot do the same thing at the same time and in the same way. The weather, also, never suits all at the same time. It is a good old world after all, full of variety and meets our demands far better than we meet its.

The Men and Millions Forward Movement, it seems to us, suffered many handicaps. Just as the machinery was ready to start, the Influenza epidemic struck the country, then bad roads, and on and on.

Some sections managed to overcome these impediments and have practically finished the final canvass, while others have not. The Convention, in order to give every church full time and a fair chance, voted to extend the time to July 1. The Field Committee, has therefore, set at the task of giving every church that has not functioned a chance. And as we understand it, this chance is not only to cover the final drive but to undertake, if it chooses, any of the other objectives.

We realize that many churches are willing and anxious and ready to do their full duty and set free any obligation that they have to the denomination at large, if only the way is made plain and assistance offered them.

It is our earnest hope and desire at this time that every church may have a part in the biggest undertaking ever launched by our people. God grant that any objection, uneasiness or selfishness may be banished and that each church not yet functioned rise to its height with the great opportunity offered by the campaign.

THE DIVORCE EVIL

We were very much interested in the discussion on the divorce evil at the recent session of the Convention. The brethren were more outspoken on the subject than we have ever heard them in either Conference or Convention. The matter of divorce is certainly growing in this country. In our opinion there is no one set reason why this growth, but multiplicity of reasons which can only be removed by the changing of some of our ways of living and systems of education.

This note from the pen of Judge Joseph B. David, of the superior court in Chicago, who has been one of the principal judges in the divorce branch of that court, is pertinent in this connection: "A divorce is no longer a stigma on a woman's name, it seems; it is an asset. She seems to attract more men. Our modern attitude seems to be to laugh at the solemnity of marriage. Sitting here day after day, I have just about reached the conclusion that the more divorces a woman has, the more men she can get. All that wealthy couples have to do nowadays to circumvent the divorce laws is to cut across State lines. There should be a national divorce law or uniform laws in all the States. The idle woman is the most frequent applicant for a divorce, but it is hard to say whether men or women are the worst offenders. I really believe that many women ask for divorce just by way of diversion or excitement. They have too much time on their hands. More men are accused of infidelity than women, however."

BEAUTIFYING THE CEMETERY

We have made it a custom every year about this season to call attention to beautifying of the church cemetery. The memorials are now on and this means that the cemeteries will be cleaned and beautified.

There are two ways of beautifying a cemetery. One is to keep all the grass cleaned away and nothing but the bare dirt showing, while the other is to plant flowers and sow grass seed and let God's acre become a place that is beautiful and inviting. Cleaning the grass from the land means the taking of the soil with it and leaving the surface to be exposed to washing rains. Soil should be brought into the cemetery rather than taken out, and lawn grass should be sown instead of allowing broom-straw and other wild vegetation to become deep rooted in the ground.

Let us keep our burying grounds beautiful, not by being raked bare but by flowers and grass and other green vegetation.

E. K. McCORD

(Reprinted from The Herald of Gospel Liberty)

The wholly unexpected death of Brother McCord has plunged those at The Publishing House into such a shadow of grief that it is very difficult for any of us to continue at work through these days of new-made sorrow. There are few men who ever have labored here who were so unanimously loved and respected by all those associated in this building as he has been. Cheerful and friendly and likable even to strangers, the more intimately one knew him the more charming became his personality and the more exceptional the type of his friendship. With some of us this friendship has matured through a long period of years into a deep and mutual affection.

As the message of his death is carried throughout the Brotherhood, there universally will come a sense of great loss to those also who knew him more as an official than as a friend. For his every official act and relationship carried so much of his loving heart and his great soul in it, that those who knew him only in his public capacity loved him but little less than we who cherished the closer association and the more intimate relationship. During those long years as a missionary in far-away Japan, he enshrined himself in the hearts of our people; and this admiration and esteem has quickly ripened into affection under the warmth of his loving personality as during these few years here in America they have met him face to face.

How great the loss to our Church, many will not recognize until the years reveal the great breadth and fine qualities of his service. For he was characterized by both a modesty which hid his worth and by a timidity and self-depreciation which caused him to shrink from public attention or opportunity. He had an ingrained antipathy to titles and show, and sought ways to escape honors rather than to court them. Because of this, he never gave the public a fair chance to appraise him at his real worth. He was one of the most full-rounded men we have ever had among us. In Japan, he had not only merited high esteem for his great service in our

(Continued on page 6)

Men and Millions

THE LURE OF THE IMPOSSIBLE

Because weather conditions, and innumerable other difficulties, hindered in the brief time we have had for our Men and Millions Campaign, there be those who seem to think we are up against the impossible. Maybe it is time we adopt, and use the "The Song of the Panama Canal Builders." Here is a stanza of it:

"Have you got any seas that they are uncrossable?

"Have you got any mountains they can't tunnel through?

"We specialize on the wholly impossible,

"Doing the things that no one can do."

In the spirit of that song our Panama Canal was opened.

Have we of the Southern Christian Convention be lured by the seemingly impossible, and really make the impossible our specialty? About ninety of our churches have so far made no report, have done little or nothing in our Movement? Can these be moved to action in this time of crisis and of trial? Shall we pray it through beloved, and then follow our praying with our doing? May God help us.

J. O. ATKINSON.

SUFFOLK LETTER

It is not too late to pray and work for the Men and Millions Forward Movement. The *time* has been extended, by vote of the Convention, to July first. To reach every church and every member, for any cause, is a great task; but it is a worthy task. It will be impossible, no doubt, to reach every member for the two parts of the four items in the program—that is, tithing and subscriptions to the quotas allotted to the churches; but many will be reached who have never been reached by personal work before. Surprise meets all who really and honestly help in this great Movement. It is a double surprise. The individual worker is surprised at the response of those approached and surprised at his own aptness in doing such work. Many who hesitated to serve have come back happy and rewarded by the work itself. The campaign has put a new vision into the minds of the laymen and a new sense of privilege in the whole Church. Ministers themselves have discovered their own weakness and their fears. They have been timid in asking large things of the people, and they know now that the people would rather undertake large things than small things.

There is no reason, at least none has appeared, why the goal may not be fully reached in all the four parts of the great program. Patience and persistence, faith and discretion, work and example, will achieve almost any Christian undertaking, for God helps those who help themselves in a good cause.

Experience in this campaign has revealed a willingness on the part of the members of the churches to do their duty gladly when they fully understand the purposes, the plans, and the objectives of the Movement. It takes time to get any great idea before the constitu-

ency of any organization. The members of the Christian Church are just as willing as members of other denominations to do their full duty in the cause of the Master. This Movement is so *new*, so *big*, and so *spiritual*, that it staggers men when first presented; but when it is explained, considered, and understood, it appears as an opportunity for serving the Master and not as a burden imposed by human authority.

Its great value unfolds in four parts as the program laid out the work in four parts. 1. It is a *Movement*, and that means that it makes it possible for members to do what they could not on their own initiative. The Movement creates a spirit, an atmosphere, that inspires workers. 2. It enlists the laymen, men and women, in Christian service. The human family loves to work and this Movement furnishes opportunity for united service. It gives *every member* the privilege to *give*—that is a *great* privilege and unites the forces for success. 4. It puts the Church on a new plane of activity. It combines the physical, mental, spiritual, and benevolent resources of the Church in one united and cooperative work for God.

W. W. STALEY.

A LETTER WITH THE RIGHT SPIRIT

(Editor's Note:—The following letter was sent to Dr. W. A. Harper while attending the Southern Christian Convention in Raleigh. In addition to this letter being read to the Convention, many telegrams were received from Brother Darden, and read before the body. Every message told of something accomplished in the campaign.—C. B. R.)

My dear Dr. Harper:—

We had a glorious time at our Victory meeting for Nansemond county last night. We had a good crowd from the county—every church being represented. I called the roll in order in which each church went "over the top," beginning with Berea and ending with Liberty Spring.

Nansemond county accomplished in all objectives as follows:

Life Recruits	16
Tithers	306
Members added	153
Subscription	\$268,298.00
"Over the top"	\$ 9,398.00

and reports still coming in.

Short talks were made by every Captain as the roll was called, of course, being welcomed by Capt. W. S. Beamon on behalf of the Suffolk church.

We had a solo by Mr. Wilkins of Norfolk and a quartette by Brothers Felton, Brinkley, Farrar and Mr. Wilkins. We also had the Campaign "Battle Cry" and a prayer by Mrs. Bullock. There were several speeches made by Suffolk's Four-Minute Men. I never attended a meeting in my life that I enjoyed more. Everybody was enthusiastic and it was a genuine Thanksgiving meeting.

I feel confident that the Christian denomination has awakened to its duty, not only to its own particular Church, but to the entire denomination. We all feel that it is the beginning of a new day and I believe that we are all going to make an effort to do more for our Maker than we have ever done before.

I am glad that I have lived to see the day when men and women are willing to lay down their all for their Christ.

I am leaving for Mt. Carmel church and I hope I will be able to wire you Friday morning that Mt. Carmel has "gone over." I am praying and expecting to carry this church over before I sleep tonight. This will be the last church in Isle of Wight, Nansemond and Southampton.

I hope that the members of the Convention will make many plans for the betterment of our denomination as I am thoroughly convinced that the goal cannot be too high for the Christian people to reach, if they continue to go forward as they have in the past several months.

I have had the glad news from Cypress that they are going to begin right away to build a new church. They had a mass meeting last Sunday night and raised by subscription five thousand dollars from a few members for this purpose. You can see that the workers in this drive have not only accomplished the objectives set, but they have gotten the other members of the denomination to do something for their Heavenly Father.

With all good wishes for you and each member of the Convention and regretting that I cannot be with you in person, I am

Sincerely yours in the work,
J. M. DARDEN.

PASTOR AND PEOPLE

HIGH POINT

Our revival meeting began April 11 and closed April 18, 1920. We were unable to secure the first man we tried to get to assist in preaching. Rev. J. W. Knight, Stokesdale, N. C., came to our aid on Monday night and stayed until Friday night. Brother Knight is a deep consecrated and devoted man to the service of the Kingdom of our Christ. He did some good preaching and made a splendid impression during his short stay.

The attendance was good from beginning to end—larger than it was last year. As to visible results, there were four professions and two additions to the local church. We are expecting others soon. The church manifested much interest throughout the meeting. All honor, praise and glory to Christ our King for what was accomplished.

On Easter Sunday the Easter offering was taken for the Orphanage which amounted to \$21.00. Our Sunday school continues to give one-half its offerings to other causes, one Sunday to the Orphanage and one to Missions each month.

On Saturday night, May 1, 1920, about 8:00 P. M., a representative portion of the church met for the second quarterly business meeting. A good interest was manifested and evidences of progress being made. The deacons reported that there was a larger percentage of the membership taking more interest in the church, no friction that they knew of and a spirit of harmony prevailed.

Since the meeting the painting committee is going to complete its solicitation of money to paint the church. We have almost enough funds on hand to do the work. There are a few pledges to be collected. It was also decided to stain the inside wood-work of the church.

The church unanimously decided to hold a "Community Day Service" the first Sunday in June. There will be two services, one at eleven o'clock; luncheon at the church, and another service before going home. One service will be a Memorial or Rally by the Woman's Missionary Society.

May the Lord continue His blessing upon this people.
L. L. WYRICK.

Elon College, N. C.

NORFOLK LETTER

Thinking the Church at large and especially friends of the Third Christian church of Norfolk, might be interested in knowing something of our activities, progress and prospects, I come with this communication.

Dr. L. E. Smith came as pastor January 15, 1919. He found a membership of 242. There has been constantly added to the roll until 266 have been received since he came. We now have over 500 members. A large majority of the ones added during this time have been adults, many husbands, and wives, a great many of them active workers and men and women of influence in church and community.

Brother Smith is a bundle of energy and an untiring worker, a scholar, a student, a thinker, an orator, a splendid pastor and with all a man of splendid spirit and consecration.

His salary was advanced \$200.00 on January 1. While he was away at the Convention at Raleigh, the Official Board got together and as a result another salary increase to the extent of \$500.00 was voted by the congregation at the Sunday morning service, making now a salary of \$3,000.00 per year, and at the evening service at the close of the service he was surprised by the announcement that he was being presented with an automobile, a fully equipped Ford Sedan. This in a feeble way will show something of the hold he has on his people and their love for him.

Now a word as to the future. Most SUN readers know we are worshipping in a temporary building have been hoping and planning a long time for our new church building. Combination of circumstances have kept us from beginning before this, and as we have waited conditions have changed from time to time, and what we had thought of at one time as being sufficient would later appear to be inadequate.

So from one plan to another we have gone until now we are having completed plans and hope to begin active building operations early in next year, one of the best and most up-to-date churches in our denomination, in the North or South. In fact, by way of seating capacity that may be thrown into one auditorium and for equipment for Sunday school work it will not be surpassed by any church in this city. The combined auditorium will have a seating capacity of between 1,800 and 2,000 and we will be able to take care of a Sunday school of

2,000 people. You may probably think we are aiming too high, but the need exists, the people are here. We have the greatest principles any Church ever had. We have a preacher and leader second to none, and our God is good and great, able to do great things through us if we will let Him. Pray for us that we may be kept humble and willing for Him to work His will through us.

J. W. MANNING.

SALEM CHAPEL

Sunday, May 2, we had a large congregation at Salem Chapel. An offering was taken for the Orphanage which amounted to \$57.00. It was indeed a busy day for Salem Chapel church. Communion was administered to a large number. We next organized a Sunday school and held a quarterly meeting, after which we gave a letter of dismissal and elected three deacons. A memorial service was planned for the first Sunday in June. We will arrange to remodel the church building in the near future. These are splendid people and are always ready to do their duty.

J. D. WICKER.

Sanford, N. C.

CHRISTIAN CHAPEL

In the absence of our regular pastor the second Sunday in April, the appointment was filled by Rev. B. J. Howard. Brother Howard used a very appropriate text for the occasion, using the words concerning giving to Caesar that which is his and to God that which is His. Never before was the text presented so plainly to the hearers as it was on this special occasion.

This was the first time that many of us had heard Brother Howard but we consider him a man of deeds as well as of words. We shall be pleased to have him visit us again.

A. M. C.

Merry Oaks, N. C.

(Continued from page 3)

E. K. McCORD

own Church, but he had by sheer worth won for himself no little interdenominational prominence in his own field. A missionary with all of his heart and soul, and one who had spent almost a quarter of a century in the foreign service, yet he was as much alive to the tremendous task for the Church yet unaccomplished in America as he was to its unfulfilled responsibilities abroad. There was no man among us who saw more clearly the true balance and perspective of both home and foreign missions than did he. This was characteristic of all of his thinking and work. He never failed properly to appraise the value of all of those departments of the Church in which he himself was not particularly engaged. This, together with his good sound sense, made him one of the safest counselors and truest statesmen we had among us.

He had been a pastor and a missionary, untrained in office work, and unused to the imperative and wearing routine of office life; and yet he took up the manifold duties of his official position here in Dayton and carried

them with the adaptability and ease of one to the manor born—a thing very few preachers ever have been able to do. He loved it. And no man ever has been more eminently fitted for the great variety of labor which the position requires, than was he. He was one of our most popular speakers, and the constant calls for his service in this capacity kept him continually on the go. He was competent in business administration and as an executive. And he surprised every one by showing himself to be almost instinctively an editor. Not only was he especially adapted to editorial work, but he was fascinated with it and labored far beyond his strength to continue the mission magazine at a high standard at the same time that he carried an increasingly heavy amount of work along other lines. There was almost no limit to the hours he labored. Seven o'clock found him at his office in the morning, and far into the night he was still planning or writing. He ignored the cautions and protests from us all, and continued at such a strenuous pace that sooner or later the body must break—and presently, without warning, the brittle thread of life snapped under the strain. It was the price of long continued overwork! And it is due the Brotherhood that they know. For few of them ever have realized the terrible strain under which the most of their denominational men in Dayton have worked and are working. In order to save the Church the expense of assistants, your officials here are doing far more per man than almost any other office in Dayton either expects or permits—and the marvel is that Brother McCord is the first one to break under the strain.

His spirit was most magnanimous—generous not only with his money and with his life; but—an even more difficult virtue, sometimes—generous also in tolerance and forbearance and in appreciation of those wholly unlike himself in thought and action. None surpassed him in the exacting discipline to which he subjected himself in all of the finer qualities of unselfish manhood. To him, the Christian faith was no mystic and insubstantial thing; but a living reality springing perennially in the thoughts and deeds of every-day life. He translated his love for Christ into the activities of every passing hour far more than he did into any speech or language. To him, living was a sacrament and love was as the blessed bread; and in his home, and in his office, and in his church and out among men anywhere and everywhere, was that same attentive, loving, untiring devotion to his Master to which we are accustomed in the hours of worship.

“Church members may be divided into three classes in a mere skeleton outline—wishbones, jawbones, and backbones. The wishbones are always languidly hoping that the Church will somehow grow without their effort; the jawbones, of course, do the critical talking; and the backbones get under the heavy burdens and carry them.”

I. W. P., North Carolina—I don't see how a member of the Christian Church can do without THE CHRISTIAN SUN.

MISSIONARY

MISSIONARY TRAINING IN THE SUNDAY SCHOOL

Rev. George H. Trull, of the Presbyterian Board of Missions, N. Y., writes a highly interesting article in the May *Missionary Review of the World*, using the above caption as his theme. I wish every Sunday school teacher in our Convention could read Mr. Trull's message. Here is the first paragraph: "The sensitiveness of children to good impressions and their ready response to enthusiastic leadership give charm to the work of the teacher of childhood. Enter the Elementary Department of your Sunday school or any other department and before you are gathered bright, eager children, mischievous perhaps, 'wrigglers' doubtless, but alert and quick to respond to truth presented on the plane of their interest and intelligence. In their minds is no prejudice, no indifference, and little, if any, selfishness. They are open-minded, ready to listen to mission fact and story. Impression struggles to find expression in doing at once something for starving Armenians, the little widows of India, the fisher folk of Labrador, or the Indians in their tepees—according to the story they have heard."

Mr. Trull then relates some instances, which any Sunday school class could emulate, of how very small children worked, sacrificed, saved and brought to Sunday school money with which to aid objects of need which teachers had told their classes about. The key person in the Sunday school is the teacher. And whatever gets upon the mind and heart of the teacher will soon be brought to the minds and hearts of the pupils.

If one wishes to know why so many of our Sunday school classes know so little about the needs, conditions and opportunities of non-Christian lands, the knowledge is found in the fact that our teachers themselves know so little and care so little themselves about these non-Christian lands. If our teachers knew and care the pupils would soon know and care. And very quickly thereafter those same pupils would not only be giving their savings, but some of them would be giving themselves, to help reach and help save the millions of children who have never heard of Christ, and never will hear of Him unless these self-same children now in our Sunday schools shall send, or go to tell them of their Christ.

Oh! for teachers (and preachers too) with a missionary vision and passion! I was much moved by one incident Mr. Trull relates of what he saw "happen" in a mining region of Pennsylvania in which is a Sunday school with one teacher in it who has the missionary passion and zeal. The school of 400 is in a small town and is made up of people of moderate incomes, workers together and no capitalists. This teacher began praying and pursuing for the missionary cause years ago. He would himself have been in the foreign field if the Lord had opened the way. Denied this privilege he determined to do his best to help, and make it possible for others to carry the message.

He learned that it would take \$1,250.00 a year to support a missionary. He planned that there should be

two offerings the year to reach this, one at Christmas, the other at Easter. The needs of the field to which this teacher hoped to send a missionary from his school were kept constantly before the school for months before Christmas. Children of various classes were asked to save their nickles and their dimes, that each class might make a good showing when the first Christmas offering for "their own missionary" should be taken. When the appointed Christmas Sunday came class by class of the school sent its offering in cash to the platform. When all the classes had reported and the total was added it was found that \$1,384.85 had been given *in cash*. No Easter offering was needed for the purpose, as the Christmas offering had gone "far over the top" of the required \$1,250.00. As to how these children secured their money Mr. Trull gives one instance: "An Italian girl of fifteen in a desperately poor family, the eldest of seven, worked all summer picking berries and selling them to help support the family. Her mother allowed her to keep two cents a week on each quart of berries in order to buy for herself something she might want. This girl, instead of spending the money, brought it in each week for the class missionary fund. This girl brought in more of that Christmas offering for missions than any other girl in her class."

It is truly said that the only requirements for a live, active, missionary Sunday school class is "a worthy object, enthusiastic leadership, consecrated effort and sacrificial giving."

How great indeed is the need that our Sunday school teachers know and become burdened with the obligations and opportunity of our non-Christian peoples. Every Sunday school teacher easily has the privilege of obeying our Lord's command, "Go ye into all the world, teaching."

J. O. ATKINSON.

OBJECTING TO HYPOCRITES

The man who finds fault with the Church because "there are so many hypocrites in it" should be consistent. He should refuse to eat bread because he had once found a loaf that was sour. He should refuse to partake of mutton because he had once seen a hog in the field with the sheep. He should refrain from marriage because some homes are unhappy. He should refuse to indulge in fish because he had found frogs, muskrats, and snapping turtles in the same pond. Of all the idiotic types that a preacher has to deal with, there is none equal to the man who will not come to Christ because some poor soul has fallen from grace. It is bad enough to be a hypocrite, but he will have to take an upper berth to the man who is a fool.—*United Presbyterian*.

BE THANKFUL

Life without thankfulness is devoid of love and passion. Hope without thankfulness is lacking in fine perception. Faith without thankfulness lacks strength and fortitude. Every virtue divorced from thankfulness is maimed, and limps along the spiritual road.—*J. H. Jowett*.

DEVOTIONAL

JESUS AND WOMEN*

The record of our Lord's ministry on earth does not show that He preached a gospel or taught a doctrine peculiar either to women or to men. He preached to the multitudes (men and women). He ministered to the multitudes (men and women). Jesus never had men's meetings nor women's meetings. He taught principle, not method. Principle is for all and for all time. Method may be for all or for a part and is for the times. We might do well in this present time to be sure our methods do not run counter to Jesus' principle. Wherever Jesus dealt with the crowds, He set up no line of distinction either of class or of sex. Whatever Jesus had to say He said to both men and women. So often He talked and mingled with publicans and sinners. They came to Him together and they heard Him together. If it be probable that the publicans always were men, not by the rarest strain of imagination could we suppose that the sinners always, or all, were women. In the home where Jesus sometimes went, His friendly intercourse and kindly ministrations were directed alike to either sex. Indeed, the line of sex-distinction, in-so-far as Jesus' teaching and preaching, His loving and blessing, and even His calling and commissioning are concerned, seems to be invisible. It is said of Him and of us. He bore our griefs, carried our sorrows, wounded for our transgressions and by His stripes we are healed. He said to all, *Come unto me.* He said to all, *Go ye into the world.*

In all the affairs of life, the most distinctly masculine characteristic is to lead. It is divine. I speak this advisedly. Man was created for leadership. When man's leadership takes on the air of lordship it is reduced to egotism or bigotry and becomes very human. Man is head. God made him so. But man in his humanity is a very incomplete, unfinished creature, hardly more than a diamond in the rough. The diamond (the divine) is there, just as real, just as big perhaps, but somewhat hidden and with something lacking. In the affairs of life, the most distinctly feminine characteristic is to serve. It, too, is divine. When woman's service assumes the role of servitude it is reduced to weakness and loses the power to supply those spiritual qualities which supplement and reveal the best that is in man and which refine and give to the hidden gem its luster and perfection. Nothing short of the two opposite poles of character—the manly and the womanly—divinely blended, can make a perfect humanity.

To please man is a strong faculty in the woman-heart. It is a human faculty. It was God's plan, not that we should sin, but that we should meet the test as male and female, each endowed with the particular graces and functions which differentiate and which give to each an identity and a personal responsibility. The Father knew all things. He knew the bigotry of man, the weakness of woman. He knew wherein each would fail and He left nothing unprovided for. He sent Jesus. Jesus redeemed from the fall. He redeemed men and women alike. In the garden man and woman were a perfect pair. God knew that perfection would be lost. He also knew it would be regained. The first prophecy gave to the world the dawn of hope; a hope that would ballast all things until there should come the time for the fulfillment of that prophecy. But there were to be long years and hard years and dark years before the day-break of restoration. From the fall to the advent of Jesus into the world was four thousand years. The first sin had reduced woman, primarily, to a struggle, not only physically, as was the lot of man, but socially, religiously. However, as the sequence to her inherent

right, woman found a place, even in the church.* With what distinction individuality she held that place in the religion of Israel is very apparent. That as a prophetess she held a place beside the prophet is not to be denied. No distinguishable line of rank or eminence can be drawn between Miriam and her brothers. Deborah was both a prophetess and a judge. Neodiah is mentioned as among the "rest of the prophets." And Huldah, it seems, was a prophetess high in authority in the matter of scripture interpretation above even the King himself. That the order was continued unto the time of Christ seems also to be sure. There is Anna to whom the title is directly assigned, and Elizabeth and Mary to whom it is assigned by implication at least. And so it is clear that women, equally with men, could be regarded as organs of the prophetic spirit both in the days of Israel and in the early Christian Church.

But woman's work in a public way always has been pursued under difficulties. It would not be easy to say when the conception arose, but gradually something crept into the minds of men (was it that old, innate bigotry?) that tended to the disparagement of women, to the discouragement of their wish and their effort to express themselves socially, spiritually. Their talents, more or less, were minimized and ridiculed, their ability discounted. They must be always in the background, always subservient. According to Jewish law women could not testify at court, they could not enjoy the social liberties that men enjoyed. Perhaps men could not understand nor divine the proper use of women's gifts and attainments. Man seemed willing to acknowledge woman as his help-meet only in a servile sense. Men could not see that women there, as now, wished to be co-workers only, not usurpers. Certainly men acted (as some men act now) as if they thought their own positions and interests were jeopardized and finally would be overthrown. And so Jewish leaders began to throw about women a restriction that was unnatural, unscriptural. So far and no farther could women go because men constituted themselves a governing power. Such was woman's imposed social and spiritual status that in time men came to where they were ready to bless God. He had not made them "a slave, a gentile, nor a woman." And it was into a time like this that Jesus came with His gospel of love and light.

The prophetesses mentioned in this paper we said were of equal rank with the prophets of their time. But was their service equal? Or, if it were, is equal service necessarily a similar service? How was the gift of prophecy in the case of women expressed in that day? How should it be expressed in this day? Where the Psalmist says: The Lord gave the word, great was the company of preachers, it is well understood that the word for preachers is feminine. But was this preaching an official act performed as a priest would have performed it, or as a preacher today would perform it? We think not. It probably was more like the recitation of lyric poetry, or the chanting of inspired song, or, to bring it up to modern times, the presentation of subjects by women at this Convention as compared to the sermons and addresses delivered by men. God's purpose and will would not be overthrown. Men need not have stood in fear of women usurping authority. Men need not fear such a thing now. God gave to women a place in the church, a place in the affairs of state, but by his power and wisdom, largely because of natural endowments and for physical reasons. He, in a sense, regulated and circumscribed that place. He would see to it then and now that His own omnipotence should not become impotent. Some tasks, in the church and out of the church, are essentially men's tasks and vice versa. It will be always so. Men's sphere and women's sphere never can be the same. Man is

the foundation stone in the building of God's eternal Kingdom, woman the keystone. Were either removed, the structure could not stand.

Schurer, in some of his writings, makes mention of a woman as ruler of the synagogue. Just what were her duties in that capacity is not fully stated, but it seems to be clearly enough shown that the ruler, even though a man, did not himself lead the prayers nor expound the scriptures. Why, then, should men so misunderstand and misjudge the purpose of women in their public life? Could not men see that equality of gift did not involve identity of use? Jesus saw it. He recognized woman's ability. He recognized the adaptability of woman's make-up to the churches' needs; of man's make-up. Jesus came to set up His church and to give to both men and women a place in its organization and conduct, but not a similar place. The administrative side of the church could be easily manned. The love side needed development. Jesus did not expect men to be women nor women to be men, nor that either should do the other's work. He called both and expected both to be His disciples, His co-workers. If He was kinder to women, it was not in a sense of preferment, but because they were women and could both receive and give kindnesses better than men. His gospel was a gospel of kindness and love. He found women responsive and ready, ardent devotees of a principle that gave to the woman-heart the largest avenue for spiritual expression, for spiritual life. Jesus found in woman the faith, the sacrifice, the devotion without which the church could not perform its mission. The woman touch was the one quality or agency the church could not do without. Even to glance at a woman on the street was to transgress the narrow code of the Pharisees. Jesus swept aside such petty prejudice. In the finest, truest sense, he welcomed women among his own and became their friend and deliverer. To a woman member of an outcast race He spoke the finest message of His ministry. In His sight the mite of a widow woman was greater than the largest of the rich. Yes, Jesus bestowed upon woman great consideration for two reasons; first, because her birthright had been ignored and trampled upon; second, because her service and ministries were so much finer, so much more lavish, so genuinely natural, voluntary and fitting. When anxiety and grief laid their heavy hand upon Him, it was in the company of women that He found new strength and quiet and comfort. One who lived long ago (Gaius), so long ago that his knowledge must have been nearly first hand, said: "I will say again that when the Savior was come, women rejoiced in Him before either men or angels. I read not that ever any man did give unto Christ as much as one goat, but the women followed Him and ministered unto Him of their substance. 'Twas a woman who washed His feet with tears, and a woman who anointed His body to the burial. They were women who wept when He was going to the cross, and sat by His sepulcher when He was buried. They were women who first were with Him at His resurrection morn, and women who first brought tidings to His disciples that He was risen from the dead."

Jesus' heart had in it the blended qualities of both sexes. He was impartial. To be fair to men He did not have to be unfair to women. He recognized His debt to women and He paid it most royally. He paid tribute to whom tribute was due. And from that day all womanhood has stood and stands upon a plane of dignity and power because Jesus, first and greatest among the teachers of the world, welcomed woman and lifted her to her very own.

How are we, dear women, going to occupy this high and holy plane—our God-given, sin-lost, Christ-restored place? Forgetting the things which are behind, and reaching forth unto

those things which are before, are we going to set our aim and mark on the highest pinnacle of faith and press toward it? The climax of opportunity is upon us. Jesus said of Himself, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Our mission, fellow Christians, is the same. Jesus left the work of the Kingdom in our hands, in your hands, and mine. If I fail or if you fail to bear witness to the truth in whatever way God has called or shall call us to do His will, we grieve the heart of Him who lifted us to a place of power and purpose equal with himself, and we lose our share in the Kingdom's glory. And that is not all; some one else loses. "Ye shall not see my face except your brother be with you," is as applicable to us—yes, to us, the women of the church—in our relation to humanity and our obligation to the King of kings, as it was to the sons of Jacob in their relation and obligation to their brother, the reigning King of Egypt.

The times have changed. Christ is the same. His call is the same. The Kingdom-work yet to be done is not different from what it always has been, but it cannot be done in the same way. We must find the best way and do our best work—men, women, all. Whether we work as a whole or in groups or divisions, what matter, if but the work be done, effectually, successfully, in the name of Jesus and for His sake? The times have changed and the times are crisis. The world must be saved for Jesus and saved speedily. Already God's judgments are in the earth. The world is a great, open field on which is staged now the final battle of righteousness against sin. The army of our Lord's hosts needs recruits; it must have recruits. Cannot, will not, we who already are enlisted, each resolve not only to do our part—ever an increasing, enlarging part—but labor arduously to the end (which, still, will be but a beginning) that the full woman-power of our Church may release itself from self and selfish aims and rise to the opportunity and the need of the hour?

"I heard him call—Come, follow—

That was all.

My soul grew dim, I followed him.

I rose and followed, that was all.

Who would not follow, if they heard him call?"

*Delivered by Mrs. J. J. Lincoln before the Woman's Conference of the Southern Christian Convention.

A MAN OF PRAYER

In passing through Northampton, I went into an old cemetery, swept off the snow that lay on the slab, and I read these simple words: "Sacred to the memory of David Brainerd, the faithful and devoted missionary to the Susquehanna, Delaware and Stockbridge Indians of America, who died in this town, aged 34 years, October 8, 1847."

That was all there was. He did his greatest work in prayer. He was in the depths of those forests alone, unable to speak the language of the Indians, but he spent whole days literally in prayer. What was he praying for? He knew he could not reach those savages, for he did not understand their language. If he wanted to speak at all, he must find some one who could vaguely interpret his thought; therefore he knew that anything he should do must be absolutely dependent upon the power of God. So he spent whole days praying, simply that the power of the Holy Ghost might come upon him so unmistakably that the people should not be able to stand before him. What was the answer?

Once he preached through a drunken interpreter, a man so intoxicated that he could hardly stand up. This was the best he could do. Yet scores were converted through that sermon. We cannot account for it only that it was the tremendous power of God behind it.

Now, this man prayed in secret in the forests. A little while after, William Carey read his life, and he was so moved by it that he went to India. Payson read it as a young man of twenty years, and he said he had never been so impressed by anything in his life as by this story. Murray McCheyne read it, and was powerfully impressed by it.

But all I care is simply to enforce this thought: that the hidden life whose days are spent in communion with God, in trying to reach the source of power, is the life that moves the world. Those living such lives may soon be forgotten. There may be no one to speak a eulogy over them when they are dead. The great world may take no account of them. But by and by, the great moving current of these lives will begin as did that of David Brainerd, who died at about thirty years of age. The great missionary revival of this age is due more to the prayer and consecration of that one man than of any other.

Jonathan Edwards was watching over him those months while he was dying of consumption, and he said: "I praise God that it was his providence that he should die in my house, that I might hear his prayers, and that I might witness his consecration, and that I might be inspired by his great example."

When Jonathan Edwards wrote that great appeal to Christendom to unite in prayer for the conversion of the world, which has been the trumpet-call of modern missions, undoubtedly he was inspired by this dying man.

Life is a mission.

The aim is service.

The law, sacrifice.

The strength, fellowship with God.

—A. J. Gordon.

OBJECTIONS TO THE INTERCHURCH MOVEMENT

(From an editorial in the Sunday School Times.)

The Interchurch World Movement, taken as a whole, seems to be more concerned with what men can do for God than with what God can do for men.

It is more interested in the natural than in the supernatural; it is stressing great organized activities of a merely human sort far more than the superhuman, omnipotent activities of the Holy Spirit.

It is "playing up" more power far more than spiritual power.

And it seems to be concerned not at all as to where the money comes from, provided only the desired amount comes; this means the much criticised policy of going out into what has aptly been called the "no man's land" of the unchurched, unbelieving population for money to do the Lord's work.

A well known Christian layman of large means, who is using his resources for true evangelism and Christian testimony, has written to the Sunday School Times: "One of the principal danger spots (in the Interchurch

World Movement), in my mind, is the purpose of its promoters to cultivate what they call 'no man's land,' to get the financial assistance of multi-millionaires who have no church connection, but who like to be in anything that is big. I think evidences are not wanting that they are counting largely upon financial help from this source. I think you will agree with me that this is a very serious matter and is almost sure to bring the church of Christ into a seriously compromised situation, and it will find itself about where Nehemiah would have found himself had he accepted the proffered help of Sanballat and Tebiah."

Severe condemnation of this financial policy of the Interchurch World Movement was recently made by the Continent, a journal that has been enthusiastically supporting the movement as a whole. Discussing the adoption of his policy by the New Era Movement of the Presbyterian Church "under pressure of Interchurch policy," the Continent said that now "the menace suddenly looms from little to large, and silence is no longer possible." It showed the peril and disaster of such a policy, pointed out that it was "reversing the apostolic ambition to get men to give first their own selves to the Lord," and expressed the hope that "this financial excursion into 'no man's land' may return empty-handed," with the ensuing results that the church should "conclusively make up its mind to pay its own way through the world, and its next excursion into 'no man's land' should be 'evangelistic,'"

The spirit, the atmosphere, the pervading "genius" of the movement seems to be such an appeal to the world in general as shall challenge the world's natural interest in "big," commanding things. The "offense of the cross"—which is always, according to God's Word, an offense to the natural man—is certainly not found in the literature or the publicity advertisement of the movement. A recent sheet, for example, sent out to editors by World Outlook, the official organ of the Interchurch World Movement, stated that the magazine's list of contributors now included such authorities as—and names in the world of business and of the national government were mentioned, "and other writers of national and international reputation." Then this official organ went on to say: "In other words, World Outlook has launched the definite policy of making Christianity *appeal to everybody*, in this period of unrest, *even to the most skeptical*. * * * Its main object is to show *the practicality and attractiveness of Christianity, not creed*." Such a statement needs only to be read to understand its regrettable significance. *Christ*, not "Christianity," as the only Savior of sinful, lost men—that is the offer which the Christian church is commissioned by its Head to make to the lost world. And that offer is not "attractive" to any man until he has seen himself as a lost and loathsome sinner in the sight of God, but in spite of that a sinner so loved by God that his only Son was given as that man's substitute and ransom. This note is not present in the propaganda of the Interchurch World Movement.

As readers of the Sunday School times know, this journal has carried several advertisements of the Interchurch Movement. This was done in good faith, both

the publisher and the editor of the Sunday School Times believing that the good and the bad, the wheat and the tares, were so intermingled in this great movement, as in so much else of the professing Christian church today, that its advertising ought not to be excluded. But a further, fuller study of the whole matter, with all that is involved, has led the Sunday School Times to reverse its position in this, and it is glad to assure those readers who were troubled by the appearance of the advertisements in these columns that they are not to be continued. For even in the case of Interchurch advertisements that in themselves might be free from objection, the Sunday School Times now feels that their appearance in its pages would be misunderstood as implying its endorsement of the movement as a whole.

One of the most indefensible statements in the advertising (though it was passed by when it appeared in these columns as seeming to be a detail not essential to the main theme of the advertisement) was the quotation credited to Bushnell: "One more revival, only one is needed: the consecration of the money power to God. When that revival comes, the Kingdom of God will come in a day." In view of the characteristics of the movement which have been discussed above, this emphasis, this note, is plainly not important, but too significant now to be overlooked. The Continent, already quoted, in a recent editorial which did not mention the Interchurch Movement, said: "The mind of the church needs to be deviated from its present abnormal trust in money. * * * The church lacks a dozen other things more seriously than it lacks money. * * * The church might be ten times as rich and generous as the most golden dream of the big-budget makers ever imagined and still be nothing but an organized travesty of spiritual fact, if payers are not also pray-ers."

It is because of such facts as the foregoing that the Sunday School Times refrains from endorsing the Interchurch World Movement, and would counsel its readers to take these facts prayerfully into account in determining what relationship, if any, God would have them bear to the movement.

In saying this, the Sunday School Times wishes it understood that it is by no means necessarily "closing its columns" to all use of any material or information which may come from this vast organization. The "surveys" the movement is making, the statistics and data it is gathering, can be of great value to Christian workers and may well be utilized as a challenge to the church of Christ to do its duty and fulfill its obligations in evangelism and prayer and stewardship.

In refraining from endorsing or commending the movement as a whole, and in expressing its conviction that the movement is likely to hinder and harm rather than to help and bless the true church of Christ in her true mission, the Sunday School Times is by no means alone. Entire evangelical denominations have already taken this stand, and many individual Christians, or sub-divisions of evangelical denominations, are, from quite different viewpoints and for different reasons, refraining from fellowshiping with this new factor in church life.

The principle of rightful co-operation is sound and scriptural. Such a movement could be truly dedicated to the Lord Jesus Christ, and be blessedly used by the Holy Spirit to the honor and glory of the Name which is above every name. But this would necessitate a humble accepting of God's methods as revealed in his Word, rather than man's methods: a following of the supernatural program of grace set forth in the humbling challenge of the Lord Jesus Christ through the great apostle: "For behold your calling, brethren, that not many wise after the flesh, not many noble, are called: but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are wrong; and the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that he might bring to naught the things that are: *that no flesh should glory before God.*" (Cor. 26-29).

UNSEEN ACQUAINTANCE

History has made you acquainted with so many of the world's great and good people. With some of them you made the acquaintance long after they had finished their part in the task of life. Their works followed them, and they are living in them. So to you they were pleasant company, full of interest and silent, vital power. If it were silent, you felt that it was good, safe company to keep. You know already that the silent forees are the most powerful ones. It is a great privilege to be acquainted with some people you have never seen, and your mind was glad to have the silent influence of the printed page, flowing with their words of helpfulness, brightness and cheerfulness. Some are living today with whom you are acquainted intellectually, but not personally, and that acquaintance has wonderfully helped you along the way you have already come. They have caused you to go up the way with greater energy and more ambition. And what you learned from them has been an inexpressible joy to your devotion and aspiration. Having made the acquaintance of many people you have never seen, you were delighted with and helped by them, and your life has been made larger and better by the unseen acquaintance. "Acquaint now thyself with God, and be at peace."

J. T. KITCHEN.

A HALF-DOZEN DON'TS

Don't forget to spell pray occasionally without an "r".

Don't have too many visions lest people come to regard you as visionary.

Don't issue checks on the bank of heaven except you have a deposit; your paper may be protested.

Don't imagine that it is your business to dance every time the devil begins to tune his fiddle.

Don't discredit yourself in the estimation of others by asserting that you have not sinned for ten years; they know better.

Don't expect promotion if you are doing the least work possible, and stealing five minutes every chance you get.—*Religious telescope.*

THE CHRISTIAN ORPHANAGE

SUPERINTENDENT'S LETTER

Our Easter offering is still coming in nicely and we are as grateful as can be for the loyal support of the churches and Sunday schools in this work. It is encouraging to have such loyal support and it gives us new energy to put forth our best efforts to make the work a success.

With sixty children to feed and clothe and care for at the present high prices makes one keep on their thinking cap to keep the expense account from running away with us.

While we do our very best and do without everything that we can possibly do without, still it will run up. We hope, however, that things will get normal again in the near future and we will not have to live at nerve tension all the time.

Our Children's Home fund is still growing, too, and we hope in the near future to have enough money in sight to commence the building. It ought to be a pleasure and a joy to make a contribution for this building. It will be a happy investment.

A home for the little tots, the sweetest little things in all the world. Though deprived of father and mother and homeless, they will be happy and the vacant place in their lives will be filled as far as possible if you will give them this home. Don't you want to make a wise investment? One that will bring you joy and happiness? One that will give you a great deal of pleasure? Then invest in this home. We have some pictures of the proposed building. If you want one, write me and I will be glad to mail you one and then you can see what you are investing in. I feel sure when you see the picture of the new building you will want to have a part in its construction.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR MAY 12, 1920

Amount brought forward, \$9,689.85.

Children's Offerings

Bunie Mae Butler, 10 cents; Andrew L. Ayscue, 5 cents; Samuel Ayscue, 5 cents; Orié Mae Ayscue, 5 cents; Oliver D. Poythress, Jr., 50 cents; Annie Kate Myhand, 10 cents; Flonnie and James Strange, \$1.00; Total, \$1.85.

Sunday School Monthly Offerings

(North Carolina Conference)

Chapel Hill, \$3.21; Pleasant Hill, \$4.00; Ebenezer, \$5.40; Pleasant Grove, \$4.00; Oak Grove church, \$6.35; First church, Greensboro, \$5.00; Shady Grove, \$4.00; Park's Cross Roads, \$1.36; New Providence, \$5.05; First church, Raleigh, \$7.50; Catawba Springs, \$16.22; Long's Chapel, \$1.15; Burlington, \$58.18.

(Eastern Virginia Conference)

Mt. Carmel, \$3.96; Mt. Carmel, Va., Class No. 6; \$1.00; Spring Hill, \$3.75; Union, \$2.00.

(Virginia Valley Conference)

Linville, \$1.00; Peoples Church, Dover, \$6.92.

(Georgia and Alabama Conference)

Bethany, \$3.20; Rock Stand, \$1.70; New Hope, \$1.15; North Highlands, \$1.75; Dry Run, \$2.73; Total, \$150.58.

Singing Class

Southern Christian Convention, Raleigh, N. C., \$110.00.

Special Offerings

A. F. Perkins, \$12.50; Bible Class, Reidsville Sunday school, \$11.62; A Friend, Mt. Zion Church, N. C., \$4.00; Junior Boys and Girls, Sun Beam Class, Gresham, Neb., Sunday school, \$5.41; Mrs. Strange, \$1.00; Total, \$34.50.

Children's Home Fund

Acorn Bible Class, Waverly, Va., \$20.00; M. Sadie Bradshaw, Liberty Spring, little girl, \$1.00; N. H. Ayscue, \$10.00; Mr. John Murcherson, \$10.00; Mrs. John Murcherson, \$5.00; Mr. Fogleman, \$1.00; Mr. F. H. Pickard, \$20.00; Mr. J. Milton Banks, \$50.00; Bunie Mae Butler, \$5.00; Mr. Butler, \$5.00; Ladies' Aid Society, Shallow Well church, \$10.00; Total, \$137.00.

Easter Offerings

Mrs. J. H. Yarbough, \$2.00; Reidsville church, \$19.80; Bethlehem, Val. Va. (additional), \$1.00; Mayland, \$9.25; Mrs. W. P. Rinker, \$1.00; Barbara Andes, \$5.00; Owen W. Andes, \$10.00; Miss Bettie Roberts, \$1.00; Bethel, (Val. Va.), 77 cents; Mt. Auburn, N. C., \$22.87; Berea, Norfolk, \$42.75; New Hope Sunday school, \$42.25; Eure's church, \$5.42; New Center church, \$9.10; Christiana Sunday school, \$3.00; Christian Light Sunday school, \$1.72; Christian Light church, \$6.28; Seagrove church, \$5.00; Pope's Chapel, \$27.50; New Lebanon church, \$11.00; Burlington church, \$42.40; Morrisville church, \$5.00; Hines' Chapel church, 15.02; Elon church, \$4.05; Shallow Ford church, \$12.10; Salem Chapel church, \$57.00; Liberty Spring church (additional), \$2.00; Zion church, \$34.70; Berea church, Mrs. H. C. Pollard's Sunday school class, \$5.75; Other classes, \$3.25; Mrs. E. W. Pritchett, \$1.00; Total, \$408.98.

Total for the week, \$842.91; Grand total, \$10,532.76.

LETTERS FROM THE CHILDREN

Dear Uncle Charley:—I am a little girl thirteen years old. I want to join the band of cousins. I have been reading the children's letters in THE CHRISTIAN SUN and I enjoy reading them very much. I am sending ten cents for this month. I will try to do better next time. You must come to see us and bring all the little cousins. Your friend.—*Annie Kate Myhand.*

We would be delighted to visit you and hope to this fall.—“*Uncle Charley.*”

Dear Uncle Charley:—It has been a good while since you have heard from us, but we have been thinking of you and the little cousins just the same. I hope they are well and are enjoying themselves. The beautiful spring weather makes us all enjoy life. Vacation will soon be here, as we have only 28 days more to go to school. We go to the Presbyterian Sunday school, but enjoy THE CHRISTIAN SUN very much and always look forward to its coming. We are sending you 50 cents each for brother and me, and Mamma sends \$1.00, all for the little cousins. We hope they will enjoy it as much as we do giving it. Even though a little, we must remember the old saying, “Giant oaks from little acorns grow.” With love.—*Flonnie and James Strange.*

We thank you for your contribution. It will help to swell our total amount.—“*Uncle Charley.*”

Dear Uncle Charley:—I am a little girl twelve years old. I am very much interested in the little orphans, and want to join the band of cousins. I am a member of the Antioch, (Va.) Christian church and go there to Sunday school also. Mr. Elisha Bradshaw is our superintendent. I am enclosing daddy's check for \$11.10, five dollars for daddy, five for myself to be used in the children's home fund; 10 cents, my dues, for the cousins and one dollar for Miss Bettie Roberts as an Easter offering.—*Bunie Mae Butler.*

You are a splendid little girl and we are real glad to have you write for the corner. You must write often.—“*Uncle Charley.*”

Dear Uncle Charley:—I wish very much to join the band of cousins. I am a little boy eleven years old. I have one brother, Samuel, seven years old, one sister, Orië Mae, two years old. We all have a good time together. I am enclosing five cents to the little cousins that I earned this morning, also Samuel and Orië Mae are enclosing five cents each for the cousins. Much good luck.—*Andrew L. Ayscue.*

It was “big hearted” of you to earn five cents and then send it to the orphans. We are glad to have your letter this week.—“*Uncle Charley.*”

Dear Uncle Charley:—I am late again this month. Daddy has gone to the Convention this week and mother has had lots of writing to do for him. We have just closed our revival. Eighty-five new members were received. I hope all the children are having a good time playing out of doors. It has been raining here since Sunday and I can't get out. Please find enclosed fifty cents, my dues for April. Best wishes to all.—*Olive D. Poythress, Jr.*

Yes, I rejoice with you in your Sunday school raising such a fine Easter offering. Our little folks have a fine time playing out doors. I wish some one would donate a “Fun Full play ground set.—“*Uncle Charley.*”



THE ADVENTURES OF LITTLE TOAD

Once a little toad came near being run over by a big lumber wagon, and this is how it happened: He was out walking in the sunshine, not far from home, in his cool and shady glen. When he tried to cross the road he fell into a deep rut. There had been heavy rains, you see, and the wheels of passing wagons had cut deep into the road. The little toad was so happy that morning that he had gone along with his head in the air, singing and doing high hops and not watching his steps, when down he went, bump! into that rut.

Said the little toad: “I took a tumble!”

At first the little toad was not worried. He tried to scramble out, but he could not get out. The walls of the rut were straight up and down, and they were deep.

Even father toad with his long arms would have had hard work to climb out of such a place. Then, just as the little toad was beginning to feel frightened, along came a horse and carriage. It looked as though the wheels of the carriage would surely strike the little toad and crush flat. But the man who was driving was careful to keep his wheels out of the rut. Yet one wheel, as it went around and around in passing, sent little bits of earth pelting down upon the poor little toad. That really did frighten him.

When the horse and carriage were gone the little toad said: “Next thing I know I shall be run over!”

He was so badly frightened that he put his hands over his heart. Indeed, that seemed to be all he could do. As he sat there, winking and blinking and thinking, the little toad heard a sound like distant thunder. It came nearer and nearer:

“Rumble-along,
“Rumble-along,
Rumble-along.”

That was what it said.

The earth shook. A lumber wagon was coming, and it was the wagon's heavy wheels that were singing that rumble-song. Nearer and nearer it came, and louder and louder the wheels were saying:

“Rumble-along,
“Rumble-along,
Rumble-along.”

The horses' feet kept time to the music. The horses's feet said:

“Go-down,
Go-down, down-down,
Go-down,
Go-down- down-down.”

Instead of lying flat on his face to die in the rut, the little toad did the only thing he could do to save himself—he danced up and down, up and down, up and down, and he waved his hands wildly.

When the lumber wagon was so near that the little toad could hear the driver singing:

“Hail, Columbia, happy land!

Hail, ye heroes, heav'n-born band!”—

just like that, a boy suddenly stepped out from somewhere, to cross the road. The boy was waiting for the lumber wagon to pass when he saw the little toad dancing up and down and waving his hands wildly. When the boy saw the little toad, he, too, began to wave his hands wildly. “Please stop your horses! Stop your horses!” he called to the farmer.

“Whoa, whoa, whoa!” said the farmer. And the horses stopped.

“Do you want to climb in and have a ride, Bub?” the farmer inquired cheerfully.

“No, I thank you,” answered the boy. “But you were going to run over this little toad.”

The boy stopped over and picked up the little toad. “You wouldn't want to kill him, would you?” asked the boy.

“Indeed not!” answered the farmer. “I am glad you stopped me in time to save the useful little creature's life. They tell us that toads eat so many insects that destroy our crops that every toad is worth \$20 a

year to a farmer. Long life to the little fellow! I am glad you saved his life. Get-up, get-up!"

Immediately the wheels of that lumber wagon began once more merrily singing:

"Rumble-along,
"Rumble-along,
Rumble-along."

And the horses' feet kept time:

"Pat-the-ground,
Pat-the-ground,
Pat-the-ground"—

like that.

"If I were you," said the boy to the little toad as he placed him gently on the ground, "if I were you and had just had a narrow escape like that, I should trot right along home to my mother."

So home went the little toad to his mother, just as fast as he could hop and skip. When she heard his story, the mother toad kept the little toad tied to her apron strings, so to speak, all the rest of that day. And this is the foolish little song the father toad crooned until sunset:

"Sing a song of happiness,
Sing a song of joy!
Sing a song of little toad
And a kind-hearted boy!"

—*Frances Margaret Fox, in the Continent.*

NOTES

NOTES AND PERSONALS

The Elon College commencement embraces the period of May 23-25. A special effort is being made to get all the former graduates and former students there for the occasion.

There will be memorial services at Bethlehem (Alabama) next Sunday, and all day services planned. There will be speaking in both morning and afternoon with dinner served on the grounds.

Dr. W. W. Staley, Suffolk, Va., writes: "The meeting here with Lightbourne and Sam Davis fills the church at night; the afternoon meetings well attended, and the four daily prayer meetings in the four wards report increasing interest."

We are requested to announce that a rate of one and three fourths cents per mile for round trip tickets will be allowed from any point in North Carolina to the Baraca-Philathea Association to be held in Wilson, N. C., May 27-30. Mr. A. V. Anderson, Wilson, N. C., is chairman of the Convention committee.

We are reprinting in this issue an editorial taken from *The Sunday School Times* regarding the Inter-Church World Movement. The position taken by *The Times* is worth considering, even by those who favor the Movement and have entered into its work. The undertaking is so great in its scope that every side of it is worth considering.

Little Miss Martha Keith, ten years old, of Addor, N. C., writes us a letter and says: "I saw in *THE SUN*, in the Little Folks Department, a note 'Can you read this?'—There is so nothing wrong with a church member who says that the church is a beggar and that he is tired of being hounded for money." Miss Keith translated the sentence correctly and in very neat form, and we appreciate the interest shown by this little girl.

NEW COMERS TO THE SUN FAMILY

A. D. Larriek	Trone, Va.
Miss R. Mae Corbett	Newport News, Va.
Elsie Devers	Penn Laird, Va.
Joseph H. Hoyle	Henderson, N. C.
Mrs. J. C. Moore	Richmond, Va.
J. H. Furman	Raleigh, N. C.
Marion L. Spitzer	Broadway, Va.
E. L. Welch	Graham, N. C.
J. O. Peek	Lineville, Ala.
J. T. Peek	Lineville, Ala.
O. H. Orr	Lineville, Ala.
W. M. Orr	Lineville, Ala.
Ross McCormick	Lineville, Ala.
E. W. McCormick	Cragford, Ala.
G. M. McCormick	Cragford, Ala.
Homer Carter	Cragford, Ala.
T. G. Edmonson	Cragford, Ala.
G. L. Young	Lineville, Ala.
M. B. Kirby	Roanoke, Ala.
Mrs. Dura Allen	Roanoke, Ala.
Mrs. S. C. Harris	Hickory, Va.
L. L. Hodges	Norfolk, Va.
Mrs. J. Emmett Bishop	Disputanta, Va.
T. E. Denson	Dendron, Va.
W. F. Myhand	Chipley, Ga.
J. B. Keith	Dover, Del.
Mrs. J. C. Cox	Raleigh, N. C.
Mary J. Monroe	Eagle Springs, N. C.
S. M. Dozier	Hickory, Va.

(Report to May 8)

HIGH COST OF LIVING

The only cost of living that has not increased is the cost of eternal life.

The only wages that have not changed are the wages of sin.

The only homes free from profiteering are the mansions above.

It is better not to live by bread alone.

It is better to go into that vineyard whose Lord gives each one his penny.

It is better to dwell where the rents never change.

It is better to have our citizenship (i. e., conversation) where moneyocracy is unknown, and all men are born free and equal because they are born again.

ONLY ONE POWER

There is only one power that can draw after it all the multitudinous, heaped waters of the ocean, and that is the quiet silver moon in the heavens, which pulls the tidal wave into which merge all currents and swell breakers, as it rolls around the earth. And so Christ, shining down, lambent and gentle, but changeless, will draw in one great surge of harmonized motion all the else contradictory currents of our stormy souls. "My peace I give unto you."—*A. Maclareu, D. D.*

Sunday School and Christian Endeavor

SUNDAY SCHOOL LESSON FOR MAY
23, 1920

(C. H. Stephenson)

Subject: Israel's First King.

Time: About B. C. 1095.

Places: Unnamed city where Samuel met Saul, Ranah, Cribeah, Mispah, Bethel.

Persons: Samuel, Saul, Israelites.

Golden Text: Only fear the Lord, and serve him in truth with all your heart.—Samuel 12:24.

Leading Thought: God offers the young great opportunities.

Junior Topic: Saul chosen as King.

Intermediate and Senior Topic: Kingly Qualities in Saul.

Adult Topic: The selection of leaders.

Additional Material: Luke 6:12-16, Acts 9:13-19.

Faithful Samuel

Today we learn about the change in the form of government that took place in Samuel's old age; the change that made Israel a kingdom and Saul a king. The chief figure in the lesson scene is Samuel, when he became the recognized leader of Israel, the nation was in a most deplorable condition. As a power they had become a by-word and a hissing among their neighbors. Samuel aroused them to a consciousness of their sin and led them back to loyalty to God. During his long career, he was a giant among great rulers, and his greatness found its surpreme cause in the fact that he was pre-eminently a *man of prayer*. But Samuel was getting old. A change must come within a few years at most. Dissatisfaction became so general that "the elders" representing all the people appeared before Samuel, and asked him to organize for them a government like that of the neighboring nations and to give them a king. Samuel was deeply grieved, and went to God for guidance. God told him to explain to Israel what such a change would involve, and then if they still insisted, to grant their request under protest. Samuel told all the words of the Lord unto the people, and they said: "We will have a king." Under

Samuel Israel's government was revolutionized and the prophet was never greater than during this old age trial.

Astonished Saul

Peculiar and romantic were the circumstances in which Saul was called, and chosen to be the first king of Israel. It was while he was seeking the strayed asses of his father, and had wandered far from home in search of them over a region in which he was a complete stranger, and hearing that the prophet of Israel lived in one of the hill villages, he climbed the steep slope and met him half way up. Samuel was told in a secret communication with the Lord that this was the man He had chosen to be the first king over his people.

Saul, the farmer, who was anointed as the first king of Israel, belonged to the tribe of Benjamin. Hear him as he answers Samuel, "Am not I a Benjamite of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? Wherefore then speakest thou so to me?" What amazement must have come to Saul as Samuel heaped upon him honor after honor, finally assuring him that by the authority of Jehovah he was king.

Saul was a changed man. Twenty-four hours before he was without aspiration or expectation, had even given up hope of finding the asses. He had never had interest enough in Israel, or Israel's God to know or care who Samuel was. Now, his whole being was throbbing with an ambition as mighty as ever stirred an angel's heart. *God was with him.*

Then the men of Israel, twenty years old and upward, were called together at Mizpah to chose their king by lot. Samuel, still giving expressions of warnings, said: "See ye him whom the Lord hath chosen." And all the people shouted, "God save the king." Israel had passed through a revolution and had become a kingdom.

We, in the United States, are just now very much interested in electing a President, and may he who is elected, be one who shall realize that God calls him, and is ready to guide in

the great work of being leader of a great people. Said Lincoln, "If we do right, God will be with us, and if He is with us, we cannot fail."

DECREASE IN SUNDAY SCHOOLS

According to the first annual report of the Federal Council of Churches, a decline of 10,000 schools with a decrease of 3,500,000 pupils within a year is revealed. Our Board of Religious Education is getting into action none too soon. This Board plans, as per vote of the Southern Convention at Raleigh the other day, to begin a vigorous campaign both for increase in the number of schools and for increase, as well as efficiency, of pupils in the schools and also for increase and improvement of our Christian Endeavor Societies. The Board has both a gigantic task on its hands as well as a wonderful opportunity for service.

There are in our country today, in round numbers, 56,000,000 people under twenty-five years of age. Of this number the Catholics claim about 9,000,000; the Jews 2,000,000; Protestants about 18,000,000. Allowing to all these sects all they claim there still remain 27,000,000 young people in the United States who do not go to Sunday school and have no religious training of any kind. Two out of three—69 percent—of all our young people who never go to a religious school of any kind, or have religious training.

Here is hoping our Board of Religious Education will soon have a wide-awake, active man in the field, informing and improving our Sunday school and Christian Endeavor work on every hand.

J. O. ATKINSON.

There's not a burden that cannot be taken away by Jesus Christ, if we will come to Him. You know how they did when He was on earth. Well, He is "the same yesterday, and today, and forever." He is the unchangeable Christ, and He knows how to cure distress today as ever. If we will only come to Him with our burdens and troubles, He will hear our cry.—*D. L. Moody.*

OBITUARIES

TURNER

The death angel passed over the home of Mr. George Washington Turner, April 18, 1920, and took from our midst Brother Turner. Brother Turner had been a member of Third Avenue Christian church, Danville, Virginia, about three years. He said before his going that he felt that he was going to rest with Jesus.

Brother Turner was sick for two weeks before his death. It was my privilege to visit him once during his illness, but he was not conscious of my visit.

He leaves to mourn their loss a wife, one daughter, three brothers, one sister, and a host of friends.

The services were conducted by the writer at the home at three o'clock Monday afternoon, April 19.

JOSEPH E. McCAULEY.

RESOLUTIONS OF RESPECT—WOOD

Whereas, our Heavenly Father has seen fit, by the hand of death, to remove from our midst our beloved sister, Mrs. A. A. Wood, be it Resolved:

1. That the Ladies' Missionary and Aid Society of the First Christian church, has lost a consecrated and valuable member, one whose presence and interest in the work was always an inspiration to her co-laborers and whose Christian fortitude and calm acceptance of the Master's will throughout her long illness shall always be remembered as an example to the followers of Christ.

2. That it be further resolved that we extend our sincerest sympathy to the bereaved loved ones and commend them to our gracious Heavenly father for comfort and consolation and that a copy of these resolutions be sent to the family, a copy be placed upon our records, and a copy be sent to The Christian Sun for publication.

MRS. GEO. D. EASTES,
MRS. ROY BANKS,
SUSIE D. ALLEN,

Committee, Ladies' Missionary and Aid Society, Raleigh Christian church.

DR. J. H. BROOKS

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BURLINGTON, NORTH CAROLINA

HITS AND HAPPENINGS

The Wonders of Chemistry

Flattery is a sort of moral peroxide—it turns many a woman's head.—*Boston Transcript.*

"I never saw a ranting 'red,'
Nor anyone who knew one,
But deportation, it is said,
Will make each red a blue one." "

Playing Safe

The black-haired boy had a mighty contempt for the tow-headed boy.

"Huh," he said, "your mother takes in washing."

"Of course she does," the tow-headed satirist reported. "You didn't think she would leave it hanging out at night unless your father was in jail, did you?"—*New York Times.*

Schoolboy Definitions

Edward P. Mitchell, editor of the *New York Sun*, in an address showing the debt of our present-day lang-

nage to the tongue of the Greeks and the Romans, gave the following schoolboy definitions: Ammonia, the food of the gods; congregate, to all wrinkle up; interloper, one who runs away to get married; demagogue, a vessel containing beer and other liquids.

Fighting the Wolf

Two middle-aged English women were talking of the war and the means they'd adopt to earn a living, should married men be forced to join the army.

"Well," said one, "if the worst should come, I can keep the wolf from the door by singing."

"Marie, you can," said the matron very earnestly, "that is, if the wolf has a correct ear for music."

Released Fables

"Fables that grandmothers can begin to relate to their grandchildren:—
"There was once an apartment to let—"

"There was once a company unthreatened by any strike—"

There was once a very poor coal merchant—"

"There was once a man who was able to eat cut slices of bread with real butter."—*London Opinion.*

Young America

A five-year old lad accustomed to run away across the field to a neighbor's, saw his father coming after him one day after such a forbidden escapade. The lad's face clouded, in memory of what had happened and in forecast of what might come to pass. Gazing intently at the approaching father he said seriously:

"I do wish my daddy would stay at home and tend to his own business."

A Fortunate Alibi

An Irish farmer, walking up in the night, saw an apparition at the foot of the bed. He reached out for a gun and perforated the ghost with a bullet. In the morning he discovered that he had made a target of his own shirt.

"What did you do then?" inquired the friend to whom he told the story.

"I knelt down and thanked God that I hadn't been inside it," said the farmer.—*Onward.*

ESTABLISHED
1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXII

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NUMBER 20

A New World Creed

BE LIEVE in a new world wherein Christ shall be made triumphant; and in the bringing of His principles to men, that His example and teachings shall prevail among the people of earth. I believe that He alone can save this world from the evils that beset it, and that the tenets of His righteousness must be incorporated in the lives of mankind, if justice and right are to be made secure. I believe that I have a personal, daily duty in building a new world. I believe that I, as a Christian, must do my utmost, here in my own community, to propagate these principles, if my life is to be made rich and full, and if other lives are to attain that measure of Christian knowledge and achievement which is their due and need. I pledge to God and myself the ordering of my hands, my brain and my heart to His purposes in my circle of living, that the Church of Christ may move on to the certain fulfillment of her glorious destiny.—*Quoted from article in The Christian Work.*

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

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Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of one-half cent a word.

Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

"Belief in God is the basis of all health. Belief gives rise to hope, and hope is one of the most powerful stimulants to which the body can be subjected."

TAKING STOCK OF OUR MANHOOD

We are now taking stock of our manhood, or at least reviewing the prospects that we have enrolled during the Men and Millions campaign. The life-recruits secured bring to our man-power great encouragement and promise to greatly replenish our inadequate supply of men and women for Christian service. No one will deny that we are in great need of more ministers, missionaries and general helpers. Many churches are without pastors and many places need to be filled but cannot because we do not have the equipped and qualified strength. And these churches that are without pastors are not all in the country districts, but many of them in the cities. Newport News, Va., Holland, Va., Dover, Del., and such places as these are without a pastor. The money question is not to be considered; the only item is that we are unable to find the available men.

It is not enough to take stock and announce that we have so many life-recruits, and that so many will present themselves this fall at our College for training. We must carefully list each one of these young people and follow them up with our prayers and influence and our money, to see that the best of opportunities are theirs, and that none shall need for the best possible equipment for a life's career. It is very true that all the life-work recruits secured will not enter into full service. Some will be taken in death, others have their plans changed, and a few may fall out of the ranks through indifference and carelessness. But this only argues further for our best support, interest and co-operation in behalf of those who make good in the pursuit of their ideals. God will hold us responsible for these young persons whom we have influenced to consider active Christian service. Some may fail because we fail and shame upon us if such should occur.

Let no one weary in well doing. These sons and daughters of ours cannot be brought to maturity of their plans over night. Months will not accomplish the task, neither will one or two years, but four or more years will be the length of their pathway of preparation. These years will be the testing time of their strength, of their faith and of their manhood and womanhood. Our interest, our time, and enthusiasm in behalf of the cause for which they are working must not die. The songs that we have sung, the prayers that we have offered, the speeches that we have made, and the pleadings that we have uttered must not die with the breath with which they are breathed, or return unto us void. We must follow these young people through the vista of time and silently guide those in whose lives we trust and for whom and of whom we have hoped. The Kingdom of God is not built in a day, and the beauty and the glory of a soul eternal is not perfected with one single expression of life, but step by step it is crowned into the likeness of Him Who is our Christ.

Recruiting our ministry is only begun. It is for the Church to plan a large and constructive program that will embrace the Kingdom's every interest and challenge every noble emotion of those who have laid all at the Master's feet.

COMMENCE—MENT TIME

The study of the division of the first word under which this article is captioned will probably throw some meaning on our endeavor in the following paragraphs. Let the reader change the above heading to read after this fashion: *Time to Commence*.

We know of no season of the year that must bring more joy to the youth of our country than the season embraced by May and June. The coming of the flowers reminds us of a renewness of life—the passing of things and the coming of things more permanent. The rose in the garden sheds its sweet odor and elicits our praise; the lilies of the valley turn our minds to the resurrection morn, and every roadside bedecked with a multiplicity of flowers remind us of a garden that shall bloom ever, where season shall not change nor friends pass away.

Two angelic characters present themselves that strike deep into the noble emotions of manhood. These characters present themselves in the form of the young girl graduate and the June bride. Ordinarily one looks out in one direction of service and the other in another, while sometimes in the same direction. There is pity and pathos thrown about the feet of each. The young woman who graduates is not finishing her life's preparation but is just commencing to do a life's work, while the other links her arm into the circle of wifehood. Pity and pathos do not characterize each case, and not any case for that matter save to show that life's duties, while joyous, are serious and that the life lived cannot be lived again.

But the thing about which we are thinking, while ink runs a little too free from our pen, is the young graduate, whether it be a young woman or a young man. Commencement season—a season in which to commence. How we so often confuse it with the finishing time! The emphasis that we often hear placed upon it in public addresses moves us at times to ask if we have not really misunderstood the term. Commencement is not a time of finishing, but a time of beginning—beginning to live that larger life of which every soul is capable.

Aside from the false emphasis that it is the season of *finishing* instead of *beginning*, there is that great display of diplomas that is too often misunderstood. Sometimes the high schools offer a beautiful diploma that presents in appearance the same as a diploma from a college or university. We candidly believe that many parents as well as many recipients of these beautiful ornaments, are confused and misled as to their real significance. How often have we heard a parent say that his child *graduated*, without attaching to his sentence the name or standing of the school from which the child graduated! The emphasis is too often put on *graduation* and the thought on the *diploma* and not on what is behind the diploma and the meaning of graduation.

Let us not impress upon the boys and girls who *graduate* from the high school that they have *finished* and that there is no other graduation for them. To do so is to limit beyond comparison the great possibilities in manhood and womanhood, as well as to defeat the splendid systems of education which our country affords. And as we shall impress upon them the need of a larger preparation to meet the challenges of a new age and a new day, let us remind them that every step of their preparation should be marked and measured by Christian ideals.

GIVING OUR MEN A CHANCE

During the recent session of our Convention we were very much interested in the discussion of bringing home to the churches the voluntary adoption of a minimum salary for our ministers. The Convention took the matter seriously and was enthusiastic in its every issue. THE CHRISTIAN SUN has spoken again and again in behalf of the underpaid minister—the man who is giving

more than he is receiving. We are confident that universal approval has not been given to all these articles, but we are as sure that they have been approved by the majority as we are sure that electricity furnishes light by which to write this note. Because some have taken issue with us for constant pleading in behalf of our loyal ministry has not in any way subdued our enthusiasm for the cause.

We still contend that no minister can do his best while he is brooding over financial matters. No preacher can give his best services and best serve his people when he must worry over how he is to meet his grocery bills instead of preparing sermons.

We are greatly rejoiced to hear and read of the reports from all parts of the Brotherhood that salaries are being raised. They ought to be raised, and if there is a church that claims that it is paying for more than it is receiving it is the duty of that church to give the pastor his resignation and set him free to do some other work. We believe that God calls men to preach, but we also believe that God calls men to help pay the servants of God.

We have young men in our pulpits today who are discouraged and despondent because they are not receiving enough to properly support them and their families. It is a shame, a pity and a tragedy. It is a shame from the standpoint of honesty, a pity because of their families and a tragedy to thus throw a stumbling block in the way of the best possibilities of their manhood. Brethren and beloved to whom we are speaking, the Convention has no power to say what a church shall pay but leaves it with the pastor and the people. The Convention leaves the matter to that democratic spirit of the Christian Church, which democracy is too often stifled over trying to find expression through some soul that has never known the joys of giving. The day is here when we must pay our preachers and expect them to be preachers of the first magnitude. The conditions of the world challenge the Church and the Church must challenge its every enlisted man. There is no time nor place for a small program. Let us be up and doing, liberal in spirit, generous at heart and willing to give every man a chance to give expression to his best.

EDITORIAL CHIPS

There are those who think of the great plan of salvation as being complicated because it is great. No man ever truly and earnestly sought the Christian life and failed to find it.

An intelligent church membership is the surest and safest asset for definite work. The denominational paper is the best medium through which the church members can fully acquaint themselves of the denominational work and thus become intelligent of its needs.

A genuine revival goes beyond church membership; it puts the church on the doing list. A real revival of religion is always in order and no church has become so Christ-like that it did not need it.

PASTOR AND PEOPLE

THIRD CHURCH

Dr. L. E. Smith and the faithful at Third Christian church, Norfolk, have worked wonders. Within a year the temporary hut of a building has been enlarged from a 300 to 500 seating capacity, and the larger room has now been filled with zealous worshippers. Some 225 members have been added within the year and still they come at almost every service. Last Thursday night there was a reception tendered the new members by the old. New members wore roses. Old members wore a warm smile of welcome and a most hearty handshake. There was a delightful musical recital, speech making, ice cream and cake program. The pastor presided and was wreathed in joyous smiles. The music and recitations were glorious. The address on behalf of the old members to the new was fitting and cordial; that in response by a new member was delightful and appropriate. The writer spoke a piece about the Glory and Prerogative of the Church and the ladies served flowers, ice cream and cake and everybody was happy. The blue print of plans for the great new church edifice was an exhibition and elicited lively interest. A campaign for funds with which to build is to be launched directly, and one sees already, in vision, a great stone structure, supplanting the present little wooden-frame building, raising its lofty head high above the buildings of rapidly growing Park place. Dr. Smith and his people are doing a great work for the Kingdom and for the denomination here, and one in which every member of the Christian church should take a pardonable pride. Brother J. M. Darden of our Mission Board was present at the Thursday evening meeting and greatly encouraged the pastor and congregation by his presence and deep interest.

J. O. ATKINSON.

SUFFOLK LETTER

The *Lightbourne-Davis* meeting, which opened in the Suffolk Christian church on May 2, will close May 16. Victor Lightbourne is the Convention Evangelist and Sam Davis is a far-famed blind pianist who was converted in the Norfolk Billy Sunday meeting, and is now a member of the Third Christian church of Norfolk.

The congregations have packed the church from the beginning. It is the largest auditorium in the city and no such congregations have ever attended a single meeting in Suffolk. The interest has equalled the attendance. Many say that Lightbourne outclasses Sunday as a preacher. His messages are Scriptural, classic, luminous. He not only grips the attention, but challenges the conscience. His illustrations are gathered from history, literature, and personal experience. His earnestness appeals to the heart, and his manliness appeals to *men*. There is no more capable evangelist in this country.

As to Sam Davis, the blind pianist, he is a marvel. Blind from childhood, his musical soul, without external hindrance, has developed into a fountain of

harmony. He has musical training, of course, having been educated in the Institution for the Blind in Raleigh, N. C., and subsequently in the New England Conservatory, in Boston; but he has more than musical education; he has the soul of a musical genius, and improvises in his playing in a way that embellishes the finest written compositions. To say the least, he is a wonder.

The two, together, make an attraction that draws the people, and that is an important factor in evangelistic services. The first thing is to assemble the people, then create an atmosphere, and then witness the work of the Holy Spirit. These three elements at work in a community will win the otherwise indifferent to Jesus Christ. The gospel in that way vindicates its power and proves itself a "savor of life unto life, or of death unto death."

What the church needs is a *consistent* Christian life on the part of its membership. Evangelistic meetings would then escape the criticism of outsiders, who point to the unfaithful as their excuse for holding aloof from the church. But making allowance for all conditions, evangelistic campaigns are essential for spiritual awakening in the church and spiritual excitement in the community. The only danger in evangelistic efforts is *reaction*. If old members of the church would see the example of *regular attendance* upon all the services of the sanctuary, new members would be encouraged to do likewise. "Forsake not the assembling of yourselves together, as the manner of some is: but exhort one another; and so much the more, as ye see the day approaching." It was the regular marching around Jericho for seven days that brought the power of God down to destroy the walls of that city. The victory at Jericho should not suffer defeat at Ai. The great revival should not spend its force in the enthusiasm of the days of its continuance, but the spirit of it should live through the year and find its fruition in heaven.

W. W. STALEY.

POUNDED BY MISSIONARY SOCIETY

Monday afternoon, May 3, the Woman's Missionary Society of the Chapel Hill church met with Mrs. R. F. Brown at the parsonage. Just as we were at the close of a very interesting program we noticed Brother W. E. Lindsay drive his car into the backyard. Just then some one said, "Rev and Mrs. Brown are wanted at the back door," and before we could have time to think we were being pounded.

Among the good things they brought were butter, coffee, meat, rice, macaroni, oatmeal, cocoanut, fishroe, canned fruit, salmon, starch, California peaches, sweet potatoes and chocolate.

We feel so grateful to each of these good ladies for these thoughtful expressions of their appreciation and pray God's richest blessing upon each of them and ask Him to make us truly worthy of serving such a people.

REV. AND MRS. R. F. BROWN.

Chapel Hill, N. C.

NORTHERN ALABAMA

The work at this place is moving along nicely. We have begun our building—have it planned and most of the weather boarding up. We desire to thank the Alabama Conference for the nice donation to the work at this place. The cost of the work has already amounted to about five hundred dollars. It will take something like a thousand dollars to build and equip the church but if we had one hundred and fifty dollars we might be able to complete the structure. The house has cost the writer not less than one hundred and twenty-five dollars and if I had been asked a year ago if I could give that amount on a church building, I would have said that it was impossible. However, what I have given has been with a free will. All of the members have helped willingly. It has been a hard pull on account of the small membership.

If it is the Lord's will, we trust that we shall soon have a church home of our own. The Methodist people have been very kind to us in permitting us to use their house, but yet that is not like one of our own.

Brother Elder is doing a great work here. He lives quite a distance away but he seldom fails to meet his appointments.

We desire to thank Dr. J. O. Atkinson for the grand speech that he made at the Alabama Conference last fall, concerning this work, for we feel that if it had not been for that speech these steps would not have been taken. We would be glad to have Brother Atkinson visit the field some time in the future.

I trust that every church will go over the top in the Men and Millions Forward Movement.

F. L. JEAN.

Route 7, Cullman, Ala.

THIRD CHRISTIAN CHURCH, NORFOLK, VA.

The work at the Third church continues to move, and to move in the right direction. Since February 1 we have received into the fellowship of the church 145 new members and since March 2, 1919, we have received 267 which more than doubles the membership and strength of the church in every way since that date. God has been good to us and has wonderfully blessed us.

On April 9, through the courtesy of the Evangelistic Committee of the Southern Convention, Evangelist Victor Lightbourne, gave us two weeks of his valuable service in an evangelistic effort. Mr. Lightbourne is certainly one of the great preachers of the day and is one of the coming evangelists of this country. I have heard most of the leading evangelists in the field and, in my judgment, he is the most attractive, the sanest, and the greatest preacher of any, outside of Billy Sunday and perhaps Bob Jones. Few men can attract and hold an audience as he does. And now he has an added attraction. Sam Davis, the famous blind pianist, and perhaps the greatest pianist in this country, is thinking of taking the field with him. Mr. Davis has recently united with the Third church and is one of the finest spirits and most talented men that I have ever met. Any community or church will be fortunate to have these workers in their midst.

Sunday, May 2, was a red letter day for the church and pastor. Our large temporary auditorium was filled, the sermon was delivered, five new members received, five children consecrated, twenty-three received the ordinance of baptism and the congregation unanimously advanced the pastor's salary to three thousand dollars. The pastor thought certainly that the day was about over but not so, at the evening hour the auditorium was again filled for worship and at the close of the service, after the benediction, the pastor was again held up by his good congregation and presented with a Ford Sedan car. The people had a mind to give and a will to do. God bless their generous noble hearts and continue to prosper them. Could a preacher fail to love and serve to the best of his ability those who treat him thus? I am grateful to them and to Almighty God.

We now face the task of erecting a suitable building in which to worship. We are soon to make our canvass for funds, we need, we crave the prayers and thoughtful generosity of the Brotherhood at large.

L. E. SMITH, *Pastor.*

Norfolk, Va., May 5, 1920.

FORTY-SIX YEARS AGO

Forty-six years ago I became pastor of the Christian church at Morrisville, N. C. This was one of my first charges. At this time I had charge of the Haw River Academy in Chatham County. After an absence of forty-four years, I was at Morrisville again last Sunday and preached morning and evening to good congregations. This church has a good Sunday school, with Brother E. W. Clements as superintendent and his son a teacher of the first Bible class. To say that I enjoyed this visit, poorly expresses it. I spent both nights with our dear Brother and Sister Clements. Brother Clements is looking well and thinks he will be able to walk without his crutches by and by. The church feels, deeply, the loss of Brother James Moring. They speak highly of their young pastor. God bless this church.

P. T. KLAPP.

A CHURCH THAT DOES THINGS

It is not usual for a Sunday school to have a larger membership than the church of which it is a part, but this is true of the Third Christian church, Norfolk, Va., where I attended service again last Sunday. It is unusual also to find a larger number of adults than children in Sunday school.

The members of this church seem to feel that the entire family should attend Sunday school as well as church. This department of the church is a bee-hive of activity. I understand that it is an unusual thing for a teacher to be absent.

The preaching service Sunday morning was especially interesting and impressive. Thirty-three persons were baptized and five children consecrated. Several new members joined. Following the Communion the new members were formally received and given the right hand of fellowship. The line extended around the entire church auditorium. It was an inspiring scene. At the close of the morning service the pastor

was notified of an increase of \$500.00 in salary. At the evening service he was presented with a Sedan automobile.

The main topic of conversation in this church now seems to be the erection of a new building. They need it.

TIMOTHY THOMAS.

HAW RIVER

In the campaign of the Men and Millions Forward Movement, the Haw River Christian church secured seven tithers and raised \$1,236.00. One week was taken to canvass the entire membership of the church.

W. E. COOK.

Mebane, N. C.

DANVILLE, VA.

Our church has raised the money to pay off the indebtedness, and has gone over the top in every way in the Men and Millions Forward Movement, with the exception of the membership drive. We are expecting to go over the top with that before the time expires; as we have taken in half of our number and are expecting to begin a series of meetings the fifth Sunday in this month which will last for two weeks, or as long as interest will demand. Rev. J. Lee Johnson is to do the preaching during the meeting.

At the eleven o'clock hour we are planning to dedicate our church. Dr. J. O. Atkinson is to preach the dedicatory sermon for us. We will have dinner on the ground at noon and also at 7:45 in the evening. All those who are interested in our church at Danville and who can possibly avail themselves of the opportunity, are cordially invited to participate in the services of that day.

In regard to the work in general, it is very pleasant indeed as pastor to labor in the church and Sunday school. Last Sunday we had 194 present at Sunday school and are looking for many more additions during the summer months. Among those things which are of interest to our people in this Sunday school is the adult class which is taught by Brother Browder; also the attention given the little folks. The singing both by the choir and the children at Sunday school is a real inspiration to any one who has the opportunity of visiting this church and Sunday school. To God be all glory and praise for the success of this work.

JOSEPH E. McCAULEY.

RICHMOND, VA.

May 1607, the first permanent settlement of the English speaking tongue was established in North America at Jamestown Island. At that time the nations of the world were ruled by the iron hand Autocrats. Many pilgrims left their mother countries to cross the briny deep to hunt for freedom in the wilds of America, until the little settlement began to grow in leaps and bounds and practically covered the entire Atlantic Seaboard territory.

The mother countries always kept on the alert, both eyes open for they saw rich gains to be had from this coming nation, and the result was many wars between the two leading European nations for supremacy, but at last England, our real mother country, gained full control and after gaining control over the colonies she still made life a burden for them.

But the day of freedom was to come. A little farmer boy was born and reared on the farm in Hanover county, a few miles from this city. This boy made a failure in all his business ventures until he began to practice law, and with this practice he began on the right scale. His first important case was a battle with the Autocratic Church of England, so the fire of freedom was kindled and continued to burn stronger and stronger until we find him going to the front, with the most powerful weapon that was ever made, and while we stand and look we see him hurl the most powerful projectile that was ever hurled at Autocracy, "Give me liberty or give me death." It was a well directed aim and it gave Autocracy a crashing blow. Democracy had won a complete battle—liberty, yes a government of liberty, where we could worship the true and living God to the very dictates of our own conscience, that shot was fired in less than one hundred miles of Jamestown Island and it was fired in a church of the true and living God, old St. John's, Richmond, Va. Service is still held in the old church.

In 1794 Old Lebanon, Surry County, Va., almost half way between Richmond and Jamestown, we find Rev. Rice Haggard with a powerful weapon well trained, and while we look he fires it at Religious Autocracy. His aim was perfect. Religious Democracy has come and come to stay.

So my dear beloved brethren, is the above event a coincident, or is it a great event that should go down in history? I feel like we should feel as Samuel of old, "Ebenezer hitherto hath the Lord helped us."

But one other thing: While we feel glad of the above incident, there is one sad thing connected with it, and that is for a century and a quarter our work was neglected in this city, the capital of the State, where the events happen. Yes, the Christian Church was founded only a few miles from this city, and our work has lain by the wayside until Easter Sunday. A new day had dawned, a beautiful day—not too hot nor too cold—when a little band of forty people, who love the principles of the Church that rejects all man-made creeds and accepts the Lord Jesus Christ as the Head of the Church.

Yes, the First Christian church of Richmond is established, and we thank our precious Heavenly Father that He has not only given us a church but has sent us one of the greatest leaders in the Church, Rev. W. T. Walters, D. D., who has in a short time won the highest esteem from every member of the church. We all love him, and every member is a loyal subject, the United States is not any stronger united than our little band of workers is.

We are glad the Men and Millions Forward Movement did not forget us. It asked us for over six hundred dollars, (no doubt they thought it would be a large donation). We thought the amount was small and instead of *hundreds* we made it *thousands*, and then some, notwithstanding the fact that our dear pastor was handicapped nearly all the time. First his dear companion, Mrs. Walters, has been very ill, but the prayers for her speedy recovery have been without ceasing, and he has a big amount of work on hand in the Forward Movement. But the seed has been sown and they have fallen on good ground so the plant has, and will continue, to grow. Every week we are finding ex-members of the Church who are willing and ever ready to return to the Church of their first choice.

So my beloved brethren, I beg you to please remember the First Christian church of Richmond, Va. in your prayers, and do not forget that if you visit the Old Dominion's capital, and stop over Sunday that you can worship with some of your brethren at 2300 Hanover Avenue. Sunday school at 9:45; service at 11 o'clock; Christian Endeavor at 7:00 P. M.; service at 8:00 P. M. If you expect to come this way make it so you can stop over and pay us a visit. Write Dr. W. T. Walters, our beloved pastor, or myself and we will see that you are safely conducted to our place of worship.

JNO. L. CARR.

1317 Porter St., Richmond, Va.

P. S.—I desire to state with great pride and give credit to our young Brother, Rev. H. J. Fleming, for much of our success, for it was last year at the Christian Endeavor Convention that was held in this city that the writer met him and stated to him the need of a Christian church in this city. Brother Fleming at once became interested and after he returned to his work at Newport News he wrote me several letters and also took it up with Dr. Atkinson, our Mission Secretary. So I shall always remember our young Brother, and trust the good Lord will always bless him wherever he locates.

J. L. C.

THE HOME OF REV. A. W. ANDES

On May 14, 1920, at the invitation of Rev. A. W. Andes it was my good pleasure to accompany the above named party to his home near Mt. Clinton, about six miles west of Harrisonburg. The father of this home is a minister of the Gospel, of patience, prayer, and perseverance, who is always on the job. The mother of this home is one of the best women of Rockingham County, Virginia. With her prayers and enthusiasm she is doing a great deal of work among the women in the Virginia Valley Central Conference. God has blessed this home with three bright little boys, brim full of their mother's enthusiasm, who make this home a place of real pleasure and happiness. Needless to say I enjoyed this visit. Words cannot express the delight it brought to me. I shall not soon forget the quiet love and sacredness that seemed to prevail at this home.

B. J. EARP.

Men and Millions

GROWING STRONGER BY SERVICE TO OTHERS

Our Men and Millions Movement is an opportunity presented to our Christian hosts to see whether we can co-operate. It is far more than any man made measure to obtain funds with which to do church work. It is a measure that enables each of us to realize that we may be of service to all. The church as well as the individual may become self-centered and lose sight of the value and worth of co-operation. We are by nature co-operative beings, that is to say we need and are strengthened by co-operation.

Very often in our annual Conferences we hear delegates say, "A few of us have all the paying to do, all the financial burden to bear and it hurts." These delegates are right in saying *it* hurts. What really hurts, however, was not the amount the few had to pay; but the fact that the many would not help. Three brothers in the family have the work about the house and lot to do. When two of the number are sick, or are away from home for cause, one does the work and it does not hurt him. But when all three are there and two should help, but are indolent or "lazy" on the job and will not help, then it does go hard with the one to have all the work to do. It is not the amount of work that hurts; it is the lack of expected co-operation that hurts.

Now, in our great Movement, the churches that have gone well over the top have not given, nor worked to their hurt. But these churches have a right to expect the co-operation of their sister churches. Failing of this expected co-operation there will naturally be a feeling of hard and cruel burden-bearing. Every church that goes to the work and goes over the top then not only gets the buoyancy and benefit of its own efforts; it gets the joy and happiness of encouraging, of boosting, of helping, of inspiring others. Each can help the other and each does help the other in co-operating together for the Master's work and in His name for a great task.

We have, in this Movement, set ourselves to a great task. Thousands have already got great blessings and joy from the Movement. Some churches are stronger, happier, more active in all good words and works because of this Movement. But invariable it is those churches which have put the Movement on, and by dint of vigorous and persistent effort, have done their best and so have achieved victory.

We are to keep on till every church has been given a chance. For the sake of the local church, for the sake of the help, courage, activity, strength, growth, which the Movement brings to the local church, great indeed is the pity that every church in the spirit of brotherly love and co-operative fellowship does not put on the Movement and do all possible to carry it through. We should be co-workers together with God in this great task for His Kingdom.

J. O. ATKINSON.

DEVOTIONAL

HINDERED PRAYERS

Not all the prayers we offer are available. Do you pray? "O, yes, I pray, but the answer to my prayers does not always come, and I often get discouraged, because I do not receive the help or blessings for which I ask." There is a cause for this, or there may be several causes. Sometimes it may be for lack of faith or persistence in praying. You have prayed and prayed and do not feel any better, nor receive the help and health for which you pray. You get tired in your feet and knees waiting so long for the promised blessings. If you have prayed to have your diseases healed and you are not cured, there must be some reason for it. While you prayed you did not use the means within your reach, perhaps. Prayer and faith will not do all the healing in your case. There must be works, too, to help accomplish the desired curing effects—you must help yourself all you possibly can; and you must help God to heal you by using the medicine and the things your case needs.

In my first charge there was an old man who used to pray that people might help God in their devotional services. He was severely criticized for that way of praying about helping God. But he was right in that simple petition to God. You must help God to help save and bless you. Because He works in while we work out, and this is a blessed privilege which we ought to greatly enjoy. O, His wonderful saving power when we work together with Him! The reason, then, we have not been more fruitful in good works, is because we have not helped Him to work with us.

Some diseases never will be cured by faith and prayer alone; they must have other treatment. If healed at all, they must have the right remedy applied, and if the remedy cannot be found, failure to cure them will likely be the result, unless nature comes in and helps the healing. Christian science and faith do not reach the case, nor never will alone. God has the power to do anything, but He does not do everything we want Him to do. He provides the means and instruments for people of intelligence and skill to use, and when we think and work with God we may expect great results to follow. You must work with physical, intellectual and devotional energy, while He works with divine, saving and healing power. Christian science may do as far as it goes, but it does not go far enough. It does not reach the bottom of causes to produce desired effects. Your attention may be charmed by pleasing objects and the beautiful things in nature may lead the mind out into the fertile field of thought and investigation, but that by itself does not cure diseases, nor bring Jesus into your life.

You find it difficult sometimes to pray; you do not know how to pray as you should. Your petitions do not ascend the throne where Jesus answers prayer, and then you feel discouraged, dissatisfied with yourself, and far away from the joy of your deliverance. Then you so gladly remember that the spirit makes intercession

for you with groanings which cannot be uttered. The heart trembles with joy and the lips quiver with inexpressible happiness because the spirit intercedes.

Your prayers are often hindered because the way to God is obstructed. The way of communication between Him and you has been obstructed. Something is in the way, and you feel it. What is it? You do not know, perhaps. Then look for the cause and remove it, or else the way will remain blocked. You go into a telegraph office to send a message. You give it to the operator, and he tries his instrument, but the message does not go. Something is wrong. The wire has been cut, or some obstruction hinders or prevents it from flashing to its desired destination. Think of the prayers you have offered up—written up, thought up—started up to your Father—but they did not go. They were hindered prayers. They did not go—something was in the way. What was it? Did you pray to God to bless you and everybody, and at the same time hate your brother with all your heart? You may feel very keenly something your brother said about you, or did to you, and he may not have acted in a lovable way, and everything about him may be repulsive to you; and if that is the, or one of the hindering causes, it must be removed some way before you get the full, free joy of forgiveness and happiness. You know what the Bible tells us about that kind of business. This, then, is one great obstruction which may be in the way. This very thing has been the trouble with many who would not like to confess it. It not only has been the trouble, but it is the trouble with so many today who are high up in the Christian profession. God forgive and soften our cold, strong hearts with thy love and with the joy of salvation.

The world is drifting out into the turbulent sea of discontentment, neglecting to pray as it ought, and forgetting God. Hindered and neglected prayers helped to do it. We must come back to God as our only hope of help and deliverance. We can say, "Lord, help us as we come to Thee with the wireless message of a sinful, troubled soul. May it reach the mercy seat, from which Jesus answers prayer."

J. T. KITCHEN.

Windsor, Va.

MISSIONARY

THE MISSIONARY MOTIVE

The writer met an ex-service man recently who after the armistice was signed and he was released from active army duty in France, went with a number of other navy men practically around the world, particularly visiting China and Japan and making a stay of several weeks. This man was not particularly impressed with missions and foreign missionary work because, to quote his own words, "he and the others knew too much about it."

I find not a few people who are either indifferent to missions or are opposed to missions. This indeed is strange in the light of Scriptural teaching. I should have said to the ex-service man that his opposition to

missions was opposition also to the life, teachings and direct commands of our Lord Christ. There is nothing plainer in Scripture than the missionary command, "Go ye into all the world and preach my gospel to every creature." Christ's direct teaching of this single movement should be a sufficient motive for undertaking missionary work, and yet many people talk and act as if they could treat lightly the teachings of our Lord. Add to this command on the part of our Lord, the unmistakable fact that those who have sought to carry it out have been signally blessed, and wonderfully prospered. We must somehow develop a passion for missions; that is, to say, a passion for our Lord's service in saving the world. The reason why we are doing so little at home is because we have done so little abroad. Until we get a faith large enough to reach those whom we will never see, we will never do our part by those whom we shall see. We find this paragraph in a missionary magazine which is to the point:

"Chief among the sustaining motives of the Christian life is a missionary passion. The missionary spark, fanned by information and appeal, burn into a flame of illuminating and purifying power, without which any Christian life grows weak and futile. The missionary motive is the direct opposite of selfishness. It centers desire upon the welfare of others without expectation of reward, which is the noblest, most God-like form of love. It diverts ambition from self to neighbor, from the glorification of self to the glory of God. It widens the interest, broadens the horizon, enlarges the sympathy, multiplies personal contact, uplifts the vision, thus giving to the Christian something worth living for. The missionary motive reaches into every phase of life, glorifying the commonplace, giving impulse to zeal, and reward for sacrifice. In our churches are multitudes of Christians, saved, but joyless and all but useless. They need to be gripped by the missionary motive as they were by the love of Christ when they were converted. The teacher and preacher cannot impart this passion unless they themselves are moved by it."

As we may develop the missionary passion, the missionary work will be done and results will be achieved in the name of our Master.

J. O. ATKINSON.

CHRISTIAN EDUCATION

A CHILD—YOUR SECOND CHANCE

I found these striking facts the other day which to me are very significant:

"A child is your second chance. Yet what are the churches doing for the children of the United States?"

"Only about half of the 53,000,000 children in the United States are enrolled in religious schools of any creed. Some religious workers may say that we 'are holding our own.' But who is holding the rest?"

"But we are not holding our own. In 1916 the reported enrollment in Protestant Sunday schools was 21,888,521. In 1920, according to Interchurch statistics, it had shrunk to 15,617,060.

"Members of other creeds take better care of their children than Protestants do. Jewish children receive every year 335 hours of religious instruction. Catholic children receive 200 hours a year. Protestant children average 24 hours.

"Much of our Sunday school work is in the hands of teachers who are untrained and unguided. The public schools provide one supervisor for each 82 teachers, but in the Sunday schools one person must supervise 2,716 teachers.

"Much of the trouble comes from the fact that we have carried on our religious education in a poverty stricken manner. One typical city church is spending three times as much for music as for its Sunday school and twice as much for its janitor service. Every member of that church gives each year: \$1.48 for music; \$1.07 for janitor; \$.48 for the Sunday school."

J. O. ATKINSON.

THE HEADWATERS

"This stream doesn't look half as large as it did when I was a boy," an old man observed. "It isn't as broad, and it isn't as deep. Something must be amiss with the headwaters."

Something was amiss. The source of the stream was a marshy spot in the heart of a deep woodland, and, within the last few years, the tract had been cleared, and the summer sun had had its way with the upper reaches of the brook, and the springs which fed it.

When a boy, hitherto energetic and enthusiastic in his school work, begins to yawn over a hard lesson, and lag in his recitations, ten to one something has gone wrong with the headwaters. By one means or another, he has fallen out of touch with the secret ambitions and ideals which sent him forging ahead at such a splendid pace earlier in the term.

Sometimes the stream of our Christian lives dwindles to a mere rivulet, or the current grows sluggish, simply because we have cut off the headwaters, by neglecting our Bibles, or forgetting to pray, or letting other matters crowd the thought of God out of our minds. A stream can't flow, if there's nothing in it, and a lamp can't burn if there's no oil to feed it. There isn't a single descriptive figure used in the Bible to represent the Christian life which doesn't make the fact plain that it can't be lived without keeping up connection with the Headwaters.—*Charles T. White, in East and West.*

THE THINGS WORTH WHILE

It is happiness to have some one "glad you are alive." No wonder that poor girls take their lives when they come to feel that not one face lights up because they are in the world, or would be shadowed if they left it. We who have the friends know how much of all earth's worth to us lies in certain eyes and faces, certain voices, certain hands. Fifty persons, or perhaps but five, make the wide world populous for us, and living in it beautiful.—*W. C. Gannett.*

Mrs. L. A. B., Virginia—THE SUN is a great comfort to me.

NOTES

Elon commencement May 23-25. Meet former friends and class-mates there.

Rev. W. P. Minton has taken up the affairs of the late Rev. E. K. McCord and we understand will give up his school work and move to Dayton.

The Christian Orphanage children gave a recital at Long's Chapel last Sunday morning and at Burlington that night.

We are in receipt of a splendid program carried out by the Richmond church Sunday, May 9, at which time Mothers' Day was appropriately carried out.

Dr. D. A. Long will take up his pastoral labors at Mt. Auburn this month. He has been in Florida for some time and during his absence Rev. B. F. Black has served as pastor.

The North Carolina Christian Endeavor Convention will be held in Greensboro, June 11-13. Each Society in the State is asked to send at least one delegate. The State president is Rev. J. V. Knight, Greensboro, N. C.

Send us the news of your church and community. We have no way of knowing things unless our friends tell us. What we publish is not all there is to publish, but all we have.

Holy Neck, of the Eastern Virginia Conference, has called Rev. W. M. Jay for all his time and he has accepted. Holland is now looking for a pastor. Brother Jay has been serving Holland and Holy Neck—giving one-half his time to each church.

Good reports are coming from the Third Church, Norfolk, Va. An increase in salary from \$2,500.00 to \$3,000.00 and then an automobile at the same time is a good indication that the Third Church means to give its pastor a chance.

The Editor had the privilege while passing through Greensboro a few weeks ago to drop by Palm Street church. He found the church in a great revival, being conducted by Rev. J. G. Truitt and the pastor, Rev. J. V. Knight. Much interest seemed to prevail, many conversions had been reported and the membership united for a great season of spiritual blessings.

We have received a copy of the *New Orleans Convention Booster*, a four page publication boosting the third All-South Christian Endeavor Convention that is to meet in New Orleans, La., July 8-11, 1920. The copy of *The Booster* we have in hand carries the face of Rev. J. V. Knight, Greensboro, N. C., and the announcement that he is to enter the field of Christian Endeavor September 1, and will have charge of the States of Virginia and North Carolina.

Many churches have requested assistance in completing their Men and Millions campaign, and so the Field Committee has arranged to give these churches assistance. Several pastors have volunteered to help and the work is to go forward at once. We feel confident that all the churches will co-operate in any way they can to give full encouragement and assistance to the work by July 1, the time set by the Convention for the work to close.

Ex-Governor of North Carolina, Robert B. Glenn, was found dead in bed in Winnipeg, Canada, Sunday morning, May 16. He was at the time of his death a member of the United States Boundary Commission. He was born in Rockingham County, North Carolina, August 11, 1854; was a member of the Legislature, 1881; Solicitor for the State, 1886; United States District Attorney, 1893-7; Governor of North Carolina 1905-9. No more loyal and lovable Governor ever served North Carolina and his going will be mourned.

Elon's thirtieth commencement is scheduled to take place on the days of May twenty-third—twenty-fourth inclusive. Rev. L. E. Smith, D. D., pastor of the Third church, Norfolk, Virginia, is to deliver the Baccalaureate sermon on Sunday, May 23. Dr. Smith graduated from Elon in 1910. The President of the College will deliver the usual Baccalaureate address on Sunday evening. Hon. S. E. Everette, a member of the class of '93, will deliver the Alumni address. One of the chief items of the commencement will be a reunion of former students and graduates. The College is giving a special invitation to all students of former days to attend the entire exercises of the commencement.

CELEBRATION OF THE PILGRIM TERCENTENARY

This year marks the three hundredth anniversary of the landing of the Mayflower at Plymouth Rock. The coming of the Pilgrims to America was part of a movement so significant to the history of modern institutions and times that the facts concerning it should be made known to the widest possible circle. In a very true and profound sense the Mayflower carried with her the moral destinies of the world. These Pilgrims were the pioneers of civil and religious liberty. They were heralds of a faith which, tested by the heroic men it has produced, and the heroic works it has wrought, challenges comparison with any faith by which men have been moulded and inspired. Their confidence in the revealed work of God, their zeal for religious liberty, their faith in popular government and popular education, and their sense of their obligations to men as well as to God, are among the great and high qualities, and solid virtues for which these men made their sacrifices.

To recover the sense of the value of these principles; to emphasize the spiritual significance of the coming of the Pilgrims; to make the spirit of the Pilgrims the basis of an appeal to heroism, consecration and the spirit of sacrifice, which is so necessary if we are to meet the new and pressing problems of today, are the chief objects for which the American Mayflower Council was instituted.

The American Mayflower Council is a general organization and has offered its good services in co-ordinating the program and proposals of the various committees and commissions that are planning to observe the Tercentenary Year. This Council is working in close cooperation with the English Mayflower Council. The Netherlands Pilgrims Committee, The French Committee, and the Canadian Tercentenary Committee.

The President of the United States and the Honorable William Howard Taft, are the Honorary Chairmen; Dr. Henry van Dyke is Honorary Secretary. The Chairman is President Henry Churchill King of Oberlin College. Mr. Henry Holt, Editor of *The Independent*, is Treasurer. Rev. Charles W. Gulick, is Executive Secretary and has associated with him a Secretariate composed of Rev. Charles S. Macfarland, Rev. Stacy R. Warburton and Rev. Linley V. Gordon. The Vice-Presidents representing various sections of the country, are: Rev. Frank Mason North, New York; Mrs. P. V. Pennybacker, Texas; Mrs. Philip North Moore, Missouri; President Henry Pratt Judson, Illinois; Major Robert R. Moton, Alabama; Hon. J. A. Macdonald, Toronto, Ontario; J. Willis Bacr, California; Bishop Francis J. McConnell, Colorado; Dr. Myles Standish, Massachusetts.

THE WORLD MATTERS

The Southern Baptist Convention was in session at Washington, D. C., last week.

Congress has passed the Peace Resolution by a majority of five, but President Wilson is expected to veto the measure.

Continued trouble goes on in Mexico. Additional police force has been stationed on the border to help keep order.

Transportation has been greatly tied up in sections of the country. The Government has been asked to make a hand to help relieve the situation.

NEW COMERS TO THE SUN FAMILY

- Mrs. M. PayneRoanoke, Ala.
- Mrs. L. BishopRichland, Ga.
- Mrs. O. O. CrumplerNorfolk, Va.
- Mrs. M. WarrenPhoenix, Ala.
- Mrs. L. J. CampbellColumbus, Ohio
- Mrs. A. F. MartinEther, N. C.
- Mrs. Richland KlagesSuffolk, Va.
- Mrs. Dora BassRoanoke, Ala.
- Mrs. V. E. KitchenRoanoke, Ala.
- Mrs. Frederick SeldonTrone, Va.
- Mrs. V. B. JohnsonMoneure, N. C.
- Mrs. Blanche WeinbergNew York, N. Y.
- Mrs. Etta LashleyLineville, Ala.
- Mrs. F. L. BoykinIvor, Va.
- Mrs. S. E. PayneNewell, Ala.

(Report to May 14)

AMELIA

On the second Sunday in this month Amelia church observed Memorial and Mothers' Day with appropriate exercises in remembrance of our loved ones who have gone before us. Rev. P. E. Lindley was with us and had charge of the 11:00 o'clock service. He brought us a timely message that reached every heart. Several said that it was the best day they had spent at Amelia church in a great while.

After the sermon, Miss Ida Smith, Mrs. Victoria Barns and Mrs. Amelia Austin acted as a committee in arranging the flowers, and the children carried the floral offerings to the cemetery, marching two and two. Flowers were placed on every grave and the cemetery was beautiful to look upon. Appropriate exercises were held at this time after which dinner was served on the grounds.

The writer had charge of the afternoon service and the sermon was preached especially to the young people, the text being Psalms 119:9.

It is a great joy to serve a people as those at Amelia. They seem to have caught a new vision of service and are looking forward to things that are higher and holier in life. We are looking forward to the greatest year in the history of the church.

G. C. CRUTCHFIELD.

Elon College, N. C.

MAGNIFYING CHRIST

How can we live so that Christ will be magnified in our body? By living so that we will bring no reproach on His name. The Christian life is worth while. If we are not true to the vows we made at the church altar, we are worse than if we had never professed to know Jesus. We are a stumbling block to others. We hear the unsaved say, "I am as good as some that is in the church." They forget that each one will have to give an account to God. May we live such faithful lives that no one will be kept away by our indifference.

Many times neighbors meet together and it seems everything and every one is spoken of except Jesus. Why are we so backward to discuss religion? If an unsaved person is present, he will wonder why, if Jesus is so precious to them, they don't say more for Him. Oh, my friends, when our hearts are filled with the love of Jesus, as they should be, we will not be too timid to speak His name in praise. If we look to God in prayer, "we can do all things through Christ which strengtheneth us." Philippians 4:13. Our hearts are too full of worldly matters. Christians, don't let us ever forget that our every word and action is taken note of. So let us press toward the mark for the prize of the high calling God in Christ Jesus. Philippians 3.14.

Mrs. J. L. HALL.

News Ferry, Va.

The only noticeable response to the general clamor or increased production appears to be in the field of candidates.—*Washington Post*.

Folks who are worrying about what the country is coming to would do well to remember that that depends quite a bit upon when it is coming to.—*Manila Bulletin*.

THE CHRISTIAN ORPHANAGE

SUPERINTENDENT'S LETTER

The Children's Home fund has reached and passed the \$6,000.00 mark. We hope to see it reach \$10,000.00 in the near future.

The Easter offerings have been coming in nicely and we have on the offering this year \$3,406.53. It has not quite reached the mark for last year. We ought to do better each year and we will be disappointed if we do not reach the amount received last year for this offering.

Quite a number of our churches and Sunday schools are still on the delinquent list. I want to insist that if your church is on this list, that you redeem yourself by having the offering taken and mailed in. We will rejoice with you in making this offering. Don't forget the Children's Home. You want a part in the building that will give the little tots a home in which to live and be happy.

Our little fellows still work hard to get the \$1.00 prize in school. For the seventh month the following earned the \$1.00 prize by making an average of 95 or more:

Lala Brady 97 1-2, Joe Howell Jones 96 1-6, Swannanoa Weatherspoon 96 1-3, Wilson Collier 95 5-6, Clarence Fields 95, Lawrence Fields 95, Allie Lee Pierce 95, Eugenia Hilliard 96 5-8, Kinsman Wicker 95 1-8, Clarence McKinney 95, Marvin Franklin 95 1-6, Frankie Frederick 95, Hattie McKinney 95, Ella Frederick 96 1-7, Emma Moreland 95 2-7.

Those making 90 and over: Walter Betts, Vernon Sandlin, Joe Lennard, Thelma Thomas, Maggie Lennard, Lula Johnson, Irene Jones, Hubert Terrell, Earl Churchill, Coy Franklin, Eliza Check, Pauline Andrews, Louise Jones, Mattie Lee McKinney, George Thomas, Pearle Goodwin, Walter Wicker.

The Orphanage Singing Class gave a concert at Mt. Zion church in Orange County, on the second Sunday morning, and at 3:30 in the afternoon at Mebane. They were greeted by a large audience at both places and we hope the people enjoyed the children as much as the children enjoyed the program. The offering at both churches was splendid and the children were very happy over the day's work.

The captain of the Men and Millions Forward Movement at Mt. Zion tells me that practically all the membership of that church has been visited, and while they still lack several hundred dollars reaching their goal, he hopes that other subscriptions will still be obtained.

The captain of the Mebane church was feeling very happy over their victory in the Men and Millions Forward Movement. That little church with a membership of fifteen and with a quota of \$1,500 had quite a task to do. I visited that church some weeks ago and made a talk on the Men and Millions Forward Movement and at that time they hardly thought it could be done, and I thought it quite a task myself, but told them that while we might not see our way clear to make the subscription at the present time, we could subscribe in

faith and trust God to open the way by which we could meet the payments as they came due. This little band of faithful workers will reach the goal, and with this quota, with a membership of only fifteen, and some of that number children, it ought to encourage all our churches to do their best in this great Movement for the Church. This Movement gives every individual an opportunity to have a part and to make a subscription. Let us all have a part in this great undertaking for Him who did so much for us. Let every church do its best. If you have not made your subscription, see the captain of your church and make it. This is your opportunity. Don't lose it.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR MAY 19, 1920

Amount brought forward, \$10,532.76.

Children's Offerings

Ruth M. Sanford, 10 cents; Frank Bray, 10 cents; Mary Louise Snook, 25 cents; Frank Burton, 10 cents; Hubert Burton, 10 cents; Vivian Gray Lewis, 10 cents; Teresa Carter, 10 cents; Total, 85 cents.

Sunday School Monthly Offerings

(North Carolina Conference)

High Point, \$3.28; Ramseur, \$9.47; Shiloh, \$2.51; Hope Dale, \$1.20; Wentworth, \$15.64; Amelia, \$1.40; Shallowford, \$2.50; Durham, \$15.31.

(Eastern Virginia Conference)

Suffolk, \$25.00; Berea, (Nansemond), \$10.00; Washington St. Portsmouth, \$9.00; Isle of Wight, \$2.50.

(Georgia and Alabama Conference)

Richland, \$1.19; New Harmony, \$1.28; Mt. Zion, \$2.08.

(The Western Sunday Schools)

First Church S. S., Huntington, Ind., \$10.29; Total, \$112.65.

Children's Home Fund

Ida Ophelia Harrell (little girl), \$1.00; Pressley Duke, (little boy of Cypress Chapel), \$1.00; Mr. and Mrs. C. H. Edmondson, \$25.00; C. B. Franks, \$10.00; Total, \$37.00.

Special Offerings

The Junior Missionary Society, Clemons Christian church, Iowa, \$7.00.

Singing Class

Mt. Zion church, \$44.32; Mebane church, \$22.25; Total, \$66.57.

Easter Offerings

Noon Day Sunday school, Ala., \$6.70; Graham Christian church, \$30.00; Mt. Carmel, \$16.35; Antioch church (Chatham County), \$7.15; Antioch, (Val. Va.), Additional, \$3.50; Mabel Osborue, \$1.00; Union, Virgilina, Va., \$15.00; Waverly, Va., —Mrs. E. L. Gray's Sunday school class, \$10.00; Mrs. J. L. Foster's Sunday school class, \$5.00; Mrs. L. L. Wyrick, \$2.00; Union, Southampton, Va., \$25.25; Concord, N. C., \$6.00; Total, \$127.95.

Total for the week, \$352.02; Grand total, \$10,884.80.

LETTERS FROM THE COUSINS

Dear Uncle Charley:—I was glad to see my letter in THE SUN last week. May, the month of roses, is with us again, yet it is real cool this morning. I guess you would like to know who I am, so I will tell you. My name is Vivian Gray Lewis, and Revs. J. W. and J. P. Barrett are my great uncles. I suppose that you know them well. I am enclosing my dues for April. I will send you my May dues very soon. Love to all the little orphans.—*Vivian Gray Lewis.*

I am well acquainted with your uncle, J. Pressley Barrett. He is one of my best friends and a loyal supporter in the Orphanage work. You must write often.—“*Uncle Charley.*”

Dear Uncle Charley:—I am enclosing ten cents for the little orphans. I will send more when I get my pay for chopping cotton. I would like so much to come and see the little cousins sometime. You must bring them to see me. With love and best wishes.—*Teresa Carter.*

You ought to have me to help you chop cotton. I chopped cotton when I was a little boy, a long time ago.—“*Uncle Charley.*”

Dear Uncle Charley:—We are enclosing our dues for this month. Do the cousins have any little kittens? We have three. Mother tells us we are naughty for playing with them so much. She tells us we might kill them. We do not want to kill them, for we think they are such cute little cats. Love and best wishes to all the cousins.—*Frank and Herbert Burton.*

Our little boys have some pet squirrels. They will run all over the room and don't bite.—“*Uncle Charley.*”

Dear Uncle Charley:—Here I am, a little girl three years old, but not too young for my offering to help the little orphans. When my mother was a little girl she was a member of the Corner. My mother is a member of Pope's Chapel church. She reads the letters of the children from THE SUN to me each week. I am enclosing twenty-five cents. With love.—*Mary Louise Snook.*

I am real glad to have you join the Corner. I know your mother feels proud of you.—“*Uncle Charley.*”

Dear Uncle Charley:—I am a little girl twelve years old. My mother has been a subscriber to THE SUN for seventeen years. I enjoy reading the children's letters and feel sorry for the children who have no parents. Father sometimes gives me money for doing little jobs, so I am enclosing ten cents of it to you. I have four brothers and four sisters. If this does not find the waste basket you may hear from me again. With best wishes to the cousins.—*Ruth M. Sanford.*

Well, Ruth, I appreciate your letter and hope you will write often. I like the name “Ruth.” The story of “Ruth” we find in the Bible is such a pretty and touching story.—“*Uncle Charley.*”

Dear Uncle Charley:—I am a little boy seven years old and wish to join the band of cousins. I enjoy reading the children's letters. I enclose a dime. Love to all the cousins.—*Frank Bray.*

I have often heard my grandmother speak of Petersburg, Va. I had the pleasure of passing through your city sometime ago. You have a real nice town.—“*Uncle Charley.*”



REAL MONEY TALKS

A bright new Ten Cent Piece in Ann's red pocket-book clinked happily against its neighbor, a Copper Penny.

“Heigho!” it said. “This is a great world. A little while ago I was nothing but a chunk of ore in a silver mine.” The Indian listened politely, but said nothing. But, then, Indians rarely talk, you know. Little did it matter to the Ten Cent Piece, however. “All the more chance for me,” it thought to itself as it rattled on. “Tons of pressure on me, and out I came with two handsome faces.”

The Ten Cent Piece rolled nearer the Penny and thrust its shining face close to the bronze Indian's head. But the Penny never winked an eyelash. Indians don't you know.

“Clink, clink!” sang the Ten Cent Piece as it danced to a far away corner of the pocketbook. “How happy I am! Yesterday a piece of ore and today a great traveler. Many coins have rolled past me. There was one that was taking a pretty little girl to the movies and another that was to be traded for candy and still another, I remember, which was helping to treat a very fat little boy to a chocolate ice cream soda. How envious I was of all of them! But I've grown wiser now and wouldn't change my lot, no, not even to see the funniest clown at the biggest show in all the world.”

“Perhaps you have heard about the Junior Red Cross and the good they do with their pennies,” said the Ten Cent Piece, chattering on in spite of the fixed stare of the Indian. “There's Ann's brother, Jake, for instance. He carried the milk to the creamery to earn enough so he might contribute to the fund for little war orphans, and I've heard Ann say that Beatrice, the city cousin, made some extra Junior Red Cross money by painting cards. I guess there are as many ways of earning as there are Juniors.

“But I've saved the best till the last,” laughed the happy Ten Cent Piece. “Ann is soon going to take me out of her pocketbook, and then, oh, happy day! I am going into a fund which is to make well a little crippled child. Just think of being able to give so much happiness!”

S-nap! The pocketbook was wide open.

“Goodby, goodbye!” sang out the Ten Cent Piece merrily. “Maybe you will catch up with me on my travels, friend Penny. Stranger things than that have happened.”

“The need of the day is performers and not reformers,” said Governor Coolidge of Massachusetts. The members of the Junior Red Cross are the best little performers in the world.

Sunday School and Christian Endeavor

SUNDAY SCHOOL LESSON FOR MAY 30, 1920

(C. H. Stephenson)

Subject: Jonathan and His Armor Bearer.—I Sam. 14:1-16.

Golden Text: Be Strong and of Good Courage.—Josh. 1:6.

Primary Topic: A Story of a Brave Prince.

Junior Topic: How Two Men Put an Army to Flight.

Intermediate Topic: The Value of Initiative in Christian Work.

Senior Topic: Our Foes and How to Overcome Them.

Additional Material: I Chron. 17; Rom. 15:20; Heb. 11:2-29.

Time: About 1085 B. C.

Places: Gilgal, Mishmash, Geba, Bethel.

Saul had reigned two years, or more, when the campaign against the Philistines came upon the Israelites; and of the army who had won the victory over the Ammonites, Saul retained three thousand men whom he stationed in three strongholds. Jonathan, his brave and noble son, was in command at Geba. Samuel by divine direction had given Saul orders to tarry at Gilgal until he arrived to offer sacrifice unto Jehovah. He was not to begin a war until he had the blessings of God upon it. When the Israelites saw how vast an army was opposed to them, their hearts failed, and many of them began to desert their leader, by taking to the caves and dense woods; and when Saul saw his soldiers falling away from him, he became very impatient at the delay of Samuel—God's prophet—and offered the sacrifice himself. He owed everything to God, but failed to trust Him, or His prophet; therefore, Samuel foretold that Saul's house should not continue.

With supreme trust in God, Jonathan proved to his father, Saul, and the Israelites where their true source of power lay. He was a true, genuine hero of faith. He proposed to his armor bearer that the two alone, attack an army of thousands. He was confident "there is no restraint to Jehovah to save by many or by few." With the God of heaven, it is all one to deliver with a great multitude, or

with a small company, and Jonathan believed this with all his heart. His friend, the armor bearer, possessed the same faith in God, and was loyal to the core. It is pleasing to note his beautiful and impressive answer "do all to which thine heart inclines: behold I am with thee: according to thy heart." These two young men, full of enthusiasm, courage and faith in God, "climbed up" and the panic which these daring young men caused in the outpost rapidly spread throughout the camp, and was increased by the hand of God in a great earthquake. The first sight we get of Jonathan he is fighting against the enemies of God, and he dies engaged in the same warfare. He believed in prayer, he lived with God, and entered into the spirit of divine covenant. Happy are they who rise above depression and misfortune into the clear heaven of fellowship with God. The one thing we need most in our Sunday schools today is *enthusiasm*—zeal for the present day tasks that loom up before us. It has been said that enthusiasm is the genius of sincerity and truth accomplishes no victories without it. History affords at every turn some impregnable fortress which was the despair of the wise and prudent, but was carried by some enthusiast, with a rush. "Don't be afraid of it," said Moody, for *it means in God*. Do you believe in your Sunday school? Have you faith in God? Have you the courage to attempt the seeming impossible? Are you enthusiastic in your service? Our Captain is calling. Shall we advance, or retreat? "Be strong and of good courage."

THE BOARD OF RELIGIOUS EDUCATION

The Board of Religious Education is the successor of the Young People's Convention of the Southern Christian Convention. The Board is expected to do its work through the Sunday schools and Christian Endeavor Societies of the Conferences.

During the past two years the Board has been endeavoring to discover the nature of its work and to make a beginning. During the past biennium the Board has been wholly without means, only as it has been able to borrow and raise a small

amount through the Children's Day services. The Board is hoping to have sufficient funds at an early date with which to prosecute its work, as it is to share in the Men and Millions fund.

The Raleigh session of the Southern Christian Convention adopted a financial program which will help to gather funds for the work of the Board. All of the Sunday school conventions are asked to raise ten cents per member for the work and to send to the Treasurer of the Board eighty per cent of the amount raised. This will put the Board in shape to do real work for our Sunday schools and Christian Endeavor Societies. All Endeavor Societies are asked to do the same thing. It is hoped that all will be glad to do this and thus put the Board of Religious Education in a position to greatly advance the work of our young people. We must do something very definite for our Sunday school and Christian Endeavor work.

The Board has been authorized to place in the field at the earliest possible date, a full time Secretary. The matter of his selection, remuneration and work has been placed in the hands of the Board. Pray that the right man may be selected and that he may be willing to take up the work.

The Board has prepared and sent out sample copies of the 1920 Children's Day program. All schools are urged to use our own program. These programs are free of charge. Order from Office of Mission Board of Southern Christian Convention, Burlington, N. C.

J. W. HARRELL;
Chairman.

CHARLES W. McPHERSON, M. D.

Eye, Ear, Nose, Throat

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BURLINGTON, NORTH CAROLINA



MARRIAGES

DUCK-BRADSHAW

On April 20, 1920, Mr. Lafayette Edward Duck and Mrs. Evie Mary Bradshaw, daughter of Mr. and Mrs. J. B. Bland of Walters, Va., were united in marriage.

H. H. BUTLER.

SMITH-JOHNSON

On Sunday afternoon, May 9, 1920, the marriage of Miss Flossie May Johnson to Mr. Walter E. Smith was solemnized in Amelia Christian church, Rev. P. E. Lindley officiating.

These are prominent young people of the community and are members of the Amelia church. They will make their home at Clayton, N. C.

Their many friends wish for them a long and happy married life.

G. C. CRUTCHFIELD.

BYRD-RAWLES

One of the most beautiful home weddings that the writer has ever witnessed took place on April 24, 1920, in the home of Mr. and Mrs. D. P. Rawles, 400 Armstrong St., Portsmouth, Va., when their daughter, Erna May, became the bride of Mr. Harvey Rogers Byrd.

The ceremony was witnessed by only the immediate friends and relatives of the couple, and in the absence of the bride's pastor, Rev. H. W. Dowding, the writer read the words that made the happy couple one.

The maid of honor was Miss Frances Rawles, sister of the bride, and the best man was Mr. Lewis Byrd, brother of the groom.

Immediately after the ceremony the delighted couple left for Washington, D. C., and other points north.

The many friends of Mr. and Mrs. Byrd wish for them all the happiness that life can bring.

J. F. MORGAN.

WEDDLE-WRIGHT

Miss Charlotte Lynwood Wright, daughter of Mr. and Mrs. John Shaw Wright, and George B. Weddle of Roanoke, Va., were married on April 24, 1920, at nine o'clock P. M., in the

Portsmouth Christian church, Washington and County Streets. Rev. J. F. Morgan, pastor of the Berkley Christian church, officiated.

The bride was given away by her father. She wore a dress of blue-trieotine with hat and gloves to match and a corsage bouquet of bride's roses and sweet peas. The matron of honor, Mrs. Rose Kneeburg, wore white georgette and carried sweet peas. The bridesmaids were Misses Buena Monell, Eloise Monroe, Lydia Gort and Elsie Marshall. The flower girls were Gladys Brothers and Ruth Wright, the latter a sister of the bride. The ring-bearer was John Vermillion, Jr., attired in white. He carried the ring in the heart of a rose. The best man was M. M. Thomason of Houston, Texas. The groomsmen were Robert W. Benbury, A. J. Halame, Fred Marty and Charles Huske.

The Lohengrin wedding march was played as the bridal party entered the church. Robert Snellings sang, "The End of a Perfect Day."

Mr. and Mrs. Weddle will reside at 603 Washington Street.

J. F. MORGAN.



OBITUARIES

WALKER

Thaddeus Harold Walker, the infant, son of Mr. and Mrs. C. A. Walker of Burlington, N. C., died April 22, 1920, aged 26 days. His death resulted from bronchial pneumonia. Physicians did all in their power to save the little life, but God in His wisdom claimed it for Himself. In heaven's delightful clime the little life shall continue to unfold and gladden the heart of the great Father above. Beautiful is the promise, "He shall feed his flock like a shepherd: He shall gather the lambs with his arms, and carry them in His bosom."

The funeral service was conducted from the home by the writer and the interment made in Pine Hill cemetery.

J. W. HARRELL.

WYRICK

James Martin Wyrick died at his home in Guilford County, May 10, 1920, at the age of 79 years and 17 days. He leaves to mourn their loss a wife, a daughter

and three sons. He was a Confederate soldier in the Civil War of 21st Regiment, Company M. He fought under General Lee and was on the battlefield when Jackson was shot. He was a man whom everybody seemed to love who knew him.

His funeral was conducted at Apple's Chapel by the writer. He joined this church years ago, and still held his membership here at his death.

The funeral was attended by a large crowd. May God bless the bereaved ones.

J. F. APPLE.

NORWOOD

Miss Susie Jones Norwood died at her home near Virgilina, Va., on April 20, 1920, at the age of sixty years. She was a widow of Mr. Scott Norwood, who died about eighteen years ago. She leaves to mourn her death two sons, Ballard and Marshall, and two daughters, Mrs. William Stovall, and Mrs. John Watkins, all of Virgilina, Va.

Sister Norwood had been afflicted for more than twenty years but bore her suffering submissively. Since girlhood she had been a member of the Union Christian church and was loyal to her church and loved her Savior.

The funeral was conducted at her home by the writer and the body laid to rest in the family burying ground.

C. E. NEWMAN.

JONES

Mrs. Blanche Rogers Jones, daughter of the late John Rogers of Christie, Va., died at her home in Virgilina on April 9, 1920. She leaves to mourn her death her husband, Mr. Benard Jones, and five small children. She assured her loved ones that she was entering upon that state of rest prepared for the faithful.

The burial services were conducted at the grave in the town cemetery, and the body laid to rest to await the resurrection morn.

C. E. NEWMAN.

BUTLER

Mrs. Malinda Butler, widow of the late Jethro Butler, passed away on April 20, 1920, at the home of her daughter, Mrs. Mrs. Mary E. Holland, Boaz, Va.; Mrs. J. E. T. Joyner of Walters, Va.; eighteen grand-age and a member of the Western Branch Baptist church. She leaves two daughters, Mary E. Holland, Boaz, Va.; Mrs. J. E. T. Joyner of Walters, Va.; eighteen grandchildren, twenty great grandchildren, and one brother, Mr. Elisha Butler, of Buck-

horne, Va.

The funeral services were conducted by the writer, assisted by Rev. L. F. Paulette of the Baptist church of Holland, Va. Her remains were laid to rest in the family cemetery.

H. H. BUTLER.

RESOLUTIONS OF RESPECT—JOYNER

Whereas, God, in His infinite wisdom and mercy, has called unto Himself our beloved deacon, Brother P. T. Joyner, be it Resolved:

First. That in his death Johnson's Grove church has lost a true and consecrated worker, whose works will live forever.

Second. That while we deeply lament the loss of our departed brother, we know full well that it is his gain and bow in humble submission to the will of God.

Third. That we wish to extend to the bereaved family our sincere sympathy in this hour of grief, and commend thine to the Father Who is ever near in time of need.

Fourth. That a copy of these resolutions be sent to his family, a copy sent to The Christian Sun for publication and a copy spread upon the minutes of our church.

F. W. STORTZ,
C. T. SAUNDERS,
HURLEY JOYNER,
Committee.

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SMILES

(Credit is given where origin is known)

The Point of View

The donkey's song is not a pretty song;

You would not wish to hear it all day long;

Yet when the humans cry: "The donkey brays!"

How do they know? Perhaps the donkey prays.

To ears attuned—but not to yours and mine—

The donkey renders harmonies divine. Yet should your voice and mine in paens blend,

Who knows what donkey-ears it might offend?

—Ada Kyle Lynch, in *Life*.

Too General

Director General Hines said of a diagnosis of the railroad trouble:

"That diagnosis won't go down. It is too general. In fact, it reminds me of a young wife I know.

"Her two-year-old baby was crying terribly one day at the lunch table, and her mother-in-law entered the room and said:

"What on earth is baby crying about?"

"The young wife made a distracted gesture.

"It's either," she said, "that she wants more mince pie, or that she has eaten too much."

Baked Redskin

Lord Grey said at a farewell dinner in Washington last winter:

"We English are sometimes very ignorant of you Americans. When we misjudge you it is through ignorance.

"An English lady came over to tour the States. On the evening of her arrival in New York she uttered at dinner a low cry of horror.

"What's the matter? said her husband. 'For heaven's sake, what's the matter?'

"She held the menu out to him.

"My dear, look at this!' she cried. 'Baked Indian pudding!' Can such things be in a civilized land?'"

The great ocean liner rolled and pitched.

"Henry," faltered the young bride, "do you still love me?"

"More than ever, darling," was Henry's fervent answer.

Then there was an eloquent silence.

"Henry," she gasped, turning her pale, ghastly face away, "I thought that would make me feel better, but it doesn't"—*Ex.*

REPORT OF THE CONDITION OF

The Elon Banking and Trust Co., at Elon College, in the State of North Carolina, at the close of business, May 4, 1920.

Resources

Loans and Discounts	\$62,229.18
Demand Loans	4,080.00
Overdrafts, secured, \$312.07;	
unsecured, \$1,050.97	1,363.04
United States Bonds and	
Liberty Bonds	2,350.00
Banking Houses, \$1,765.15; Furni-	
ture and Fixtures, \$2,804.91..	4,570.06
Cash in vault and net amounts	
due from Banks, Bankers and	
Trust Companies	8,860.62
War Savings Stamps	42.30
Checks for clearing.....	1,291.61
U. S. Money Orders.....	275.14

Total.....\$85,061.95

Liabilities

Capital Stock paid in.....	\$ 8,350.00
Surplus Fund	250.00
Undivided Profits, less current	
expenses and taxes paid.....	583.05
Bills Payable	7,000.00
Deposits subject to check.....	29,925.20
Time Certificates of Deposit ..	37,208.81
Cashier's Checks outstanding ..	653.89
Collections	245.00
Liberty Bond Account	246.00
Accrued Interest due depositors	550.00
Bond Conversion Account	50.00

Total.....\$85,061.95

State of North Carolina—County of Alamance, May 15, 1920.

I, Marion C. Jackson, Cashier of the above named Bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

MARION C. JACKSON, Cashier.

Correct—Attest:

W. P. LAWRENCE,

T. C. AMICK,

J. J. LAMBETH,

Directors.

Subscribed and sworn to before me, this 15 day of May, 1920.

J. J. LAMBETH, J. P.

ESTABLISHED
1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXII

BURLINGTON, N. C., MAY 26, 1920

NUMBER 21

A New International Order

DR. FREDERICK LYNCH

WE ARE going to have a new international order. Selfish forces are trying to go back to the old order of national isolations, national selfishness, balances of power, secret diplomacy, vast armaments to sustain all these things. They will not succeed in spite of all the machinations of old men and the selfishness of certain groups. The people will not go back. The new order is coming in some form. The war has taught the peoples that they are a community. Some form of a League of Nations is coming. The European nations are already in it. America will eventually be there—she cannot stay out. But no new order, no new world organization, good and great as they may be, will save the future, or preserve justice, freedom, rights of the weak and peace unless the nations in the new world family learn unselfishness, co-operation, brotherhood and service as the laws of life. The only real hope of the world, whether in a league or not, is in nations ordering all their actions and relationships by those same eternal laws and teachings of Jesus Christ that govern the relations of all Christian men. The Church has this great gospel for the new world. What a call to youth to be the statesmen and prophets of this new world order!

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

Entered at the Burlington, N. C. Post Office as second class matter.

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Give both your old and new postoffice when asking that your address be changed.

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Many persons subscribe for friends, intending that the paper be stopped at the end of the year. If instructions are given to this effect they will receive attention at the proper time.

Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of one-half cent a word.

Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

WHY SOME CHURCHES FAILED TO MOVE IN THE MOVEMENT

Some of the churches have not seen fit to enter fully into the work of the Men and Millions Forward Movement. They had a reason, at least an excuse, a better program and expect to come along all right some day, somehow and in some way. We are thus reminded of a story of "Uncle Rufus" who came to work late. His employer asked him about the clock that he had given him.

"Where's that clock I gave you?"

"In my room, sah."

"Don't you wind it up and set the alarm?"

"Yes, sah. Every night, sah."

"But don't you hear the alarm in the morning, Rufus?"

"No, sah, dat's the trouble with that clock. The thing goes off while I'm asleep."

A great many churches let a good thing go off while they are asleep. A great and good thing comes along, but it gets away while they are asleep.

HAVE WE HAD THE RIGHT CONCEPTION?

Have we had the right conception about what it means to be a missionary? We wonder at times if we have. We cannot speak from experience since we have not been to the foreign fields, but our conception of going to the foreign field is not what some picture it to be. A place of hard work, trouble, privation, loneliness, and a dozen other things, is the way that some paint the possibility of such an undertaking. It may be all these and yet have that charm about it that satisfies and allures one on to that great work of carrying the Gospel to all the world.

We have wondered if the average idea about being a missionary has not kept many from entering wholly into the work. It is not always pleasant to separate from friends and loved ones, but if we are ready to give all for Christ and His cause, then the separation, it seems to us, becomes a side issue.

If you want to get big things done you must give big hearts big things to do—and you must not teach them that it is a thing to cry over, but a thing to rejoice with and be exceedingly glad. We have read some where poem "In Africa" that is only an example of what is challenging us to go into all parts of the world with big hearts, glad hearts, ready hearts, to make good in joyous tasks.

"If you could stand in Africa tonight,
And see the moonlight on those green-elad hills;
If you could hear the youths' wild, minor trills,
Dancing their life out, in the calm moonlight;

"If you could know the pity of their plight
Without God, in a world of deadening ills—
Then you would know the deep despair that fills
The heart of sin-sick Africa tonight.

"And God says, 'Go,' to all who name The Name.
And out of darkness reach those hands for Light.
Upon us be the burden of the shame
That Christ reigns not in Africa, tonight.'"

THE PAPER SITUATION

The publishers of the country are being hit hard by the paper pinch that has come in a larger degree than ever before. Publishers thought that paper was high a year ago, but such prices as they are now forced to pay is indeed alarming. The worst of it, however, is that it cannot be secured at any price, except in a few places and in certain grades and quantities. Many publications have suspended—possibly a thousand during the last six months. Those that have not suspended have been forced to cut down in size. The first step was to continue to increase subscription and advertising rates, but that will not do any longer. More money will not get the paper when it cannot be bought.

We note among the papers that have been forced to reduce in size is *The Christian Endeavor World*, Boston, Mass., and that publication looks the situation

squ岸ely in the face and pleads with its readers to be patient. THE SUN passes along the same news for the good of the public. We have not been forced to reduce but may have to any week. We have enough paper in sight to take us to July 1 and after that date we have only promises on file for hope.

LAWS THAT ARE SELF-ACTING

(Editorial in The Herald of Gospel Liberty for May 13, 1920)

It is very unfortunate that here and there in the Christian denomination an effort has been made to give out the impression that in the Forward Movement plan there is some sort of conspiracy to cripple the churches which do not co-operate with it and to put out of business those ministers who will not try to educate and fit themselves for modern church work. And certain editorials in The Herald and certain statements made by leading officials are quoted as the basis of such assertions.

The editor is very free to say again, and to say it strong, that the churches which will not take hold and do, are going to die; and that the preachers who will not read and study and try to train themselves, and who will not work and work hard and intelligently to build up their churches, will be out of a position before many years. But it would hardly seem to be necessary to explain, least of all to ministers who are used to preaching about the laws of God, that these penalties are self-acting, and do not need any board or any officials at Dayton to put them into effect.

God does not require any one to help Him to enforce His laws. They are automatic. They take care of the situation themselves. And one of those laws is that un-missionary churches and selfish churches will die; and that churches which try to stand off alone and let the other churches in its conference or the other conferences carry the work of the denomination, will soon lose its spirituality, and then will soon be dead. Conference and denominational officials do not have to kill it—it just dies! And nobody can keep it from dying unless it repents and does differently. Nor does one have to be a prophet to foretell this—but only a historian who knows the history of our own and other churches and the history of our own and other conferences.

And whatever may have been true of the ministry in the past, every man who knows the situation among the churches today knows that the preachers who will not read and study and get away to summer school, or something of the kind, now and then, and who do no pastoral and other organization work in their churches, and who try to be farmers or business men and preachers too, are losing out more and more. There is a larger number of churches every year who simply will no longer hire such men. And it is not the fault of the denominational officials or the Forward Movement, either. The editor has written a score of churches and almost begged them to take certain men who needed work badly—and they have replied that a few years ago they used that type of men, but that they cannot do so any longer, because their young folks are going

to high school and college and simply will not attend and take an interest in church unless the pastor is doing a work that is worth while. The country people are fast becoming the most intelligent congregations in the world, and more and more they refuse to employ any pastor at all unless they can have one at least as intelligent and wide-awake and progressive as they themselves are. It is time that that be said to our ministers very frankly—for there is not a week goes by that this office does not have one or many letters from laymen saying that same thing very bluntly.

If only the preachers would stop to think for a single moment, they would see how this very state of affairs worries the denominational officials. There is no other one thing which gives them so much concern today. It is up to them to keep the churches supplied with pastors, and to help the weak churches, and to keep the denomination growing and our churches in a good condition. Even from a selfish standpoint, it would be a fool idea for them to want to kill churches and throw pastors out of work. We are almost desperate to find men that the churches will use and be satisfied with in this new day. And so the Forward Movement and the Home Mission and Educational and other departments are planning to co-operate in every possible way to help men to hold their churches—not to lose them. That is the very object of the summer school at Defiance and Elon and Palmer and the Seaside Chautauqua—to assist the preachers, so that the churches will desire them and pay them better salaries. We in Dayton cannot force churches to hire men that they do not want. But we can help the men to make it possible to so train and equip themselves in up-to-date work that the churches will be anxious for them and pay well to get them.

But if the churches refuse to co-operate with each other in the denominational enterprises which make schools and colleges possible, and which thus makes it possible to help the preachers to equip themselves for work, they will find themselves, in less than a generation, without pastors that they can use—and they will die. And if the preachers will not take hold of the opportunities and privileges for self-development and self-training which the denomination is trying at such great expense to give them, but keep on in a way that will put them where the churches in a few years—when they grow a little older—simply will not hire them, they will either have to quit the ministry or else to work here and there at shameful little salaries on which they cannot live. But nobody else will be to blame for such a sad outcome but those churches and those men themselves.

It is a pitiful thing to see churches dragging blindly along to their own death and to see preachers drifting to where in a few years they will be down and out with no church willing to give them work—and we men here in Dayton will do anything and everything we can to prevent such a pathetic tragedy. But the laws of God are certain and sure—and they bring their own penalty upon those that will not fulfill the conditions of spiritual strength and growth.

PASTOR AND PEOPLE

BURLINGTON LETTER

The mid-year business meeting of the church was held May 19. The reports showed that the first six months in the new building had marked a splendid advance in every department of the work. The Sunday school has leaped forward in the matter of average attendance and enrollment in a very gratifying manner. The offerings for Orphanage, Missions, and Sunday school purposes show a large increase. The Missionary Societies, Christian Endeavor, and Ladies' Aid have been very active and have done good work. The Missionary Society has been conducting a mission study class which has proven very helpful.

Though the current expenses of the church have been greatly increased, the congregation has readily adjusted itself to the new demands and so given as to enable the church to meet all bills promptly. The current expense budget has practically doubled. In the last canvass the need was simply expressed and nearly all doubled their pledges for current expenses, and did much more for benevolences, when the special campaigns are taken into account. To date the church has given on the special drives \$22,165.20. This has been done while we were building. During the past six months of this Conference year the church has raised in cash and paid on the new building \$23,000.00 and secured pledges to cover entire cost, with the exception of \$6,000.00. The building committee is confidently expecting to pay off the entire debt this year. We are exceedingly grateful to them for their splendid service and trust that their purpose shall be fully realized.

At the mid-year business meeting the church voted to increase the pastor's salary to \$2,400.00. The pastor is deeply grateful for this action and expresses the hope that he may be able to render a larger service in coming days. He fully appreciates the loyal support his people are giving him in his effort to lead them in the great work of the Kingdom. God bless the good people of the Burlington Christian church in the splendid things they are doing for Him and His cause.

The congregation has recently tendered the Southern Christian Convention the old church for Convention headquarters. The matter is now in the hands of a special committee, appointed by the Convention in its last session. If our offer is accepted we shall be glad to have the offices of the Convention here.

The report of the superintendent of the Sunday school showed that the school had contributed since November the first, to the Orphanage, \$626.32; to support of missionary, \$587.09, and \$250.00 to Sunday school purposes, which made a total of \$1,463.41 to all purposes.

The superintendent of the Christian Orphanage and his singing class were with us last Sunday evening. Their program was greatly enjoyed by the congregation and a free-will offering of \$78.38 was made on the Children's Home. Come again.

J. W. HARRELL.

YOUNG PEOPLE AND KINGDOM SERVICE

Have you noticed the very large number of boys and girls in every community, and in every congregation, who are not enlisted in Kingdom service of any kind, and whom none are trying to enlist? The hope of our Christian cause is in our young people. These young people are active, eager, alert, impressionable. That which can be done for their minds, and their souls, now with ease and effectually will be done with great difficulty and inefficiently, if done at all, later in life. We need missionaries in the foreign field very much indeed. Is anything being done to impress these young people with the daring and heroic life of the missionary? Frightful superstitions, grinding poverty, blinding ignorance, unspeakable evils prevail in non-Christian lands. Is anything being done to acquaint our boys and girls with these conditions, and with the distressing needs of all peoples in heathen lands?

If these needs, if the pitiable conditions that obtain in pagan countries, were brought to the mind and the heart of our boys and girls, they would give heed; they would act. There is nothing that boys and girls like as much as they do activity, deeds, the license and the liberty of doing things.

The writer faced a country congregation of, say, three hundred people on a recent Sunday afternoon. Count one hundred parents of the number. Then count fifty between the ages of seventeen and twenty-five. There were left a hundred and fifty boys and girls there. He wondered what those boys and girls knew of the peoples and places that did not have the Gospel; of the needs and conditions in non-Christian lands? And he wondered further what was being done by church or Sunday school, or any other body, to acquaint these boys and girls with conditions of peoples in pagan lands, and of their relationship to these peoples. If we would give these boys and girls the right sort of chance they would sit up and take notice—and in a few years would be doing things.

Our Sunday schools should be training camps for Christian service. Are they? Our Sunday school classes should be bee-hives of activity for the Master. Are they? We might as well teach the Almanac in the Sunday school as to teach the Bible or the Quarterly, unless the Bible and the Quarterly lead to deeds, activity, service. Even the Bible is not a book to be learned, just for the sake of learning it. It is a means to an end. The end of Bible learning is right doing, Christian service.

Our boys and girls are ready to be taught of the world's needs, and of the world's opportunity, and of their relationship and duty thereto. And then they are ready and willing to do. Are we seeking the proper approach to their minds and hearts, and are we giving them the teaching, the information, the training they are going to need, that they now need, to carry forward the Kingdom's work? Are we doing our duty to the boys and girls of our Christian congregations?

J. O. ATKINSON.

CHAPEL HILL

This church has just closed the best revival in its history. Rev. J. Lee Johnson did the preaching with great acceptance and satisfaction to all who heard him. His messages were not "classic," but Scriptural, spiritual and powerful. What the world needs, after all, is not "classic" preaching, but a spiritual presentation of the Word of God. This Brother Johnson does in a fearless, pleasing, and powerful manner, "and the people heard him gladly." He opens up the Scripture and brings his hearers closer to God. The people of the town and University were agreeably surprised at his ready command of the Scripture, his aptness of interpretation, and his power of application. I doubt if we have a man in the South who is his equal.

The results of this evangelistic effort were very satisfying. There were eighteen confessions, and fourteen additions to the church. There are several others who will join soon.

Since coming to this field last November I have received into church fellowship thirty-three new members. This increase may not seem large to those who do not know the local situation, but this lacks but little equaling the total enrollment when I came here. We expect to more than double the membership before the year is out. At present I feel much encouraged over the work here, notwithstanding the circumstances and discomforts under which we have labored since coming here. The clouds are beginning to look brighter and we can see the dawning of better things.

The church here has responded to the various drives and launched an extra drive for funds to pay for the parsonage, having subscribed \$3,250.00 for that purpose. In addition to this there is now in the making a plan to raise money to pay off the indebtedness on the church. We expect to dedicate the church this fall.

R. F. BROWN.

SUFFOLK LETTER

The Lightbourne-Davis meeting, in the Suffolk Christian church, closed Sunday night, May 16, including three Sundays and the two weeks between. The attendance, from start to finish, was the largest in the history of Suffolk. The interest was equal to the throngs. People gathered an hour before the time for service, and remained in rapt attention to the close. Many from other churches and from no church were enthusiastic in their interest and co-operation. It had the characteristics of an old time protracted meeting—everybody singing, praying, and talking about the meeting. One man told me that in the shop where he worked, nearly all the men were accustomed to swearing every day; but after the meeting had been in progress a few days, he heard no more profanity from any man. The extent of a revival cannot be estimated as it works beyond the church into the community in so many places and among so many people. Delegations came from Oakland, Bethlehem, Holland, Holy Neck, and Franklin.

This meeting brought in all ages from very young children to old persons. The meeting for school children, on Thursday afternoon of the first week, was large and enthusiastic; the meeting for the aged, on Thurs-

day afternoon on the second week, was fine, though that was the only rainy day in the series. Cars were sent after old people and they enjoyed it very much. The meeting, for men only, on Sunday afternoon, May 9, was very large and very much enjoyed. It looked like the whole city was lining up for Christ.

To give some idea of the results of the meeting, so far as known, there were 154 cards signed for membership; of this number 138 united with the Christian church, and the remainder with other churches in Suffolk. The Suffolk church had received 100 new members from Life Dedication week, at the close of the Men and Millions campaign; and 9 members had been received before that time since the last annual Conference. These three groups of new members make 247 added to our roll since the Conference last November. Our membership now goes over a thousand. These two movements, Men and Millions and the Evangelistic services, have set members to work under a new spiritual impulse and I am hoping to run additions up to 300 during the Conference year. It will reward any church to put on the Men and Millions campaign, in all of its four parts.

One would think that the big sum this church subscribed under Consecration Week would have prevented large offerings for our revival; but the contrary was true: the total offerings amounted to \$1,915.61; \$1,330.20 paid to Victor Lightbourne; \$200.00 to Sam Davis; and the ladies presented Mrs. Lightbourne and Mrs. Davis, Sam's mother, at the last service on Sunday night, with a purse of \$100.00—in gold each; and the remainder to their expenses. This was the largest offering ever made at one revival in Suffolk, even at *union services*. Suffolk rejoices and commends Lightbourne-Davis to other churches for revival meetings. There are none better, and we doubt whether there are any other *two* their equal.

W. W. STALEY.

Men and Millions

REJOICING IN VICTORY

In the churches where all four of the campaigns of our Men and Millions Movement were put on and carried to a successful conclusion there is much rejoicing and there is great enthusiasm. What a grave pity indeed it was, and is, that all of our churches did not enter, with whole heart into the labors, efforts and tasks of the Movement! Here was and is a platform of righteousness and brotherly love broad enough for all to stand on and strong enough to hold up all who will get upon it. There simply can be no good, safe, and sufficient reason why every church, every pastor and every person of us should not undertake whole heart, and zealous effort, the work of this Movement. Had there been such a reason, because of doubt, delusion, or misunderstanding, in the beginning, that reason no longer exists. A tree is judged by its fruits. The fruits of this Movement, in the congregations that have entered in and gathered the full harvest, are victory, growth, new life, spiritual awakening, brotherly love, ready and willing

co-operation. No one who sees the situation, and has observed the results, can fail to rejoice with the churches that have "gone over the top," and pity those who have failed to do so.

The Movement was designed, and is yet urged, to give every man, woman and child in all our churches the opportunity of undertaking some definite thing, or making some specific offering, or sacrifice, in the name and for the sake of our Christ. If any design, scheme or purpose, could be nobler or more needed than that in a time like this, the writer does not know and cannot conceive what it is, or may be.

Because of unfavorable weather and other conditions some of our churches have not yet put on the campaign, and have not entered into this program of fellowship and co-operation. Such churches, to delay the matter longer, are not only injuring themselves and retarding their own growth and progress, but they are injuring a whole denomination and retarding the growth, power and progress of the whole Convention. We are co-operative beings, and the power and progress of the whole depend upon the efforts and deeds and co-operation of each. Any church not doing its best in a time, and a program, and a task like this, hinders and helps retard the growth of the whole denomination; for this is a program and a task which is worthy of all of us and needs all of us.

By July first, according to the decision of our recent Convention, every church of our number is to be given a chance, and every one is to be urged to do his best in this the noblest, the most righteous, and the most worthy of all the tasks and programs ever adopted or undertaken by us.

Come with us, brethren and beloved of every church and congregation, and we will do thee much good and no harm. We want all our churches to enjoy the growth, development, power and victory that some are now enjoying because of what they have done in this Movement.

J. O. ATKINSON.

ELON COLLEGE COMMENCEMENT

By C. M. Cannon

Elon College, May 24.—The thirtieth Annual Commencement exercises began here Sunday under most favorable auspices, with great throngs of the alumni and former students present. The attendance on the commencement bids fair to eclipse any previous record, since the Alumni Association has had a special committee in the field to bring in the Old Guard for the great reunion on next Tuesday, afternoon and evening, which is entirely given over to the alumni.

It was therefore fitting that for the first time in the history of Elon an alumnus should give the baccalaureate sermon. Dr. L. E. Smith, of the Class of 1910, of the Third Christian church of Norfolk, Va., spoke a thrilling message to the seniors and their assembled friends this morning. Dr. Smith's theme was "The Offering of a Life," based on Acts 3:6. It was a heart to heart appeal for that heroism in living which war calls for in dying, and particularly for a life of self-forgetfulness in the service of mankind.

Speaking directly to the graduating class Dr. Smith pictured the various calls for service coming up from every strata of society. Out of such a babel of voices he declared it would take balanced minds, stout hearts, and stalwart characters to stand the test and to meet adequately the needs in fulfillment of humanity's mission in a time like this. Urging each to the amplest investment of self in the cause of the race and of the Kingdom Dr. Smith concluded his discourse by showing that only life, and not creed, not profession, not purpose, but only life, can satisfy the demands on college men and women in this era.

Baccalaureate Address

Obident to the traditions on the Hill President Harper spoke to graduating class at the evening service. It was his final word to the Class of 1920 and he evidently desired to give the newly commissioned pilots on life's voyage a wholesome supply of good ballast for the troubled sea ahead in these days of unrest and uncertainty.

These days of reconstruction challenge every ideal of life declared President Harper, and therefore it behooves us to inventory the fundamental goods of life in order to stabilize our actions and hold our program of service in the safe course of progress. These fundamental goods the speaker found to be three in number, God, man, and the organized life of the social order, all of which the speaker declared to be fundamentally and essentially good. There is no standing room in God's universe for a pessimist he insisted, for even if the way is dark and the clouds lower all around, good is at heart of things and all will turn out well.

God is good he urged. He is no absentee landlord, interested only in collecting the rent from His tenants, nor an outraged tyrant dealing justice to His miserable and recreant subjects, but our Heavenly Father, vitally concerned for good in every circumstance that even remotely touches our life. Such is the new conception of our Father God according to Dr. Harper's theology.

And man, too, is good, he said, not merely some men, but all men. We must bring ourselves to the point of accepting this as a basis of dealing with our brothers. Whence then the evil in man? he queried. Evil in a world created by a beneficent being is necessarily possible in the development of moral freedom is the answer, for men could not be a moral being without freedom, and freedom makes entirely possible the commission of sin.

In speaking of the goodness of the organized life of man, Dr. Harper admitted the injustice now present in it, but saw its removal not by the renouncing of organized social life, but by its purification. He urged the seniors to be ready to join with Bolshevist, Red, or any one to remedy the evils of the social order, but to oppose any man or organization of men even to the point of bloodshed who aimed at the overthrow of the organized life of society. Our day needs to understand that authority is not evil. Misdirected authority is evil, he admitted, but a more fatal evil still would be for each individual to act for his own selfish interest alone. We must not forget ourselves nor let any one else forget

that freedom is a social fact as well as an individual prerogative and that we are our brother's keeper whether we wish to be or not, and that he is our keeper too. In terms of this mutual duality of relationship all the problems of individual authority and social ethics must be worked out, with brotherhood and equality as the foundation stones of social control.

In concluding the president reiterated his plea for optimism as the antidote to the restlessness and confusion of life on every hand, and optimism sure and steadfast because based solidly on the goodness of God, of man, and of the organized life of the social order ministering to man in the spirit of Christian brotherhood.

Class Day

The morning session of the second day of the commencement was given over to the program of the Class Day Exercises by the graduating class, and the following was rendered.

Devotional Exercises	B. W. Everett
Welcome Address	E. E. Sechriest
Class History	Juana Pinnix
Class Poem	Janie G. Angel
Class Prophecy	J. W. Simpson
Last Will and Testament.....	Mary Adelia Atkinson
Delivery of Trophies	L. H. Fogleman
Delivery of Mantle	Ollie Myrtle McCollum

Elon College, May 25.—Cowen's "The Rose Maiden" was rendered by the Elon Choral Society last evening, with Prof. Edwin M. Betts as conductor. The great choruses of the Cantata to the accompaniment of the pipe organ and grand piano brought forth spontaneous outbursts of applause, as did also the solos by Prof. Alexander and Miss Fisher. About one hundred voices took part in the Cantata. The annual celebration of the Choral Society has become one of the outstanding events of the Commencement session.

In the afternoon the Society Representatives spoke. The speakers and their subjects were as follows:

Lawrence Marion Cannon	Clio
World-Vision	
Zula Hunter Murray	Psiphelian
The Coming Regime of the New Age	
Claude Marcus Cannon	Clio
Education for Citizenship	
Fillmore Holt Hunter	Philologian
The College Man's Mission	
Luey Mandana Eldredge	Psiphelian
The Sign of the Blue Triangle	
Joseph Emanuel McCauley	Philologian
Guarding the Gates of the Nation	

GRADUATION EXERCISES

Seniors Speak

Six representatives of the graduating class delivered essays and orations as follows:

Thomas Brannon Parks—*The Future of American Ideals.*

Toshio Sato—*Is It Nothing to You?*

Eugene Huff Rainey—*Looking Beyond.*

Mary Adelia Atkinson—*The Supreme Conflict.*

Perey Elliott Lindley—*Launched, Where Shall We Anchor?*

Annie Josephine Farmer—*The Unwritten Epic of Puritanism.*

Bibles were presented each member of the graduating class, as has been Elon's custom for thirty years, and then degrees, diplomas, and certificates were awarded as follows:

Bachelor of Arts: Harold Clyde Amick, Thelma Goldmar Burton, Dewey H. Dofflenyer, Benjamin Worrell Everett, James Lynwood Floyd, Marvin Lee Gray, Otis Haywood Henderson, Clarence Leslie Holland, Perey Elliott Lindley, Hobart Massenburg Lynch, Carl Peter McNally, Roy Jay Morton, Thomas Branson Parks, Eugene Huff Rainey, Earl Erastus Sechriest, Lonnie Roy Sides, James Worth Simpson, Ethel Gladys Starnes.

Bachelor of Philosophy: Mary Adelia Atkinson, Annie Josephine Farmer, Louis Henry Fogleman, Ollie Myrtle McCollum, Leonard Phillip Rippy, Anna Mary Landis, Toshio Sato, David Cleopas Woodburn, John McCauley Watson.

Bachelor of Music: Janie Gladys Angel, Juana Pinnix.

Diploma in Piano: Janie Gladys Angel, Pauline McCauley, Zula Hunter Murray, Juana Pinnix.

Diploma in Voice: Mary Adelia Atkinson.

Diploma in Fine Arts: Mrs. Thyra Swint.

Certificate in Piano: Mildred Louise Kirkland, Ida Pearl Reynolds.

Certificate in Voice: Connor Rankin Hutchison, Es-sie May Truitt.

Certificate in Fine Arts: Lottie Lee Jones.

Certificate in Expression: Helen Virginia Parkerson.

Certificate in Domestic Science: Pattie Lee Coghill, Deloris Holt Morrow, Elsie Dora Parrish.

Certificate in Physical Culture: Benjamin Worrell Everett.

Certificate in Chemistry: Marvin Lee Gray, Carl Peter McNally, Thomas Branson Parks.

Certificate in Commercial Department: Alice Beville, Marion Cuthrell, Edna Virginia Eskridge, Emma Louise Moore, Etheleen Rountree, John McCauley Watson, Hazel Marion Wood, Helen Virginia Parkerson.

The winners of medals and scholarships were announced as follows:

J. J. Summerbell Scholarship: Miss Lora Foust.

Stanford Orator's Medal: P. E. Lindley.

The Moffitt Essayist's Medal: Miss Toshio Sato.

The Wellons Scholarship Medal: Miss Toshio Sato.

The Morrow Thesis Medal: H. M. Lynch.

Clio Commencement Medal: C. M. Cannon.

Philologian Commencement Medal: J. E. McCauley.

Dr. Macfarland Speaks

Following the essays and oration of the Senior Representative this morning, Dr. Charles S. Macfarland, of New York City, General Secretary of the Federal Council of Churches of Christ in America, gave the literary address, using as his theme "The Leadership of Jesus." Dr. Macfarland, representing the vast federative in-

(Continued on page 11)

DEVOTIONAL

DELAYED ANSWERS

We are to be thankful that sometimes God delays answers to our prayers. The disciples desired to call down fire upon the Samaritan village, but permission was not granted until after Pentecost. Then that which was burned up was opposition to Jesus.—*Ex.*

FAITH

I don't understand the hills,
Or the bounding sea,
Or the laughing mountain rills—
How they came to be.
I don't understand the sun,
Or the twinkling star—
How they ever were begun,
But I know they are.

So with faith—its mysteries
I can't analyze,
Holding certain verities
Too deep for my eyes;
But I know this heart of mine
Rises from despair
Into joy and peace divine.
Knowing they are there.

—*John Hendrick Bangs.*

HOW WE GROW

Nothing will take the place of inner communion with the Lord for widening our minds and reassuring us of His presence in His world. Much valuable information about God may be reported to us, eloquently and persuasively. But it will leave us as it found us, unless we verify it at first hand. "Grow in the knowledge of our Lord and Savior Jesus Christ," in the knowledge of Him, not in knowledge about Him, not in a world of even the most silvery echoes, but in immediate touch with Him. We grow as we speak to Him in prayer, as we keep our lives steadily before His grave, searching eyes, as we put away our conceit and let ourselves be guided, as we realize that if we are ever to lead others it is only as we allow ourselves to be led by Him. Take our eyes off Him, and we stop our growth. But in constant communion with Him we are kept fresh and vital.

"In Christ I feel the heart of God
Throbbing from heaven through earth;
Life stirs again within the clod,
Renewed in beautiful birth;
The soul springs up, a flower of prayer,
Breathing His breath out on the air."

—*British Weekly.*

We thank Thee for the dear and faithful dead, for those who have made the distant heavens a home for us, and whose truth and beauty are even now in our hearts. One by one Thou dost gather the scattered

families out of the earthly light into the heavenly glory, from the distractions and strife and weariness of time to the peace of eternity. We thank Thee for the labors and the joys of these mortal years. We thank Thee for our deep sense of the mysteries that lie beyond our dust, and for the eye of faith which Thou hast opened for all who believe in Thy Son to outlook that mark. May we live altogether in Thy faith and love, and in that hope which is full of immortality. Amen.—*Rufus Ellis.*

In Woman's Realm

THE WOMEN OF OUR CHURCH*

By Mrs. W. R. Mitchell, Suffolk, Va.

I am proud, for our women in our Church have done some praiseworthy and notable things. In no whit have they hung behind the men. In fact, I suspect that if the returns were all in, it has rather been the other way. And this is, after all, as it should be. The first woman was named "EVE" because she was to be the mother of all living; that was her God-appointed work, and woman has lived up to it ever since. Every good work, I verily believe, has been "mothered" by the women. Sometimes it has been born in secret, in the night-time, as it were, in some quiet home, and has emerged into the daytime of life, without the mother ever being known. Sometimes women have borne and nursed the tiny, flickering life until, grown to full strength and size, it has gone forward, like a sturdy man, on its own two feet. Such has been, for instance, the work of the women in temperance and missions.

I suppose we all remember it was in a woman's prayer meeting in England there was borne the thought of foreign missions, and the first foreign missionary sent out by the English-speaking race, so far as I know, was William Carey, sent out by the women, and for a long time, supported by those women. The coats and garments made by the Dorcas of our churches have clothed not only the poor, but the missionaries as well, by providing for their wants as they went about doing their Master's work. Who can tell how many stitches have been set to make the money that has poured through our missionary coffers since the work began? How many of our bravest and most vitally interested men might have given up in discouragement, had it not been for the women behind them, upholding them, strengthening them, urging them on, and everlastingly and always holding up the cause of missions to the Father in Heaven.

We are reminded, too, that in our Church, much of our mission work started through the Sunday schools and the Children's Societies, and back of every such effort, we may be sure, were mother hearts, women working and laboring for the growth of the Kingdom. It was a little girl who, in 1878, gave the first dime through this channel, and it was a woman, Miss Donna Murray, who published the first letter in the Children's Mission column of "The Herald of Gospel Liberty." The little girl who gave the dime, grew to womanhood, and is now one of our women missionaries in Porto Rico, supported by one of our own churches in the South, and known by name to all of us, and, personally to many, Miss Olive Williams.

Many women were among our pioneer preachers, a fact we often forget, and in fact, we have now, some forty ordained woman ministers, none as yet in the South, however, although there are today, as a result of our Life-Dedication campaign, many girls, large and small, who have offered their lives in service to Christ.

I am indebted to a splendid article by Mrs. A. V. Morrill, herself a woman fired with missionary zeal, President of Woman's Board of Foreign Missions, and a most charming and persuasive speaker and writer, for many of the facts which I shall give, in regard to our women workers of the earlier days. Women have always been prominent in the work of our Church from the beginning. The first woman preacher of whom we have any record appears to have been Nancy Cram who, in 1812 went to Charleston, New York, and there began a work which resulted in the organization of a church out of which came an unusually large number of Christian ministers. Her heart was so full of this work, and she spoke so convincingly and eloquently that in the four short years of her service, she brought hundreds to Christ, preaching often in groves because no house was large enough to hold the crowds. Among those converted under her preaching was Mrs. Abigail Roberts, possibly the best known of our preachers in those early days. There is a record of at least four churches organized through her efforts.

The first Christian church in Canada was organized through the efforts of a woman, Mrs. Mary Stogdill. It is said that on the fifteenth anniversary of the first Christian church in Canada, there were thirty church organizations, every member of which, except those who joined by letter, were brought to Christ, directly or indirectly, by Mrs. Stogdill. Surely, she was like Lydia, entertaining the ministers in her home and then going to found churches in Thyatira.

The first woman ordained by any church since the fifth century was a member of the Christian Church, Mrs. Melissa Terrell, in 1866, these others having preached without ordination. Almost every section of our country has had its splendid woman preachers and missionaries, who followed the example of the daughters of Philip, the Evangelist, or Phoebe a servant of the church, the first woman missionary to Rome; or Priscilla whose labors in the Lord were a cause of rejoicing throughout all Asia.

We have had at least four women home missionaries, possibly more; and as you know, we are planning this year, in our Southern work, to add another to the list, Miss Iola Hedgepeth, who goes out to work among the mountain people in Virginia this fall, God willing.

Antioch College was the first co-educational college in America and two of our women, Miss Pennell and Mrs. Holmes were members of the faculty. Since then, many of our finest women have helped to mould character in our schools and colleges. A woman, Mrs. Wilson of Philadelphia, built the first dormitory at Franklinton College, and also generously endowed the college. A woman, Mrs. Lois L. Sellon, was the one who, through her persistent and untiring efforts made possible the Aged Ministers Home at Lakemont.

It is hard to mention names among the women who have done so much in missionary work. But this we can say, that since our first missionary Rev. David Jones, went out to Japan, accompanied by his wife, there has been found no woman who was willing to let her husband go alone to the mission fields. She has gone along with him, helping in the teaching and preaching, as well as in the home-making, and in many ways, hers, I am sure, has been the harder task. Home means more to women, generally, than it does to men, and these women have left home and all it stands for for the sake of Christ. We are reminded, oftentimes, in reading of their lives, of the old conundrum, "Why did the Pilgrim mothers have more to bear than the Pilgrim fathers?" And the answer "Because the Pilgrim mothers had to bear all the Pilgrim fathers bore, and to bear with the Pilgrim fathers besides." Read a record of the day's work from the life of any of the wives of our devoted missionaries—the way in which they must mingle

home cares and church cares, and yet live such lives and keep such homes that both lives and homes are like candles shining in the darkness of heathenism, and pointing the way to the light that lighteth the world, and see if there is one of these women who deserves less than the best that we can give her. Some splendid Christian women have gone out alone, like Miss True, Miss Mishler, and Miss Williams, of all of whom we are proud, and their lives, no less than those of their married sisters, have told the story of Jesus even before their lips had learned the foreign tongue of the people among whom they labored.

After the organization of the Womens Boards of Missions, the Foreign Board in 1886, and the Home Board in 1890, the work of the Missions went forward with renewed zeal. The names of the officers of these Societies is like a muster roll of heroines, always in the forefront of the battle. Every conference had its splendid women leaders, such as Rev. Ellen G. Gustin in the New England Convention, who, by unceasing work and prayer, helped forward the great cause. And as we look abroad over our land, and see the conference boards organized in our conferences, one after the other, and read of the hundreds of Societies that have been organized in our churches through these parent boards, we are constrained to believe that in deed and in truth our women broke the alabaster box, and the perfume is filling all the room.

Perhaps it may be news to some of you that it was a woman who first succeeded in having a column of The Herald of Gospel Liberty set aside for missionary news, when some of the men seriously doubted whether we would ever have news enough to fill such a column. That column became the parent of our Christian missionary, and its founder was Mrs. Emily K. Bishop, the President of the Home Mission Board practically ever since its beginning, a woman whose power for good through our Church and every department of it, will never be known till all the records are opened before the great throne. A woman wrote the first missionary tract was sent out by our Church, and it is women who have given most liberally to the permanent funds of the Mission Boards; it is women who have built the Santa Isabel church; who have sent the automobile to Rev. Mr. Caldwell, our missionary among the lumber camps of Washington, who have started the work in the capital of our nation, at least from the financial end. And while we are thinking of the women of our Church, let us not forget those women of a darker hue than our own, those splendid Japanese women who have come out from the darkness of heathendom, and made such sacrifices as you and I have never been called upon to make, of friends, kindred, old associations, all that they have held most dear, and who are spending their lives as Bible women in devoted service of Christ; living, some of them, miles from any other Christian workers, alone, yet not alone, for their Master is beside them, we may be sure, as they go on their way; and He alone could tell adequately the story of their ministry.

And coming down to our own Southern Christian Convention, I believe we may say, without the shadow of boasting, that if it had not been for women, the work here would never have made such giant strides as it has done. It was a woman who first wrote to The Christian Sun, urging that the work be carried on. It was a woman who urged and pleaded and implored until our women and men became interested, and the Southern Christian Convention, in 1912, authorized the organization of Women's Boards for Home and Foreign Missions. The Eastern Virginia Conference had the first conference board organized in July of the same year. It is worth remembering that meeting for organization. A committee of ladies asked for a little room in which they might meet and talk with those present at the Southern Christian Convention who were

interested in Missions. Before the hour set the room was full, the hall was full, and people were crowding to enter. To the astonishment of all, it was necessary to open the main room of the church, to hold the little committee meeting, and the spirit of enthusiasm that radiated from our first leader in the South, Mrs. C. H. Rowland, spread through the women and—yes, the men—who had gathered to see what we were about, until we all, I truly believe, felt the coming of the Pentecostal fire, and went forth to publish it abroad.

I cannot take the time to tell you how the work has gone since then, how our Societies have multiplied, of the work of our Young Peoples Societies and Willing Workers. I cannot even stop to speak the words of appreciation I would like to speak for our leaders, under whose splendid efforts these results have been accomplished, for my time is rapidly drawing to a close, and I want to say just a word in regard to the work still to be done.

We have made a splendid beginning, but there are more things ahead of us. The Interchurch World Movement and its surveys have shown us the need in our own States for Home Missions. We are told there are five million girls in the United States outside of cities, and I suppose an equal number of boys. We have more country churches than city churches, and some of these boys and girls must hear the gospel through us, or they will never hear it, for only about forty per cent of the people in our homeland are connected with the church today.

Porto Rico, we know, is a fertile field today, growing and expanding, and yet Godless. Shall we let business and money-making take complete control of these people, or shall we send missionaries and yet more missionaries to these people, especially the women and children who need us so tremendously?

Japan, we are told, is at the crossroads. It has been a country of agriculture, but its limited amount of space will no longer sustain its nearly fifty-eight millions of population. It is turning more and more to industry. But while the colleges are full of men, learning these new ways, the factories are full of women. These factories are running on anything but Christian principles, and women work there twelve to fourteen hours a day, in a state of virtual slavery, escaping, many of them, either to lives of shame or of sickness, after only a few months, or years, of such life. More girls take their place. What shall we do for these girls? Our sister women? I might go on and mention every country in the world where the principles of Christ are not known. From all these lands the cries of the women are going up day and night. They are calling to us, who have the light, Come over and help us, O women of the Christian church; you know our needs, our burdens are the same, our hopes are the same, but oh, while your lives are spent in the bright sunlight, adoring a God of love, we are hidden away in darkness, fearing, we know not what, and going down into everlasting darkness.

*Delivered before the Southern Christian Convention, Raleigh, N. C.

NOTES AND PERSONALS

Rev. G. C. Crutchfield changes his address from Elon College to Kernersville, N. C.

Rev. H. J. Fleming will leave this week for Kittery Point, Maine, where he goes to accept the pastorate at that place.

This issue is sent out one day late in order to get in the Elon commencement and we trust that our friends will be repaid by waiting.

Rev. C. E. Geringer changes his address from Richland, Georgia, to Elon College, N.-C. Brother Geringer, we understand, is open for work and will consider any church or churches.

The Headquarters Committee, appointed by the recent session of the Convention, held a meeting this (Wednesday) morning but, we understand, failed to reach any conclusion as to what steps to take.

We call attention again to the Children's Day program prepared and issued by the Board of Religious Education of the Convention. The program shows thought in preparation and should be in the hands of every church and Sunday school for use. June is the month set aside to hold children's exercises in each Sunday school and here is hoping that each school will fully co-operate. Copies of the program can be had FREE by addressing Miss Bessie Holt, Burlington, N. C., who is entrusted with the work of distributing the literature.

SOME FIGURES TO THINK ABOUT

The Home Missions Council gives circulation to the following: There are 202 denominations in the United States. Thirty-one new denominations were born in ten years and seventeen died. Of all the people in the United States 41,926,854 are church members, an increase of 6,860,000 in ten years, or twenty per cent. There are 227,000 churches, an increase of 15,000. The value of church property is \$1,676,000,000, an increase of \$420,000,000 in ten years. There are 15,721,815 Roman Catholics. From this number should be deducted fifteen per cent for infants and children, all of which are included in the Roman Catholic statistics. Less than one-third of the church members in the United States are Roman Catholics. The Roman Catholic proportion in the total membership was 40 1-2 per cent in 1906, in 1919 it was 37 1-2 per cent. In ten years the Roman Catholics gained 10 3-5 per cent while the Protestant churches gained 23 2-5 per cent. The Baptists gained 26 1-5 per cent; the Disciples 24 4-5 per cent; the Presbyterians 23 1-5 per cent; the Methodists and Episcopalians 23 1-5 per cent; the Congregationalists and Lutherans 13 per cent. The Universalists are losing, having today only 59,000 members. The Unitarians have only 82,000. The percentage of men in nearly all Protestant Churches is increasing. It is now 43 9-10 per cent. The average ministerial salary among the northern Methodists is \$1,223, among the Congregationalists \$1,343, Northern Presbyterians \$1,474, Episcopalians \$1,632 and Unitarians \$2,080.

FIRE LOSSES

The Journal of Commerce, compiling from its daily records of fires in the United States during the month, gives the April fire loss \$22,108,750 against \$15,484,750 for 1919, and \$20,108,900 for 1918, an increase of 15 per cent and 20 per cent respectively. For the four month period the loss is \$113,350,700 against 94,024,925 in 1919 and \$98,586,135 in 1918. Fire insurance com-

panies do not consider this fire loss abnormal, when looked at from the standpoint of percentage of values, as compared with previous years. The higher valuation placed on all classes of property in addition to the normal increase by production, they say has caused a great gain in fire premium income. This gain is shown by Connecticut Insurance Department statistics showing premiums of the companies reporting to that State on their 1919 operations of \$491,023,763, a gain of \$57,235,724 for the year. On the other hand the risks these companies have assumed and have yet to carry to maturity are enormous, amounting to \$86,187,979.966, an increase of \$10,279,823,413 over the previous year.

ELON COLLEGE COMMENCEMENT

(Continued from page 7)

terests of the churches, has been at the very center of the Christian situation throughout the world in these trying recent years and spoke his message out of rich and ripe experiences.

Without mentioning the war, its gruesome presence in a Christian era of the world's history furnished the clearly discernible background for Dr. Macfarland's theme. He viewed it as the Cross of Mankind, from which by implication the world is to receive political and social salvation. Speaking of the Cross of Jesus he said: "The moral beauty of Jesus' character centres in the Cross, which shone before Him and which beckoned Him on from the very beginning of His splendid life. Here, again, the meaning of the Cross has been greatly limited by human philosophic speculation. It has been obscured as a living inspiration to living men, with their duties and temptations, with their noble aspirations to be inspired and their moral weaknesses to be shamed. The Cross does not mean much to men until it becomes the symbol of a great, unutterably noble life. Looked at in this light every man who wants to be strong and noble might well have a crucifix ever before his eyes.

"The moral power of Jesus is one great revelation of the Cross. It was a voluntary Cross. Amid all the variations and vicissitudes of Jesus' life, with all its lights and shadows, He walked undeviatingly in one straight path from the Jordan to Calvary. Expediency found with Him no place with her beseeching subtleties. The consideration of consequence exercised no guiding or repressive hand."

Elon College, May 25.—The afternoon and evening of the last day of commencement were given over to the Reunion Exercises, under the leadership of Mr. C. C. Fonville, '10.

At night Hon. S. E. Everett, '93, gave the Alumni Oration. Mr. Everett is a lawyer and chose his subject from the profession, "At the Bar," being his theme.

"We stand 'At the Bar' of Time," he said, "every one of us, and we are tried, with the past as evidence for or against us, the present as our trial, and the future, our sentence. I speak in the terms of the law, but those terms are not something arbitrary and artificial, they have risen out of our common experiences.

"The indictment," he continued, "which I bring against the nation, the community and the individual has two counts, which are these: forgetfulness of God and of one's duty to his fellow man. This land of ours was settled by men and women seeking a place in which they might, with freedom and conscience, worship God, but I fear we have grown lax through the days that have passed. We trust in our own strength, forgetting we are but a child nation as yet, for the life of a nation is measured by centuries, not by years. We have grown proud as we viewed our wonderful achievements, and I fear that unless we give God the glory, our civilization and glory may depart as have those of Assyria, and Athens, Greece and Rome, and all other peoples who have forgotten God. Neither an army, nor navy, great laws, or philosophy, science or efficiency can make a great enduring nation. To have a great nation it must be composed of the kind of people of whom the prophet wrote, 'Blessed is that people whose God is Jehovah.'

"We have forgotten our duty to our fellowman, whether in the community or the nation. The oldest question in the world is the question, 'Am I my brother's keeper?' and every community has lived or died by the answer it returned. In my position as Government Appeal Agent, I came to realize more and more each day how each man who filled in his questionnaire was being weighed and measured and sifted.

"There is a thrill about making lives that never comes from making money, and the man who so uses his money finds it an ever new joy. Men are rapidly coming to see that human life is the infinitely greater value than material wealth. Man must, if he would exist, begin to think in terms of brotherhood. The world is too small and men are too close together to exist unless they can live as brothers. Along this path of human brotherhood, as along the path of every untried adventure, there must be leaders, men who will blaze the trail, such leaders are being selected by God today for the tasks of tomorrow; they must be trained and prepared. It is in the teaching of the laws of Christ that we shall find safety. If we are to finally be able to plead "Not Guilty" to this indictment, we have but one hope; that hope is democracy and Christianity. We must not forget the pit whence we were digged, nor the rock from which we were hewn; we cannot forget God and live.

"How shall we train our boys and girls so that we shall accomplish our ends? It can only be done by the right kind of education in home and school. We must train our children in such schools as this, in the Christian homes of America, to stand firm for the right, and in the faith of their fathers. How shall we escape the doom of past civilizations. There is only one way. It is an old way, a plain way; it leads back to the constitution our forefathers gave us, back to the home fires on the family altar, back to the Christian school and college, back to God!"

Alumni Banquet

Following this address of Mr. Everett, a banquet of seven courses was served by the Guilford Hotel Caterers in the College Dining Hall, closing in the wee small hours of the night, and terminating Elon's thirtieth commencement.

THE CHRISTIAN ORPHANAGE

SUPERINTENDENT'S LETTER

I want to give you a part of two letters I received this week. The first one reads like this:

"There are three children here whose mother died of flu and the father, while able to work, is unable to care for them as they should be. There are two boys, 5 and 9, and a girl 7. Is there any possibility of your taking them at the Orphanage?"

The other one from a splendid, good woman who has put up a hard fight to keep the little girl with her that she is now asking us to take, reads like this: "Everything is so high priced that it takes all I make to live. I can't hardly wear decent clothes. I work overtime at night is the way I get my clothes. I worked most every night last week and it makes me feel very bad to lose so much sleep. I do all my cooking, washing, ironing and sewing at night after I get home after ten o'clock. Hardly ever get the chance to go to bed before one or two o'clock and get up at six."

I have said NO to eighty children since last November. There is a great opportunity for the Church to serve. Will we make use of the opportunity?

Our singing class gave a concert at Long's Chapel the third Sunday at eleven o'clock. The congregation was large and the offering good. The Men and Millions Forward Movement is moving on encouragingly in this church and we truly hope that they will reach the goal by July first. The captain is more encouraged than when I talked with him last.

The program was also rendered in our Burlington church at 8 o'clock on the same day and the audience was very appreciative and the offering good. Our little folks enjoy giving these concerts and it brings the people into closer touch with the work and gives them an opportunity to see the children they are helping to support and see what little orphan children can be taught to do.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR MAY 25, 1920

Amount brought forward, \$10,884.80.

Children's Offerings

Paul Duke, 20 cents; Alma Ruth Duke, 25 cents; Leona Ayscue, 10 cents; Dorothy Moore, 10 cents; Margaret Daughtry, 10 cents; Charles Cook Howell, Jr., 10 cents; Virginia Pearl Ayscue, 10 cents; U. T. Ayscue, 10 cents; Total, \$1.05.

Sunday School Monthly Offerings

(North Carolina Conference)

Sanford, \$12.42; New Lebanon Sunday school, \$1.00; New Lebanon Sunday school Baraca Class, \$1.00; New Lebanon church, \$3.00; Mt. Auburn, \$30.16; Shallow Well, \$3.00; Christian Chapel, \$2.50; Bethlehem, \$3.43; Liberty, (Vance County), \$21.00.

(Eastern Virginia Conference)

Dendron, \$6.13; First Christian church, Norfolk, \$16.05; Rosemont, \$5.00.

(Valley Virginia Conference)

New Hope, \$2.30; Newport, \$1.25; Palmyra, \$1.45; Timber Ridge, \$9.422.

(Alabama Conference)

Wadley, \$3.25; C. G. Knight (for Sunday school), \$1.13; Total, \$123.44.

Easter Offerings

Dendron, Va. (church), \$21.04; Dendron, Va., Class No. 2, \$1.96; Dendron, Va., Class No. 5, 1.85; Dendron, Va., Class No. 6, 53 cents; Big Oak, N. C. (additional), 35 cents; Howard's Chapel, N. C. (additional), \$1.40; Total, \$27.13.

Singing Class

Long's Chapel church, \$40.14.

Special Offerings

W. H. Thomas, on support of children, \$30.00; R. A. C. Kernodle, work, \$5.00; Valley Va. S. S. Convention, \$28.79; Total, \$63.79.

Total for the week, \$255.55; Grand total, \$11,140.35.

LETTERS FROM THE COUSINS

Dear Uncle Charley:—I am a little boy seven years old and I want to join the band of cousins. My teacher's name is Miss Wallace. I like her fine. I am enclosing ten cents for the orphans. Best wishes.—*Charles Cook Howell, Jr.*

Here comes a little boy from the far sunny South, where oranges grow. I would like to visit you some times and eat oranges with you. We are glad to have your letter and want you to write often.—*Uncle Charley.*

Dear Uncle Charley:—I am a little girl ten years old. I enjoy reading the children's letters very much. Please find enclosed ten cents for the cousins. I hope they are all well.—*Margaret Daughtry.*

We are glad you enjoy the children's letters and are pleased to have you as a member of the corner. Write often:—*Uncle Charley.*

Dear Uncle Charley:—We are going to have a Mothers' Day at Liberty on the sixteenth of this month. I wish all the cousins could come. I am sending ten cents for May. With love.—*Leona Ayscue.*

Our singing class certainly did enjoy their visit to your church last year. We hope to come again some time.—*Uncle Charley.*

Dear Uncle Charley:—I guess you think by this time that I have forgotten you and the cousins. It has been a long time since I have written, but hope to do better in the future. I am enclosing twenty cents for my little brother, Paul, and twenty-five cents for myself. Lovingly.—*Alma Ruth Duke.*

I knew you would not forget me. I have been expecting your letter. I hope to see you again some time.—*Uncle Charley.*

Dear Uncle Charley:—We had a good day at Liberty today. I wish that you could have been there. Mamma saw you at the Convention. I suppose we can go when we get to be grown-up. I am enclosing our dues. Rev. J. C. Stuart gave W. T. his dime, and I water the flowers each night for my money.—*Virginia Pearl and W. T. Ayscue.*

You are a sweet little girl to water the flowers and I hope you will have good luck with them. You must come to see us some time.—“*Uncle Charley.*”

Dear Uncle Charley:—I want to join the children's corner. Yesterday was my birthday. I was eleven years old. My school closes today. I passed on all of my examinations and so was promoted to the sixth grade. I am sending you ten cents for the eousms. I hope to be able to write each month.—With love.—*Dorothy Moore.*

You are a smart little girl to pass on all of your studies. Tell mamma to give you a dollar.—“*Uncle Charley.*”



A BIT OF JUNIOR SERVICE

He was a wee bit of a lad in a small town of Tennessee. While other boys could run and play he was compelled to sit alone because of a twisted foot. Recently the surgeons sought to straighten his foot, and after being out of school several weeks he became alarmed lest he should drop behind his class, and he struggled out of the house, walking a long distance to school. When he arrived there he was too weak to study and had to be sent home. Immediately his classmates, who were members of the Junior Red Cross, voted to use some of their funds to hire a teacher to go to the boy's house and hear his lesson every day. When he returns to school next year, well and strong, he will be up with his classes and can sit with the Juniors who did so much to make him happy.

MORE OF THE AMERICAN DISH

Children of the United States are wonderful boys and girls in the eyes of the children of Europe. That is why the American dish, mush and milk, is becoming popular across the sea.

In Albania the children, brought up on quaint customs, voiced many objections when lined up at Junior Red Cross school before a steaming pot of cornmeal mush. The tattered children, each hugging a big white bowl, filed past the kettle and received a portion of sweetened mush, flooded with rich milk. One black eyed youngster of ten, wearing a red fez, came back and handed his bowl to the American girl in charge of the dining room.

“I never ate that before, and I don't know what it is,” he pleaded. Others were gazing in wonder at the contents of their dishes, but not eating.

“Oh dear,” said the Red Cross girl. “Why, American children love that dish.”

“Is that what the American children eat?” chorused the little Albanians. The laughing girl assured them that it was.

There were a few minutes of busy breakfasting and the American girl felt a tug at her apron. The black eyed little youngster in the red fez was holding out his empty bowl like a young Oliver Twist pleading for “more.” And behind him the others were lining up again with empty bowl. “Some more of the American dish,” they were clamoring—and thereafter mush and milk was daily demanded by little Albanians who hope to be like American boys and girls.

DAVID CURLEY

David Curley is a little Navajo Indian four years old and knows how to speak both English and Navajo. His rabbit died, and he held funeral services at the grave. The subject of the sermon was “Praise God,” and the main thought in his prayer was “Praise God,” and in closing he sang “Praise God, from whom all blessings flow.” He had his mother write a letter to his sick father and told him if he would pray hard he would get well, and added: “When Satan comes to tempt you, just say, ‘Get behind me, old Satan man.’”

David is like all Navajos, quite nomadic. He likes to go about and climb the hills and can beat his sister, Alice at this. Sometimes he gets discouraged when she lags behind, and on one occasion he had climbed to a little promontory too steep for Alice, who remained at the foot with bonnet in hand and showed no signs of going farther. David called to her and said: “Come on up here; if you get sick, Jesus will get you well.” David has a great big generous heart for a four-year-old; for when the school children are anywhere near the house, he goes inside and comes out with his arms full of bread and cookies for his playmates and gives a feast, thinking nothing of the scolding he will receive when his mother finds it out. He is the son of a Navajo preacher and is very religious, thinking nothing is impossible with God, and he will not tolerate any lack of reverence. They sat down to eat, and he did not know the blessing had been asked, whereupon he set out to call for grace, saying in loud tones: “We didn't pray.” His idea of property is that everything that does not belong to him belongs to Jesus; and if he finds you eating candy, he will say: “Did Jesus give you some eandy, and is it good?”

The only time he is bad is when he is hungry. All his religion leaves him then, and he looks on the dark side of everything. However, just as soon as he gets some of his mother's good Navajo bread he is happy again.

We sang at church Sunday, “Are You Ready?” and he went home singing the same tune to revised words, “I want Money.” His grandfather is a leader among medicine men, but the little four-year-old has almost converted him; and when they met the other day the old man said: “I believe the new way is right, after all. Pray for David to become a preacher to these thirty-five thousand Navajos who want and need Jesus.”

—*Exchange.*

Sunday School and Christian Endeavor

SUNDAY SCHOOL LESSON FOR
JUNE 6, 1920

(C. H. Stephenson)

Text: I Samuel 15:13-26.

Time: About B. C. 1079.

Places: Ramah, Carmel, Gilgal, and the Land of the Amalekites.

Persons: Samuel, Saul, Amalekites, Agag, Kenites and the people of Israel.

Golden Text: Thou has rejected the word of the Lord, and the Lord hath rejected thee. I Sam. 15:26.

Leading Thought: God cannot help those who will not follow His directions.

Junior Topic: How Saul Lost His Kingdom.

Intermediate Topic: Why Saul Failed.

Adult Topic: The Strength and Weakness of Saul's Character.

Additional Material: I Samuel 13:28-31.

The purpose of this lesson is to teach the importance of obedience to God. Just how much time intervened between the events studied last Sunday and those of today's lesson, we do not know.

Today we study of Saul's great struggle with moral and spiritual forces, a struggle in which he so failed as to prove that he was no longer worthy of being king of the chosen nation. He deliberately disobeyed the voice of God, and to disobey is to lose the favor of God, of man, of self, and every admirable element of character. To obey is not drudgery, not the ignoble act of a slave, but is a delight, and the noblest act of prince or king. To obey is a fundamental virtue. It is one of the first lessons taught to the child; it is a vital part of his education in home, school, trade, business, and religion. Obedience is the true sacrifice; disobedience is the essence of idolatry. No substitute for obedience can be acceptable to parents, teachers, or God. "If ye love me, keep my commandments."

VIRGINIA VALLEY CENTRAL SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION

The Convention met with the church at Concord, May 12, 1920. In spite of the rain the first session was well attended and the following two days sessions were largely attended. The most of the time the house was filled to its capacity. The schools were well represented and their reports showed that they were well organized and doing good work. The foundation is evidently being laid for a great and good work in the bounds of the Convention. We are expecting great things from this convention.

The Convention was royally entertained by the good people of Concord church and community. Evidently they have not been materially effected by the high cost of living. An abundance was provided to satisfy our appetites and much left over each day.

Rev. W. C. Hook delivered the annual address, which made a strong impression upon the Convention. He made us feel the need of genuine Christian character and its value in the work of the Kingdom. Rev. N. H. Frauel, of the Reformed church, brought a timely message on the Interchurch World Movement, or larger co-operation of Christian forces. Rev. B. J. Earp spoke very effectively on the little child and made a strong appeal for the Christian Orphanage. An offering of nearly thirty dollars was made on the new building. Rev. A. W. Andes was down for an address, but he had not delivered it up to the time the writer left. Mr. R. A. Larrick spoke on "The Great Purpose of Christian Endeavor." The writer spoke on "The Power Needed in the Sunday School," "The Need of Religious Education," "The Means for Religious Education," "The Sunday School That's Different," "Christian Endeavor in the Extension of the Kingdom."

The department secretaries of the Convention presented splendid reports. They showed that the secretaries had been at work as well as the schools. Following the report of each secretary there was a round table discussion, in which many splendid facts were brought out. These

were very helpful and we trust will result in much good work being undertaken during the next year.

The Convention gladly accepted its part of the new financial program for the Department of Religious Education, adopted by the Southern Christian Convention a few weeks ago. The amount asked of the Virginia Valley Central Convention was \$200.00. This was budgeted among the schools. The Board of Religious Education is very grateful for this action and trust that all of our Sunday schools and Christian Endeavor Conventions will as gladly ratify the action of the Southern Christian Convention in reference to this department.

J. W. HARRELL.

CHRISTIAN ENDEAVOR TOPIC FOR
JUNE 6, 1920

"What Bible Reading Will do For Us."—Ps. 119:97-104. (Consecration meeting).

A famous bishop once said: "People will not be better than the books they read." I do not know precisely what the bishop meant, but I know what I should mean by the words he used. The books we read indicate what we are, or make us what they are. Normally we turn to pages which say the things we are thinking, or pander to the moods we secretly encourage. On the other hand books are germinant, full of seeds of good or evil. One cannot rise unimproved or unhurt from a book. To waste time on trashy literature means distinct loss to the reader. As we read, so are we, book and soul reacting upon each other. Let us then read a Book that is worth while—the Bible.

We should follow a system in our Bible reading. So often we wait until night time to do this—when our minds and bodies are tired and we do not grasp the real joy and pleasure there is in Bible reading. To the mind of this writer, the most appropriate time for Bible reading is in the early morning—and no more fitting time could be chosen than at the breakfast table. A chapter or two read at this time, when the mind is fresh, followed by prayer, will do more good, in my opinion, than several chapters read just before retiring.

MARRIAGES

MANN-BROWN

About 6:00 o'clock in the afternoon of May 15, 1920, Mr. Willie H. Mann of Moncure, N. C., and Miss Myrtle Brown of Merry Oaks, N. C., were united in marriage at the home of Mr. J. W. Womble, Sanford, N. C.

The ceremony was a quiet one and was performed by Rev. B. J. Howard. The groom is the son of Mr. Richard Mann, and the bride is a daughter of Mr. William Brown.

They will probably make their home at Moncure, N. C., where they have many friends who will wish them joy.

SION M. LYNAM.

OBITUARIES

RESOLUTIONS OF RESPECT—COPELAND

Whereas, God the Maker, and Giver of mankind, saw best to remove from earth to Heaven our neighbor, friend and co-worker, the beloved wife of J. R. Copeland, therefore be it Resolved:

First, that we bow in humble submission to our Father's will knowing that He maketh no mistakes and that our loss is Heaven's gain.

Second, that the church has lost a faithful member and the Missionary Society one that was ever ready to do her part. The family a faithful and loving wife and a devoted mother.

Third, that we offer our heartfelt sympathy and prayers to her loved ones bidding them to trust in the same dear Savior that they may be as she was, resigned to His will.

Fourth, that a copy of these resolutions be sent to the bereaved family, a copy to The Christian Sun for publication and a copy spread on the minutes of Liberty Spring Christian church records.

- F. F. BRINKLEY,
- C. E. BYRD,
- MRS. V. E. RAWLES,
- MRS. Y. C. BYRD,

Committee.

COPELAND

Mrs. Mollie Copeland, daughter of the late William and Mary Rawles, was born in Nausemond County, Virginia, January

18, 1862, and died April 22, 1920, at the age of 58 years, 3 months and 4 days. On February 22, 1900, she was married to Mr. John R. Copeland. She left a devoted husband, and one sister, Mrs. A. H. Savage. She was a faithful member of Liberty Spring Christian church. She was a true Christian and lived a beautiful and consistent life. She was a devoted wife, and her home was a model of mutual love and sincere devotion. She was greatly afflicted but bore her suffering with Christian resignation. She will be greatly missed in her church and community. Her devoted husband and all the members of her family circle have the sympathy of many friends. The funeral was conducted by the pastor at Liberty Spring church.

I. W. JOHNSON.

JUSTICE

R. A. Justice, M. D., was born March 4, 1862, and departed this life May 10, 1920. He married to Miss Ellen Bowles November 1, 1882. He joined Oak Grove Christian church twenty-two years ago, and transferred his membership to La Grange Christian church fifteen years ago. He was one of the charter members of the LaGrange church.

Brother Justice was a physician of the highest quality. He ministered to the soul as well as to the body. He was known in western Georgia as a man of prayer as well as a physician. To know him was to love him and his friends were numbered by the thousands. He leaves a wife and one sister, a host of friends to mourn his death.

Funeral services were conducted at the home by his pastor, Rev. C. W. Hanson.

W. M. CROWDER.

TUCKER

Margaret Annie, daughter of W. B. and Vernie Tucker of Raleigh, N. C., was born November 28, 1919, and died May 17, 1920. The parents of this beautiful child both professed faith in Christ today (May 18) and will unite with the First Christian church, Raleigh, N. C., tomorrow night.

D. A. LONG.

EDWARDS

Mrs. Fidelia Moring Edwards, wife of J. D. Edwards of Durham, N. C., died at Watts Hospital at six o'clock P. M., May 10, 1920, at the age of 76 years.

Surviving the deceased is her husband and one son, C. R. Edwards of Durham;

also a sister, Mrs. B. A. York of Lincoln, N. C., and a brother, E. C. Moring of Kannapolis, N. C.

Sister Edwards, a daughter of Alfred Moring who, for many years before his death, was Treasurer of the Southern Christian Convention and known and greatly beloved by all who were accustomed to attend these gatherings. Her brother, Hon. John M. Moring, died several years ago, and F. O. Moring of Raleigh, another brother, died last January.

When I first met Sister Edwards she was a modest girl in her teens and in school. From time to time I have been in her company, in church, in her home, and in society, and I have always been impressed with the conviction that she was a true Christian. As a wife and mother she was gentle, affectionate, and exemplary in all things.

Funeral services were held in the Christian church, conducted by the writer, assisted by the pastor, Rev. S. C. Harrell, and Dr. Walsh of the Baptist church.

Floral designs were many and very beautiful.

W. S. LONG.

BOGGS

Jackson O'Kelly Boggs, son of John O'Kelly and Annie Laura Boggs, was born June 22, 1918 and died May 13, 1920. He was buried at Liberty, N. C., the following day. "Jack" was a great favorite. A large number of people attended his funeral. The little boys and girls formed a line of marching and carried beautiful flowers to place on the grave.

D. A. LONG.

BROY

Clarence L. Broy was born January 17, 1897 and died May 5, 1920, aged twenty-three years, three months, and eighteen days. He made his home with his grandparents, Mr. and Mrs. George Broy, near Wood's Chapel church. He was not a member of any church, but expressed himself a short time before his death as feeling that his sins were forgiven him. Funeral services at Wood's Chapel, May 7.

A. W. ANDES.

HILLYARD

Emma Virginia Hillyard, wife of Brother J. D. Hillyard at Mayland, was born September 15, 1845 and departed this life April 14, 1920, at the age of seventy-four years, six months, and twenty-nine days. Surviving besides her husband are one sister and two sons. Both sons are in

homes of their own, and thus Brother Hillyard is left alone. However, the sons are kind and dutiful boys, and Brother Hillyard can look to them in his declining years.

Brother Hillyard's home has long been the stopping place for the preachers who came to Mayland, and many will learn with regret that the home is broken up, and that Brother Hillyard is left so sad and lonely.

Funeral services at Mayland, April 16.
A. W. ANDES.

ZIRKLE

On May 15, 1920, Sister Fannie J. Zirkle, a faithful member at Antioch, was called home from labor to reward. Sister Zirkle was born February 1, 1844, and was, therefore, seventy-six years, three months and fourteen days old at the time of her death. She is survived by her husband and two sisters. Her death is especially sad because her husband is blind and almost helpless. For a number of years she has given him the most faithful care and attention and much sympathy is now felt for him that he is left alone.

For many years Sister Zirkle has been a pillar in the church at Antioch, seldom ever missing any service and always at her post of duty. She will be greatly missed. Funeral services at Antioch, May 17. May God bless the bereaved ones in their loss.

A. W. ANDES.

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"The wickied stand in slippevy places."

"How do you know they are wickied?"

"By the language they use when they slip."—*Boston Globe*.

We've Noticed the Same Peculiarity

Jack was looking over the dictionary and once he laughed aloud.

"Why are you laughing?" inquired Dot. "Is your book interesting?"

"No, not interesting," answered Jack, "but amusing. It spells words so different from the way I spell them."—*Sacramento Union*.

His Limited Reading

The hoary-headed examiner glanced over the top of his spectacles. "Are you sure," he inquired, "that this is a purely original composition you have handed in?"

"Yes sir," came the answer.

"But you may possibly, sir, have come across one or two of the words in the dictionary."—*The Liverpool Post*.

Magnanimity

Collection money was to little Tommy one of the essentials of church-going. Every Sunday morning he saw that his penny was ready. One day just as the ushers began to take the collections, Tommy noticed that a guest in the family pew was not duly provided. Sidling along the seat he whispered: "Where's your penny?" "I didn't bring one," replied the lady. Time was short and the matter was urgent, but Tommy was a quick-witted kiddy. Thrusting his penny into the lady's hand, he whispered: "Here, take mine! I'll pay for you and I'll get under the seat!"—*Philadelphia Record*.

The blizzard in Boston caused this situation, described in a Boston paper: A clerk who had to commute to his work in town, telephoned to his office one morning: "I'm sorry, but I'll not be able to get to town to work this morning; I haven't reached home last night, yet!"—*Mt. Holyoke News*.

Outwitting Old H. C. L.

When dad has worn his trousers out, They pass to brother John.

Then mother trims them round about, And William put them on.

When William's legs too long have grown,

The tronsers fail to hide 'em,
So Walter claims them for his own
And stows himself inside 'em.

Next Sam's fat legs they close invest,
And, when they won't stretch
tighter,

They're turned and shortened, washed
and pressed

And fixed on me—the writer.

Ma works them into rugs and caps
When I have burst the stitches.

At doomsday we shall see (perhaps)
The last of dad's old breeches.

—*New York Weekly*.

Spring Stuff

The spring is here!

So, love, get out your winter clothes,
Your cloaks and capes and coats of
fur,

Hot-water bags for freezing toes—

You'll need them now that spring's
astir.

Have all the windows weather striped,
ped,

And start the second furnace, pray,
Some extra coal I'll order shipped

Before the spring gets under way.

The spring is here!

The sleigh must now be overhauled—

They'll finish it in time, I trust—

And on the way uptown I called—

The pipes, you know, are like to
bust—

To have the plumber send his men
To swathe them all before the
freeze.

What's this? It's snowing now again!

I think, my dear, I—I have to—
sneeze!

The spring is here!

—W. W. Whitelock, in *New York Sun*.

CHARLES W. McPHERSON, M. D.

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1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXII

BURLINGTON, N. C., JUNE 2, 1920

NUMBER 22

A Business Man's Prayer

“OH Lord make me such a man as one made in God's image. Purify my purposes, clarify my thoughts and magnify my spirit of service. Rule in me to check cheap criticism, shame sharp speech and stop my search for flaws in folks. Exalt my idea, enrich my hopefulness, empower my patience, enliven my sympathy, enfeeble my greed and enlarge my liberty and enthuse my love for humanity. Sunshine the world through man until faith shall flourish, misery be banished and brotherly love rule everywhere. So shall thy kingdom come on earth.

Amen, and Amen.”

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

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In Advance	

Give both your old and new postoffice when asking that your address be changed.

The change of your label is your receipt for money. Written receipts sent upon request.

Many persons subscribe for friends, intending that the paper be stopped at the end of the year. If instructions are given to this effect they will receive attention at the proper time.

Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of one-half cent a word.

Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

SUNDAY OBSERVANCE A NECESSITY IN CONSERVATION

Human beings will certainly learn one of these days that the laws of God are based on economy in material things as well as economy of a man's spiritual life. The constant call that so and so is a Sunday necessity has widened the way from time to time for increased work on the Sabbath day. But with all the great prosperity that we have brought by our work and economic laws, God is reminding us all the while that His laws must be observed and, while we are not always willing to admit their strict observance, we face them in our every task.

The Sunday newspaper is no doubt the product of a demand, but we are of the opinion that another demand will have to decrease the size of the Sunday paper. The size of the Sunday paper, we believe, is one of the principal reasons why the shortage of newsprint. The Sunday paper is an extravagant waste of materials as it now appears. Not only is it an extravagant waste of materials, but its almost unending list of topics lead thousands to read rather than to attend church.

Advertisers have, somehow, took to the fancy of using the Sunday paper as the best advertising medium. They no doubt have arrived at this conclusion from results. But results can come in one form and then go in another. We need a little clear thinking upon the part of advertisers and publishers and we need it badly.

We had the privilege some days ago of reading a letter written to the editor of the *Daily News*, Elgin, Ill., by Marshall Field & Co., who had been asked about using the Sunday paper as an advertising medium. Here is the letter in full:

"Answering your inquiry of the twenty-fourth ultimo, we will say that during fifty-odd years of business, Marshall Field & Company never have advertised in Sunday newspapers. They have followed the rule that six days for labor and the seventh for rest was best for employer and employee.

"We regard Sunday advertising as an unnecessary infraction of this very wholesome, many-century-old religious dictum, and are glad to follow it.

"We are said to have the most wonderful display windows in the world, covering four sides of a block. The curtains of these windows are lowered from Saturday night until Monday morning, though we have been urged by many people to allow this display to go forward on the Sabbath Day.

"These decisions were made and have been carried out by the founders and owners of this institution, because they have always tried to govern their actions by their interpretation of the effect upon the public morale. As their example is followed by many merchants, they have striven to mould their policies along the highest ethical lines.

"Marshall Field & Co., feel that the fact that they do not commercialize Sunday makes for better citizenship."

Having seen the big stores of Marshall Field & Co., and know something of the great business that is carried on by that firm, we are very much impressed by this letter. The third paragraph is a very strong testimony of what that great firm thinks of keeping the Sabbath holy.

THE COUNTRY'S FINANCIAL CONDITION

There seems to be a little tightening of money at the present time and some fear a collapse of the world's finances. Our opinion is that no such thing need to come if proper precaution is thrown around our enterprises and the right view of the situation taken. The financial world is purely that of confidence. A panic never comes from the actual lack of money, but the confidence of its possessors in allowing it to circulate. Business is never bad until we think it is bad. America is the land of plenty and opportunity, and it would be a shame upon us to allow a collapse in the money market. England with her handicaps received from the war is forging ahead. Germany has always flooded England with her goods, but now Germany has lost her ships, her colonies, and also her right to trade with England, and this gives the mother country a great opportunity.

With production the lowest in the history of the nation, surely no mill can afford to stand idle; and if the American people will be optimistic enough, no mill will stand idle. Prices can be lowered without a panic. In fact it would be better to have high prices rather than to have a panic. Prices can be lowered by increasing production, and production can be increased by more work, and more work can be had by a willingness upon the part of thousands to work a little more rather than to remain idle while money is plentiful.

THE RESPONSIBILITY OF THE CHURCH

In a pamphlet on Christian Aspects of Economic Reconstruction, written by Herbert N. Shenton, a professor of sociology in Columbia University and Chief of the Reconstruction Division of the Council of National Defense, he frankly discusses the Church's peculiar responsibility. He says: "There is an ethical element in every problem of economic and political readjustment and reconstruction. The Christian Church is not only entitled to an expression of its opinion concerning these phases of economic and political reconstruction, but it is under heavy obligation in these days of extreme crisis to give to its membership and to all mankind clear and unequivocal opinions concerning these problems."

The pamphlet is one of a series of studies of the effect of the war upon religion made by the Committee on the War and the Religious Outlook, a representative group of church leaders appointed by the Federal Council of the Churches of Christ in America and the General War-Time Commission of the Churches.

Professor Shenton says further: "The Church must to the best of its ability tell the truth, the whole truth and nothing but the truth, about the right and the wrong in social and industrial conditions, relations and activities. It must protect every sincere search after the truth and every sincere statement of findings. It must be peculiarly tolerant of those who venture into new fields of thought in an endeavor to find fuller truth. If He is the truth, then each new revelation of the truth becomes a new revelation of Him. To falter in this effort to find the truth is betrayal of confidence; to fail to make the best endeavor is self-annihilating sin.

"Will organized Christianity have the vision and courage to undertake this task? Only careful planning, investment of funds, setting aside of otherwise useful men, patient waiting, individual sacrifice, and extensive co-operation can bring forth worth-while fruits of research. There must tremendous effort, but not undue haste, nor must such research be limited to groups especially set aside for this purpose. A spirit of inquiry must spread throughout the Church. We need a central board which will challenge every group of men and women in this land, who live together, work together, think together, worship together, to join in this search after the things which are good.

"Every economic group is represented in the Church. There are bankers, lawyers, tradesmen, manufacturers, advertisers, retailers, laborers, farmers, and still others,

all of whom are avowedly Christian men and women. During this period of reconstruction, each of these groups is challenged by unusual opportunities and responsibilities for making all the readjustments in their own economic field tend towards a more Christian social order.

"Bankers, realizing that by their loans they control to a considerable extent the policies of the business world, must put to themselves the question whether loans are to be made primarily for private economic profit or to promote human welfare. Lawyers, realizing more intimately the importance of legislation in the attainment of social justice, should, at this time, seek to prevent selfish legislation often sought by exploiters of their fellowmen, and to promote such legislation for human welfare as is more easily attained during this period of rapid reorganization. Manufacturers are called upon to remember that production is for the common good and that private management is justified only when it demonstrates that it is in the best interests of the general welfare. Consumers must become more solicitous about the working conditions under which the commodities they purchase were produced than about the bargain prices at which they can procure them.

"There are those who are dismayed because at such a time as this no great leader stands out head and shoulders above all others in the Church. Perhaps we sometimes forget that the strength of a democracy is less likely to be found in this type of leadership than in a multitude of leaders scattered through every walk in life and found wherever men dwell and walk together. The leadership of the Christian Church will doubtless in these days be found not in one man but in the many. The remarkable readjustment of our nation to the new conditions imposed by war was made possible because of just such leadership in every part of the nation, and in so far as the Christian Church can bring into activity just this type of leadership, just so far will it be able to build its principles of living into the new social-economic order."

We have received the following invitation which will be read with interest by many readers of THE SUN:

"Mrs. Geneva Edgerton DuRant requests the honor of your presence at the marriage of her daughter, Ethel Geneva to Mr. Mark Clinton Lassiter on Tuesday evening, the eighth of June, at half after eight o'clock, Methodist church, Snow Hill, North Carolina."

Miss DuRant is a member of the Class of 1912, Elon College. We extend congratulations and best wishes.

NEW COMERS TO THE SUN FAMILY

- J. L. RountreeFranklin, Va.
- Mrs. Jack SpratleyDendron, Va.
- Rev. Stanley C. HarrellDurham, N. C.
- Paul R. SpaideHook's Mill, W. Va.
- J. F. LineweaverPort Republic, Va.
- Mrs. Mary L. DavisNorfolk, Va.
- Mamie SummersLacy Springs, Va.
- J. I. SomersBurlington, N. C.

(Report to June 1)

PASTOR AND PEOPLE

VICTOR LIGHTBOURNE AT SUFFOLK

Rev. Victor Lightbourne has just closed a two weeks' evangelistic campaign in the Suffolk Christian church. This church, the largest in the city, was packed to its capacity through the entire period, and hundreds were turned away. Mr. Lightbourne's previous engagement of five years ago had left him many warm friends in Suffolk who were eager to listen again to his stirring messages. Interest was manifested from the beginning, and the meetings resulted in a great religious awakening that will be felt, we trust, through the years to come.

The saving power of Jesus Christ which lifted this talented young man from the depths of sin into a life of service for the Master shows in his work, and it is this power manifested in his life and words that bring the great results he is achieving. Truly he is a man called of God. He is an earnest worker. His sermons are Biblical, clear, deeply spiritual, and bear evidence of his sincerity. There is nothing sensational in either the subject matter or the manner of its presentation. They bear all the elements of truth, and bring strong appeal and conviction to his hearers.

Mr. Sam Davis, the blind pianist, who was recently converted in the Billy Sunday meetings in Norfolk, has joined Mr. Lightbourne in the work, and his playing adds much to the success of the meeting. The life of this young man is another evidence of God's power to save. Although he is deprived of physical sight, God has given him a spiritual sight and enabled him to "see" the great and noble task set apart for him to perform. His music is full of spirit and enthusiasm. He has won a place in the hearts of the people of Suffolk, not only through the medium of his wonderful talent, but his attitude toward the Kingdom and its work.

Mr. Davis was ably assisted, throughout this series of meetings, by Mrs. C. R. Wallace, the regular organist of the church, and these two, with their spirited playing, were a tremendous asset in bringing up the quality of the work done by the chorus of forty voices. Certainly the singing was far above the average. The solo work of Mrs. Bradford Kilby, Mrs. Lightbourne and others, was of the first order.

We feel that the Southern Christian Convention is to be congratulated on having been able to secure the services of Mr. Lightbourne and Mr. Davis, and we predict for them great success in the work they do in His name.

JULIA BRINKLEY.

Suffolk, Va., May 18, 1920.

POUNDED

After the regular preaching service at Mt. Olivet (R) the first Sunday night in May, some one informed me that I was wanted at Brother C. A. Life's, just opposite the church. My first thought was that there must be a wedding on hand, but upon reaching Brother Life's house, a different surprise awaited me. One of the

rooms had been converted into a regular grocery store. A real pounding indeed! We found sugar, eggs, lard, rice, coffee, cereals and all manners of canned vegetables and fruits. Words fail to express the appreciation of Mrs. Hook and myself, for the kindness of these good people toward their pastor and family. We only pray that we may be more worthy of serving such faithful and generous co-workers and friends.

In connection with this, I want to say that this church has taken on renewed life and strength in every department during the last year and is coming to the front line with some of our stronger churches. During our revival meeting last year, there were fifty-two conversions, most of whom united with the church.

In the financial drive of the Men and Millions Forward Movement this was the first church in the Valley Conference to go over the top.

W. C. HOOK.

NORTH CLAYTON, N. C.

North Clayton Christian church was organized April 25, 1920, with a membership of forty-five. Brother Willie Pleasant was elected Secretary and Treasurer. Brothers L. P. Card, C. P. Hill, and J. B. Harrison were chosen for Deacons. The same brethren with S. B. Stephens, and the pastor, added constitute the building committee. This committee selected and secured an option on one-half acre building lot at a price of \$650.00 subject to the approval of the Home Mission Board of the North Carolina Christian Conference. Drs. J. O. Atkinson and W. P. Lawrence of this Board met with the local committee on May 18, and after carefully reviewing the town of Clayton, agreed with the committee that we had chosen the most desirable place for our cause, and recommended that we secure title without delay. On May 27 the church committee paid the \$650.00 and received a deed made to the North Carolina Christian Conference, approved by Dr. Lawrence. We expect to make the canvass for building funds in September, and begin the church building soon after. We have been holding services in a hall over the bank. We shall need to move elsewhere because it has already been proven that the hall is insufficient to accommodate the congregation. The prospective church was given a quota of \$500.00 on the Men and Millions Forward Movement. \$710.00 has been pledged, and sixteen tithers secured.

We earnestly ask the prayers of the Brotherhood that God's blessings may be upon our efforts, that we shall in no distant day have a strong church at North Clayton.

J. E. FRANKS.

SUFFOLK LETTER

The high cost of living has received almost as much consideration as the world war. From the highest governmental sources to lowest consumer, remedies have been suggested without results. Government officials have done nothing more than draw their salaries and keep up the agitation; consumers have done nothing more than complain and continue to purchase. Housewives go to market in two thousand dollar automobiles

and then complain at the cost of beef and eggs. It does seem as if the people were making mountains out of mole-hills, and wasting words on natural conditions.

A few facts enter into the cost of living and these facts enter also, into both "high" and "low" cost of living. War turns loose great sums of money; wages increase during wars; speculation becomes the normal business condition; recklessness follows and a great wave of extravagance floods society. Prices soar and it takes years to reduce life and business to pre-war conditions. That some *men* and some *corporations* take advantage of such conditions for fortune-making is only a sign of the lowering standards of honesty and golden rule methods. It is not strange when men kill one another for years they will rob one another years afterward. War lowers the standards of religious relations and human considerations; and it is only the natural sequence of battle. If men shot one another yesterday, it is no surprise that they cheat one another today. The only thing government can do is to punish profiteers.

Moreover, the fundamental in economics is *supply* and *demand*. When supply is scarce, prices will rise; when demand is great, prices will rise, even if supplies are abundant. The demand in these times is very great. The prices paid for labor by the Government, during the war, and the increase in wages in all other departments of activity, has forced the market of all products upward; and they cannot come *down* while labor remains *up*. Departments of government suggest an increase in production of food-stuffs; but the high price of money-crops, as tobacco, increases the acreage in crops for money, and decreases the food-crops. Besides all this, the people were never so well clothed, so well fed, so well amused, so well housed, and so well schooled as they are today. There are more automobiles today than there were buggies five years ago; all classes work fewer hours and have more luxuries than at any period in American history.

It is well to keep in mind that *panics* come when the cost of living is *low*. They tell us that Regional Banks will prevent panics; but they cannot prevent *dull times*; and *dull times* will come when the cost of living, and the cost of labor, run *low*. Another fact is worth the time to consider it, and that is, that no condition protects every class from the burden of living. The present time and the present conditions come as near making all prosperous as any conditions in this country since the founding of the Republic. Instead of complaining, we should be thankful. When people come to recognize the source of life and of living, and to cease robbing God by withholding what is due Him then they will cease to rob one another.

So far as this scribe can see and understand present commercial, industrial, and social conditions, they are the best in our history, the best in the history of the race. If Christian people will lift spiritual conditions up to the level of these conditions the world will enjoy a revival beyond any since Pentecost. To Christianize industrial, social, educational, and political conditions,

is a task worthy of our thought, our prayer, or efforts, and our money. It seems that the spirit of the times prompts men to *want* more and *give* less; what the world *needs* is the spirit to *give* more and *want* less.

W. W. STALEY.

A SAD ACCIDENT

Sunday, May 23, 1920, Rev. John Taylor and family of Cragford, Ala., had been out to church, and on their return home, Brother Taylor lost control of his car, and ran off of a bridge resulting in the death of his wife, and he himself receiving some severe injuries. Their little son did not get hurt but a little. This sad accident occurred late Sunday afternoon. Mrs. Taylor lived until eleven o'clock when death came to her relief. She was a devoted wife and mother, a faithful member of the Christian church at Cragford, was secretary of the church and Sunday school. Her death was a terrible shock to the people of the town. She had every assistance that kind hands and loving friends could render. The good people of Cragford cannot be excelled in any town or community when it comes to rendering assistance to the sick and suffering. Sister Taylor leaves a husband, one little boy, Vester, a father and mother, several brothers and sisters, a large circle of relatives and friends.

Brother Taylor is one of our coming men in the ministry, but on account of circumstances over which he has no control now, he has no church work this year. Sister Taylor's father, Brother Clifton, is also one of our ministers and is pastor of Macedonia church this year.

Sister Taylor's burial was in New Harmony cemetery Monday afternoon. Funeral services were conducted by the writer, assisted by Brother Roberts of the Methodist church.

C. W. CARTER.

WORK OF AMERICAN BIBLE SOCIETY

275 miles of Bibles would reach from New York to Boston, on to Lowell and just run over into New Hampshire. And that is the kind of path the American Bible Society could lay with the Scriptures published by it during the past year.

The annual report of the Society, just made public, shows that over 3,400,000 volumes were issued during 1919. Of these about 350,000 were Bibles, 550,000 Testaments, and 2,500,000 portions of Scriptures.

Nearly 140 million Scriptures have been issued by the Society during its history of 104 years.

During the World War 6,678,301 Testaments were distributed among the belligerent forces of all nations.

A novel feature of the year is the completion of the great Mandarin Version of the Chinese Bible, which has cost several hundred thousand dollars and took 25 years of work on the part of the translators. This version makes the Bible accessible to over 400 million people, or one-fourth the population of the world; more people than were ever reached by any one translation in history.

NINETY-FIFTH ANNIVERSARY OF THE AMERICAN TRACT SOCIETY

The American Tract Society has just celebrated its Ninety-fifth Anniversary, May 12, in the Marble Collegiate Church, New York, closing a year which the President, William Hall, characterized as one of the most successful and encouraging since he had been identified with the Society.

Mr. William Phillips Hall was re-elected President. Rev. David James Burrell, D. D., L.L. D., was re-elected Vice-President. Bishop Charles S. Burch, Rev. A. Z. Conrad, Ph. D., D. D., and Bishop Luther B. Wilson were elected Honorary Vice-Presidents, in place of Rt. Rev. David H. Greer, Rev. R. R. Meredith, and Rev. J. M. Buckley, D. D., deceased.

The Annual Report, presented by Dr. Judson Swift, General Secretary, reviewed the work of the past year, and contained the following salient statements:

New Publications

There have been added during the year to the Society's already extended list seven new publications, five of which are volumes and two envelope tracts, as follows: "The Furnace for Gold," by Emma S. Allen, and "The Victory Life," by John T. Faris, D. D., the former winning the first prize and the latter the second prize in the Society's contest for the best manuscripts available for publication; "A Manual of American Citizenship," by Rev. Edwin Noah Hardy, Ph. D., and "The Resurrection and the Life Beyond," by David James Burrell, D. D. The tracts were "The American Home," by Edgar Whitaker Work, D. D., and "The American Church," by Dr. Burrell. "Las Notas Explicativas" is a volume of notes on the International Sunday School Lessons in Spanish for 1920. The total number of publications for the year, including volumes, tracts and periodicals, is 2,045,875, many of which have been in French, Spanish, Portuguese, and in the dialects of India and Africa. The grand total of the Society's publications in all languages and dialects issued at the home office during the ninety-five years of its history reaches 840,843,750 copies, and the number of languages in which the Gospel Message has been published by the Tract Society totals one hundred and seventy-eight.

Christian Literature Sunday

Sixty millions of non-church-going people in America and the hundreds of millions in non-Christian lands who never heard of Jesus can be reached through the printed page. The American Tract Society, conscious of this ever-growing need, has been persuaded that a particular Sunday should be set apart during each year in order that churches, Sunday schools, young people's societies and Christians generally might have their attention called specially to the religious literature branch of service so necessary to the extension of Christ's Kingdom. Accordingly, the last Sunday of January of each year has been the date appointed, henceforth to be known as "Christian Literature Sunday." Its first observance last January was very successful.

Missionary Colportage

The Society's missionary colporters during the year have made 207,644 family visits, distributed 47,459

volumes of Christian literature and conducted 3,418 religious meetings. The grand total of missionary colportage for the eighty years since this line of service was entered upon is 19,400,069 family visits, 17,607,583 volumes distributed, and 611,249 religious meetings held.

Without Price

When Jesus sent forth the twelve he said, "Freely ye have received, freely give." From the beginning the American Tract Society has distributed many of its religious tracts without money and without price, sending forth its millions of pages of leaflets to the Army and Navy, the seamen in our ports, to the reformatories, penal and charitable institutions, and to the lumbermen and miners and the ranchmen in the West.

The total value of free distribution for the past year was \$14,739.42, making a grand total of free distribution since the Society's organization of \$2,706,797.41, the equivalent of 5,376,220,081 pages of tracts.

Latin America

The issuing of the Sunday School Notes in the Spanish language for 1920 has been one of the most needed and long-sought publications that has been prepared for the mission churches and Sunday Schools, and it has been received with enthusiasm and strong commendation.

The Tract Society has issued during the past year 1,084,200 volumes, periodicals and tracts in Spanish, making the grand total of publications in Spanish and Portuguese 19,216,663, amounting in value to \$709,351.41.

The press gives out the report that General Wood has spent over one million and two hundred thousand dollars on his campaign for the nomination for the presidency.

Congress is conducting an inquiry into the expenditure of the candidates who are aspiring to the presidency.

BETHLEHEM

Two weeks ago we overlooked making mention of the splendid memorial service held at Bethlehem (Alabama). Rev. J. W. Holt, pastor, reports a fine time and the attendance was large. Miss Bessie Holt addressed the audience in the afternoon. The pastor was presented on the occasion with a beautiful serap quilt by the Ladies' Ladies Aid of the church. Bethlehem and other churches have remembered Brother Holt in substantial several times during the past year.

Many friends attending the Elon commencement called to see us while passing. We were glad to see them and always welcome THE SUN's friends.

When we look into the long avenue of the future and see the good there is for each of us to do, we realize, after all, what a beautiful thing it is to work and to live, and be happy.—Robert Louis Stevenson.

DEVOTIONAL

PLAY AND PROFIT IN YOUR GARDEN

There may not be much financial profit by playing in your garden, but it gives you physical exercise, and that of itself pays well, it helps to exercise the body and mind also, and is a very diverting and healthy work. Many have not the time nor inclination to do this kind of business. They are so full of work or literary pursuits they do not find the time to give it any attention, but it will pay them well to take the time. The fresh morning air about five and six o'clock is purer and better to breathe. After "tired nature, balmy sleep" has quieted and rested you, this morning exercise will tone up your relaxed nerves, and cause you to feel manly and good. The inviting opportunity—studying the growth and development of plants—growing fine, tasteful dainty berries from May until November—getting the first gleam of the rising sun—taking a good full, free perspiration, and a careful reaction, all of which things will greatly help any one who has the ability and inclination to do them. Do you need tuning up, toning up and sweetening up? If you do, these three free things will wonderfully help you. Your health is worth much to you as well as your religion. Some people are full of religion, but have little health. You can enjoy better religion with better health. Some do not have much health nor much religion. They do not look healthy—they do not act like religious folks. They are grunters, groaners, growlers, grotesque growlers. There is always too much or not enough of anything of everything. A good, long, strong early morning walk, or playing—plodding and plowing in the garden would help them.

Some may be afraid that their tender, fair hands will tan outside and blister inside. You may partly avoid that by using suitable gloves. Tender, fair hands are nice to have—they look well—but health and strength are necessary. The writer once lived in the home of a preacher. He was fat, fair and funny and thought himself fine looking; but had great dislike for the garden hoe and the wood pile ax. He wielded a bright pen, and prepared long, well written sermons, entertaining his readers and hearers with words of beauty and thoughts well constructed, but did not love to wield the ax and the hoe. They were not congenial company for one of such scholarly attainments. He died comparatively young and it might have been the same dear habits he had and his great antipathy for physical culture caused his sad and early death.

You can play in your garden. You may be a good ball player, pitch and run to the delight of yourself and the admiration of your friends, with some joints knocked out of place, but the garden play is most desirable. You need not exercise too violently. This habit is cultivable and needs cultivation. Cultivate yourself and your garden at the same time, and keep step with its needs, taking notice of the great improvement in yourself and your garden. No matter how small your space is—try and see how much you can grow on it. Hoe your garden frequently—get it ready

to work while you sleep. Make something and plenty of it. Keep down and out the grass and weeds. Do not wait too long between the time you work. It is best to hoe often to prevent the grass from getting so deeply rooted. It lets the air and water into the ground and causes elements of plant food to come in and make the plants grow and produce good results. Repeated attention then, as you know, is essential. Keep right on keeping on until you learn how to develop the resources which are waiting to be used. Out in the open, studying nature will not disturb your devotion and meditation, but will bring you nearer to God, and help preachers, as well, to preach greater and better sermons.

J. T. KITCHEN.

A MOTHERS' DAY SERMON

(Rev. J. G. Truitt)

John 2:12, "After this He went down to Capernaum, He and His mother."

On this great day, set apart as Mothers' Day, and in the presence of this large number of mothers and also in the presence of the "great cloud of witnesses" composed largely of mothers gone before us, let us consider Mary and Jesus—the true mother and true Child.

Two thousand years ago while God was crowning Mary with the glory of motherhood men and women were heaping upon her the slurs and insults of their own sin-fed souls. So vile was this stream of influence that honest Joseph himself was about to become contaminated with it. But angels were commissioned to abide with this mother, as no doubt, they have attended all true mothers from that day until now. From the day of the Child's conception until His manly bosom was pierced by order of the Roman State Mary knew what it was to suffer for her son. Other mothers have had their souls pierced with a sword but none so much as the mother of Jesus.

But let us move hastily into the setting of our present text: "After this He went down to Capernaum, He and His mother." After what? After the marriage feast at Cana, to be sure. Mother and Son were there. They were together. Things were about to begin to happen. *Oh! how many precious, self-sacrificing mothers have been left out of the beginning of achievement; out of the beginning of success, but not so in the case under consideration.* For thirty years the mother had been on the inside of her Son's every movement, and now when Jesus was about to show the world that He had power over the ordained and established laws of His Heavenly Father she should have an active part in the demonstration. Now when Cana and the countryside all around would see for themselves her pent-up faith vindicated she was there.

Two great things I see there the first of which is *Mother's faith in her child.* Mother's faith in her child! It changed Egyptian slaves into a moving, living monument to the majesty of God; to victors over the organized might and power of man; to possessors of vast lands beyond the Great Seas and behind unbroken walls! Mother's faith in her child saved young Washington from being the servant of a mid-shipman to make him Father of His Country. Many a man is

a man today because at the crucial period—and thank God at the non-crucial period, in season and out of season—his mother had faith in him. I am glad I have a mother that has faith in her son—yea in her five sons and her daughter—a mother that has faith in God, mountain-moving faith and can get to Him with her prayers. Ah! even an earthly mother's faith in a heaven-born King paved the way for His changing of water into wine.

And the second thing I see in this Cana experience is the Son's faithfulness toward His mother. Faithful to carry her with Him in the beginning of His "mighty works." Never ashamed of her. Glad to honor her by granting her wish; by stepping into things which were humanly no concern of theirs to perform a miracle concurring with her desire; by making her a part of His first marked achievement. It is at this place in life many mothers have had occasion to weep. After the toiling and sacrificing have given you the place she has coveted in her heart of hearts for you; will you be ashamed of her drooping shoulders, her faded dress, or her broken speech? Do not be puffed up on artificial culture. You can never be cultured higher than your mother. Oh! you may know an igneous rock from a sedimentary one, you may be able to give the more than eight hundred forms of a Greek verb but mother has the eternal culture of the soul. You be a Lord Chesterfield, or an Aaron Burr! Oh! but one of the humblest of her kind was the mother of the Son of God! You may be dressed in royal apparel but "strength and honor are her clothing; and she shall rejoice in time to come." Jesus set the great example—He loved His mother and was faithful to her.

When Frank McGlynn became famous "after fifty fameless years" in speaking of his mother this is what he said: "If she were only living now my happiness in the good fortune that has finally come to me would be complete * * * * We want her to know it when we have done her credit. The man who cannot take his achievements to his mother, *as a tribute to her*, misses a satisfaction which nothing else can bring him."

"And they went to Capernaum together"—ever together! How beautiful the picture! In the toils and tests of life she was with Him. No honor is greater than the companionship of a great friend. None is more capable, under all circumstances, of that kind of companionship than mother. Next to Christ Himself she abides. Even to Calvary's heights she goes with us.

I have grown away from childhood. Often I have been to God in prayer, sometimes in trial and sometimes in triumph, by the seashore and on mountainside, in season and out, but ever and anon at nightfall the last prayer I utter is:

"Now I lay me down to sleep, etc."

A mother's greatest comfort is in prayer. A praying mother is the holiest benediction God can give a child. No sweeter, holier recollection can stir a soul than for the child, after years of warfare, to vision the mother in prayer. No touch is so blessed, so enduring, as the touch of her hand upon the head when we knelt at her knee.

"I have worshipped in churches and chapels;
I have prayed in the busy streets;
I have sought my God and have found him
Where the waves of the ocean beat.
I have knelt in the silent forests,
In the shade of some ancient tree;
But the dearest of all my altars
Was raised at my mother's knee.

"I have listened to God in his temples:
I have caught his voice in the crowd;
I have heard him speak when the breakers
Were booming long and loud.
Where the winds play soft in the tree-tops
My Father has talked to me;
But I never have heard him clearer
Than I did at my mother's knee.

"The things in my life that are worthy
Were born in my mother's breast,
And breathed into mine by the magic
Of the love her life expressed.
The years that have brought me to manhood
Have not taken her from me;
And that has kept me from straying
Too far from my mother's knee.

"God make me the man of her vision
And purge me of selfishness!
God keep me true to her standards
And help me to live to bless!
God hallow the holy memory
Of the days that used to be,
And keep me a pilgrim forever
To the shrine at my mother's knee."

MOTHER LOVE

One day, when mother was away,
She left a lunch for me;
The fresh-laid cloth was white as froth
Upon a silver sea.
A vase of flowers was at my place,
And under every dish
A note was laid whose words conveyed
A tender mother wish.
The air, although she was not there,
Still seemed to hold her smile;
A faint perfume was in the room,
As though she passed the while.
Today they say she is away
And never may come back,
Yet shall I gloom her sunny room
And pall my mind in black?
Has she not left her words to me
On every table spread?
Does not her love still rest above
And bless my daily bread?
The bloom of every flower's perfume
Brings back her constant smile,
And on my brow, aye, even now,
Her soft lips touch the while!

Edmund Vance Cooke,

THE CHRISTIAN ORPHANAGE

SUPERINTENDENT'S LETTER

Our total income for the year to the present amounts to \$11,534.69. This is far better than our Church did for the Orphanage in the years gone by. It was hard for a number of years, when the Orphanage was first established, to raise \$5,000.00 a year. I believe I remember when "Uncle Jim" Foster set the goal at \$5,000.00 for the year. But a dollar then would buy as much as three dollars will buy now and our children have just as good appetites now as they had then, and can eat as much with just as good relish.

So if it took \$5,000.00 to feed and clothe fifty children then it will take \$18,000.00 to feed and clothe sixty children now, but it did not take that much to feed and clothe them at that time; some of the money went into improvements and repairs and other necessary expenses. It does not take the \$18,000.00 to feed and clothe sixty children now but we must make improvements, buildings need repairs and other buildings need to be built and we like to lay aside a portion in the savings account to have any time we should need ready money.

But the year is not half gone and we hope to reach the \$12,000.00 mark in this month. That is splendid. It is encouraging. But we will need a lot of money this year to make some improvements that we will have to make, and then when we commence the Children's Home we will need \$25,000.00 to build it. We hope to break the record this year and raise \$30,000.00 for the Orphanage.

Would you not like to see this done? If you would, then see that your Sunday school gets on the list of giving Sunday schools. Give to missions; give to the Orphanage; give to every good cause. It will make you better. It will increase your love for the Church and the Master's work. It will open a fountain of joy in your heart. It will bring you a new vision in life and service. The reason we have so many dead church members is because they have never made a sacrifice for any cause and have never had the opportunity to drink at the fountain of joy that comes from sacrifice.

A church member went to his pastor one day and said to him that he was not enjoying his religion. The pastor knew that he was a very close man and did not do any service in the Master's vineyard to make him enjoy his religion. The pastor said to him, "I know a poor family that lives on a certain street in this town and a number of the family are sick and they are very poor. Get you a basket and fill it with something they can eat and don't send it, but take it yourself, and give it to them, talk with them and pray with them and comfort them." The next day the pastor called on this merchant and his face was lit up with a new light. He was enjoying his religion. He had learned the secret.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR JUNE 3, 1920

Amount brought forward, \$11,140.35.

Children's Offerings

Cecle Mercer, 10 cents; Carl Abell, 10 cents; Alma Atkinson Hobby, 10 cents; L. C. Manu, Jr., 10 cents; Harriett Mann, 10 cents; Annie Kate Myhand, 10 cents; Total, 70 cents.

Sunday School Monthly Offerings

(North Carolina Conference)

Six Forks, \$3.00; Ebenezer, \$6.60; Wake Chapel, \$6.00; Henderson, \$11.02; Palm Street, Greensboro, \$4.00; Graham, \$2.32; Morrisville, \$2.00; Reidsville, \$1.00; Ingram, \$10.00.

(Eastern Virginia Conference)

Ivor, \$2.70; Holland, \$12.00; Oaklaud, \$5.76.

(Georgia and Alabama Conferences)

North Highlands, \$3.00; Cragford, \$1.87; Rock Stand, \$1.54.

(Valley Virginia Conference)

Wood's Chapel, \$2.00; Total, \$74.81.

Singing Class

Apple's Chapel, \$37.75; Burlington, \$78.38; Total, \$116.13.

Children's Home

Mrs. W. L. Harrell, \$1.00; H. O. Byrd, \$1.00; Martha I. Rountree, \$1.00; Mary I. Harrell, \$1.00; Addie Maude Rountree, \$1.00; Ruby and Edward Rawles, Liberty Spring church, \$2.00; Miss Juliette Brinkley, Cypress Chapel, \$1.00; W. C. Brown, Jr., Liberty Spring church, \$1.00; Total, \$9.00.

Easter Offerings

Third church, Norfolk, Va., \$85.65; Dendron, Va., \$3.50; Bethlehem Va., church, \$14.00; Berea, Nansemond Co., Va., \$19.55; Mr. W. H. Fogleman, Pleasant Hill church, (Additional), \$10.00; Mrs. W. H. Fogleman, Pleasant Hill church, (Additional), \$1.00; Total, \$133.70.

Special Offerings

J. H. Jones, on support of children, \$30.00; G. L. Jones, on support of children, \$30.00; Total, \$60.00.

Total for the week, \$394.34; Grand total, \$11,534.69.

LETTERS FROM THE COUSINS

Dear Uncle Charley:—I am enclosing ten cents and I want to join the corner. I live in the country and will say that I like it better than town. I like to help mother feed the chickens. With love.—*Cecle L. Mercer.*

I am real glad you have joined the band of cousins. It keeps us in a happy mood to have the corner filled with letters. I think I have visited your home. Haven't I?—*"Uncle Charley."*

Dear Uncle Charley:—We want to join the band of cousins. Our father takes THE CHRISTIAN SUN and we enjoy reading it very much. We are enclosing ten cents each for our monthly dues. With best wishes for all the cousins.—*Harriet and L. C. Jr., Mann.*

Here are my two little members of the corner with their bright little letter to bring cheer and comfort.—*"Uncle Charley."*

Dear Uncle Charley:—I saw my letter in print so I will write again. Where do the little cousins attend preaching? I go to the Christian church at Oak Grove. E. M. Carter is our pastor. Mamma, Papa and I went Saturday and his text was, "Personal Love," taken from Acts 21:28. His text on Sunday was, "Well done thou good and faithful servant." I am

iving you these texts thinking maybe some of the cousins might be interested enough to look them up. I am enclosing twenty cents as my monthly due. I will have to stop and help mamma.—*Annie Kate Myhand.*

We attend Sunday school and preaching at the college and our little folks enjoy going there. Dr. N. F. Newman is our pastor and he is a good one. Everybody loves Dr. Newman.—*Uncle Charley.*

Dear Uncle Charley:—Here I come again with my time for the orphans. I am out of school now and am busy helping Papa on the farm. I hope the orphans are well and happy.—*Carl Abell.*

I know you are glad school is out. Most little boys and girls are. I hope you will raise lots of cane syrup and get your church to make up a barrel next fall and send it to us.—*Uncle Charley.*

Dear Uncle Charley:—When Daddy saw my first letter in THE SUN he said that he must give me the next time. I thought then I would write early but you see I am late. I have the whooping cough now and Auntie can hardly find time to write for me. I do hope the little cousins are well. I am enclosing my dues. Love to all.—*Alma Atkinson Hobby.*

I am real glad to have your letter this week. I hope you will write often.—*Uncle Charley.*



FLOWERS FOR HER SOLDIER DEAD

Rosamund Satterthwaite, granddaughter of a famous general in the Civil War, was rather proud of her long name, and sometimes tossed her head when the other girls called out, "Hullo, Rosy! Give us a bite of your apple." But she was a good-natured little thing, and the bite was always cheerfully given. Rosamund's uncle was the commander of a G. A. R. post, and was going to make a speech on Memorial Day before the soldiers' graves were decorated. Most important of all, she was to wear her red dress and new hat and occupy a special seat on the platform. When the open-air part came, she would head the procession with a cluster of white roses to drop on the first of the green mounds beside the path.

Memorial Day came at last, with the music, the speeches, and the crowds. Rosamund at first felt shy with a thousand pairs of eyes fastened on her. Then she thought of her new dress and sat up straight. The speech-making was over, and Rosy, clutching her flowers tightly, was just straightening her new hat when she noticed a gray-haired old lady in the audience, her face buried in her handkerchief. She was dressed in dusty black and evidently very poor. The procession started for the cemetery. Rosamund walked proudly beside her uncle at the head of the column. Many of the people carried costly flowers, some very cheap ones.

The old lady, who happened to be near, had none at all—only the handkerchief, with which she wiped her eyes as she hobbled along.

Rosy ran to her side. "What are you crying for, ma'am?" she whispered, softly.

"I didn't mean to," said the old lady, starting timidly. "I was thinking of my boy who was killed at Bull Run. He's buried up yonder."

"And you haven't any flowers? Take these for him!" said the little girl, impulsively, putting almost the whole cluster of white roses into the withered hands and darting back to her uncle.

This is why the general's granddaughter had only one white rose to decorate with after all, to the surprise of everyone except Commander Satterthwaite, who had seen the whole affair, and whose arm stole around the little girl and held her close to him all the way home.—*Sunshine.*

HIS PARADE

Little Boy Blue was sitting on the gate-post, waiting for the procession, for it was Decoration Day. He wore a tiny blue suit and a blue cap, and that is the reason why he was called Little Boy Blue, although his real name was Augustus.

"I wish they would let me march," he said to himself, drumming his heels against the fence. "Perhaps they would if I had some flowers."

So he hopped down from the post, and filled his chubby fists with white oxeye daisies and buttercups that looked as if they had just been varnished with some kind of shiny gilding. Little Boy Blue thought they were the prettiest flowers in the world.

By this time the music grew louder, and Little Boy Blue could see the flags and the soldier caps at the end of the long street. Nearer and nearer they came, and the cornets and drums made such a delightful noise that the little fellow could hardly keep his feet still.

"Oh, do let me march!" he called out. My grandpa was a soldier."

"To be sure!" said one of the men. "He was our old captain."

And the tall soldier took the little boy by the hand, and they marched along the street together. And the flags waved in the wind, and the band played its best, and even the drum major was not as proud and happy as Little Boy Blue.—*E. H. Thomas, in Youth Companion.*

KENTUCKY'S 'MOONLIGHT SCHOOLS'

These schools were first opened in the autumn of 1911, the result of the plan worked out by Mrs. Cora Wilson Stewart, superintendent of schools in Rowan County, Kentucky. The avowed object is "to eradicate illiteracy from every county in the State." In Kentucky alone the number of schools has grown from fifty in 1911 to more than six thousand, while twenty-six additional States have adopted the idea and formed commissions for the stamping out of illiteracy. A State Fund of \$75,000, administered by the Illiteracy Commissions, while local teachers serve without pay.—*Kind Words.*

CHRISTIAN EDUCATION

THE FUNDAMENTAL GOODS*

Hold fast that which is good.—I Thess. 5:21.

These days of reconstruction challenge every ideal of life. The times are perilous. Change, unrest, dissatisfaction, uncertainty—such are the characteristics of the hour. Sad is the decline of idealism since November 11, 1918. Ideals always unite. It is the distribution of the victory achieved through loyal devotion to ideals that divides and segregates. The finest altruism of history inspired our people as we took up the cause of humanity in the World War. No such instance of sacrifice on the national scale had ever graced the annals of mankind as the spirit in which America entered the war on behalf of human right and freedom. President Wilson was during these trying days the spokesman of the nation's purposes, a genuine preacher of righteousness. The heart of the people safely trusted in him.

But behold our situation today! Altruism departed when the Versailles Peace Conference assembled. The League of Nations designed to embody in solemn compact the noble ideals for which we entered the war has been unable to command the approval of our Senate on purely nationalistic grounds. Selfishness has gained the ascendancy among our law makers. Party politics and the scramble for partisan advantage have dishonored the noble idealism actuating our nation in its war activities. Class is now arrayed against class. Strikes, lockouts, bitterness, distrust,—these fill the headlines of our newspapers and crowd our life with anxious cares. The very foundations of life and of character appear to be giving away. In such a time we can do no better thing than take stock of the fundamental goods underlying our structure of life, since they are the rudder of our hopes, the polar star of our purposes and aspirations.

And let it be remembered before such inventory is attempted that even the severest storm at sea does not so much as disturb the tiniest grain of sand resting peacefully on the bottom of the ocean. Calm and serene and undisturbed it rests there, oblivious of all the tumultuous upheaval on the surface above. So it is in the social order. There is no occasion for pessimism. Though the sea of our life be tossed with giant billows of unrest, the wreckage of ideals greet the eye on every hand, down beneath the surging mass of confusion lie the stable bulwarks of wholesome living, the foundations of life and of the social order, unshaken, serene, prophetic of the ultimate triumph of the altruism which in our best moments has ever brought out the noblest in men. Steadfast, sure indestructible are the fundamental goods of life. In such an hour as this they are the anchors of the soul, the spur to noble endeavor, the inspiration to carry on to completion the work so nobly begun.

And the first of these goods is God. **God is good.** Let us never forget that fact. God is no absentee landlord, interested only in collecting the rent from His tenants. He is no outraged autocrat, dealing out justice to His miserable and recreant subjects. He is vitally interested in everything that touches our life and He wills only the best for each of us. He is "our Father," our Heavenly Father, our loving Heavenly Father. He is more ready to bless than we are to be blessed. Through the centuries He has been patiently endeavoring to reveal Himself to us, first through the law, then by the prophets, then through the life and sacrifice of His Son, and now through His Holy Spirit witnessing in the hearts of

right-visioned men. In moments of the holy exaltation in these days our great souled seers catch luminous glimpses of our Heavenly Father's purposes for us and always they discover He is good.

When the war broke out and atrocities more befitting savagery than civilization were perpetrated by those who represented themselves as the most enlightened people of the world ah! well do we recall the dismay that came upon us all "God does not care for us," "The Church of Christ has failed,"—these and similar outbursts of despair were heard on every hand. But the men in the trenches did not find it so. "The Comrade in White" was personally known to thousands there and the goodness of God, despite the suffering and hardship of their life, comforted them in every experience. And out of the carnage and death over there, these men came to an understanding of the goodness of God, of His loving concern for all our life, that to the world at large and to them in particular is worth all its cost to comprehend it.

God is good and everything He created is good. What makes it seem otherwise is the limitation of our knowledge. There is no standing room for a pessimist in all the universe of God's benevolence. Malthus may proclaim a pessimistic theory of population, but the verdict of experience is against him, for with every increase of population God provides new resources of sustenance for the fuller and ampler development of life. The intelligent understanding of the laws of God's universe and the applications of those laws to the support of life, or what is the same thing, the discovery of God's purpose for us and co-operation with Him in working it out, such is the answer to Malthus and all other pessimists. God is good altogether good, benevolent, loving in His designs for and dealings with us. Let us never in any moment of despair lose sight of this fact. It is fundamental for each life and for the larger social order in which each life is to express itself.

And the second good grows readily out of the first, man too is good. We must be as ready to believe this and to live in accordance with it as we are to believe that God is good and live conformable to that truth. It is easy to believe that some men are good, but we must go further than that. We must understand that all men everywhere are good, essentially and fundamentally good, or else God cannot be good. A good Creator could not create an evil creature and continue to be good. Any belief in the essential iniquity of our brothers is slander of God. We cannot believe in the goodness of God and deny the goodness of our brothermen or of ourselves.

How then should we account for the evil in our life? How then shall we account for the United States Senate? How shall we account for Germany? These questions are really one and are readily answered. The solution of the problem of evil in a world created by a beneficent Being is no discredit of that Being. Such a situation is necessarily possible in the development of moral freedom. God could have made us all perfect and have kept us free from evil or error. He did not elect to do so, because then sweet freedom would have been denied us, and freedom is the most cherished attribute of our nature. God created us in His own image. He is free, and so are we. Being free, we can choose to do good or evil and in our limited sphere of knowledge we have often chosen the evil. This is not God's will concerning us. His great, loving heart aches when we choose the evil way rather than the good. But He loves us still, is ready to forgive us, yearns to reinstate us to fellowship and harmony with His own goodness. Were He in anger to afflict us for our misdeeds He would not be good. Were He to have denied us freedom, we could not choose the good, and moral excellency would be impossible for us to achieve. He made us in His own image, and the

il in us and in our life is due to our departure from the type our fundamental nature. The doctrine of total depravity—hence came it anyway? It is now fully discredited, wars, and rumors of wars, selfishness and iniquity to the contrary notwithstanding. No man can look upon the sweet face of a new born baby and believe in total depravity. This outworn theory of human nature was manufactured out of the fertile imagination of musty theologians in the attempt to account for the wreckage of life as witnessed in adults who had misused their freedom and in support of an untenable theory of salvation. We have reversed the process of generalization now, and take our start not from some pitiable derelict of humanity, but from the innocent babe in the image of God. And our problem is not so much how to get the evil out of life, as how how to keep it from getting into the life at all. We recognize the perfection of man as ideally set forth by Jesus in His Sermon on the Mount.

This brings up the whole question of religious education, in the home, the citadel of Christian nurture; in the school, the melting pot of all ideals; in the play life, capable of teaching the youth the very finest principles of conduct; in the industrial life, crying out in its chaotic rivalries for the Brotherhood of man; in the Church, the seminary of spiritual democracy, sanctifying in the spirit of the Nazerene the whole of life. Religious education is the hope of the world, provided it has the Christian basis. Too often we have waited till the child has become the hardened sinner. The history of the world reveals very few Samuels, dedicated in their childhood to the Kingdom and nurtured at every stage of their ripening life in the ideals that make choosing good the normal and natural in conduct. It is well to convert the hardened sinner, but it is better to train the child so that it will not become a hardened sinner at all. It is beautiful to throw out the life-line to a ship-wrecked brother, but it is better to construct a ship that can withstand the storm and the waves. Revivals are good, but the orderly bringing up of young life under the nurture and admonition of the Lord is better so that at the moment of awakening conscience the soul of the child may as readily acknowledge Jesus as Savior as the sparks fly upward.

What a responsibility therefore rests upon adults, and upon parents and religious teachers in particular! Let us at once acknowledge our obligation to God and to the youth around about us to give ourselves to this privilege of our seniority as the finest avenue of our service to mankind. The man who devotes himself in consecration to making conditions wholesome for the fruition of young life will know the real satisfaction of living. He may never acquire fame or wealth, but he will acquire a crown of righteousness which can never be taken from him. Those of us who have the prospect of long years of service before us can select no worthier field of investing our lives than this of leading the faltering steps of the young into paths of holy and righteous conduct. We are responsible for our young brothers and sisters. They hopefully look to us. God cannot hold us guiltless if we fail in any particular to give the best we have to these whose dependence upon us is the divinest challenge to us to invest ourselves for the God Who is good and Who has made us and whom we love.

And this brings us to the third fundamental good, of which we must not in this day even for a moment lose sight, that the organized life of man too is good. We need this steady concept constantly in the foreground of our consciousness in these tumultuous and trying days of unrest and uncertainty. The arrogant Bolshevik, the defiant Red, shall not, we pray, shake our faith in the essential goodness of the organized life of men. The Bolshevik and the Reds are our brothers

too, our brothers in very deed, but with mistaken notions as to the inmate iniquity of the organized life of men. There is no denying the fact that injustice and oppression have embittered these brothers of ours against the social order and led them to array themselves against all social authority as essentially evil and iniquitous. We owe these brothers of ours not vituperation, not wholesale denunciation, not bonds and imprisonment, but a social order purified of evil and inspired with Brotherhood. To denounce the government we have would bring us naught but anarchy, a social order essentially anti-social and so destructive of our very life. Liberty devoid of social conscience is anarchy and anarchy is but another name for the destruction of all freedom. There can be no freedom, not even existence, where every man is a law unto himself.

Those of us, therefore, who have seen that the organized life of man is good, even as God is good and as the men who constitute that life are good, have a duty of enlightenment to perform for our day, a solemn duty capable of great betterment for the race. It will require courage of the sternest quality to perform this duty, but we dare not shirk it. Our situation is not more difficult than Paul's in the first Christian century. The Roman Government was in those days persecuting the infant Church. Yet Paul counselled obedience to constituted authority and declared that the Christians need not fear it if they did good only in their lives. He went further and called the Roman magistrate a "minister of God." What a changed world this would be today, were all men to recognize the officers of the law to be what Paul declared the Roman magistrates to be, ministers of God!

And yet is this not exactly what they are? God is partner in all our life. He uses the instrumentalities of our creation as avenues of expression for His purposes and plans for our life. Because the instrumentality in some particular is imperfect, He does not decline to work through it. His method is through the good we have to lead us to the better we may attain and on to the best to which we are as His children the rightful heirs. Let us speak this message to the dissatisfied of our brothers today. Let us agree with them that imperfection is present. Let us remotivate them so that they shall be sympathetic with the orderly processes of social development and zealous co-workers in making the social order good throughout.

But in respect to our fundamental view that the organized life of man is good and that social control is good we can entertain no compromise. Our radical brethren must be brought to accept this viewpoint or we can never co-operate with them nor they with us. In so far as the Bolshevik and Red discern the imperfections of our social organized life, we will labor with them to eradicate those evils. But in so far as they aim at the destruction of all social control, we are against them. We earnestly hope we can convince them of the error in their conception, but if we cannot, we must in the interest of the highest good in life resist any attempt on their part to overthrow the good we have. It is no more un-Christian to fight even to the extent of bloodshed for the salvation of the social order than it was for our Master to shed His blood for the world's salvation.

Our day needs to understand that authority is not evil. Misdirected authority is evil, but a more fatal evil still would be for each individual to act for his own selfish interest alone. Freedom we have said is essential to us as creatures made in the image of God, but freedom is a social fact as well as an individual prerogative. No man can live to himself. My freedom ends where my brother's freedom begins, and all the rest of our relationship must be worked out in the spirit of social

Brotherhood and equality. So it is that social control becomes essential to life, and anything that is essential to life is good, since God is good and man is good. The goodness of the one necessitates the goodness of the three.

Youth in this day chafes under parental authority, and yet parental authority is absolutely essential to the perpetuity and proper functioning of the home. Is it true that the Puritanic home is gone. It was right that it should go. It was autocratic and therefore unfit to abide, just as autocracy in Government has had to yield in the demand for democracy. But parents are not for this reason to resign their fundamental duty to exercise proper authority in training up their children. God expects it, society must exact it, and in case parents are unable properly to govern their children in the larger interest of mankind, the State reserves the right to step in and take the child away from such incompetent parents. I have not myself lost hope of the American home. My conviction is that in the days ahead home government will be Christian in America and that the finest type of manhood and womanhood in history will come out of these homes. My conviction is based on the serious concern throughout the nation for the proper conceptions of religious education which we have said is the hope of the world.

This is the day of self-government for college students. To me it is a great day. I view with eminent satisfaction the growth of the self-government idea on this campus. I rejoice in every success that it achieves and I devoutly pray for the day when it will have become an ideal means of social control, expressive of the high ideals of life and conduct for which I am happy to say Elon students enjoy an enviable reputation. But I am frank to say this most desirable aim cannot be attained till every member of the college understands and practices in his own life the fundamental conception that self-government is more than a government of self, that it is also a willingness to yield the self to be governed in the larger interest of the whole college community. Freedom is a priceless possession. It is individual and social at once. The individual must not undertake selfishly to enjoy his freedom, else he becomes an anarchist. True freedom is found in organized social life designed to assure to each personality the opportunity for fullest and freest development, which development must in its essential nature be social in that it recognizes the oneness of humanity and the Brotherhood of man.

Such are the fundamental goods of this and of every time. We who now pass out of the choice days of preparation into the arena of action wherein our ideals are to be tested in terms of actual experience in the laboratory of life need especially to keep our eyes focused on these goods as the Gibralters of our hope and the inspiration of our life's program. We shall find many disconcerting things in the universality of life, things that will cause us to pause and examine the fundamentals of the faith we entertain respecting God, respecting man, respecting the organized life of the world. We shall find a world made by God ungrateful to Him in much of its life. We shall find man made in the image of God selfishly pursuing his own designs and refusing to recognize the claims of Brotherhood written unmistakably in every heart. We shall find the organized life of the social order failing in many instances to function helpfully in terms of justice and equality, with power and wealth and the means of intelligence concentrated in the hands of the few and by them manipulated to oppress the many. We shall find all this and we shall be tempted like a preacher of another time to declare "all is vanity and vexation of spirit." Let us not say it. For the vexation of spirit through which we shall be called upon to pass in ferreting our way out of the maze and

chaos of the present time will not be in vain, not if we keep steadily in the foreground of our consciousness and as the mainspring of our life's action that God is good, that man is good, and that the organized life of man is good essentially, and that wherein man the social order are not good, it is our duty, our privilege, our service of life to make them so, looking ever and always to the God that is good to us for so splendid an undertaking, even the undertaking of making man and the organized life of man good and God-like in reality.

*Baccalaureate Address delivered before the graduating class of Elon College, Sunday evening, May 23, 1920, by President W. A. Harper.

OUR YOUNG PEOPLE AND MISSIONS*

Why are we interested in young people? I wonder if we are really interested. Let each one ask himself or herself the question and then talk to the Lord about it.

It is dangerous to neglect the training of our young people for Christ. Turn to Eccl. 12:1 and you will find these words, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, 'I have no pleasure in them.'" The day may come when they do not care for spiritual things, have no pleasure in them. It is a natural thing when we have something that means joy and gladness to us, to want to share it with others. When our Creator has remembered us in so many ways, don't you think we should remember Him? When we do, it always brings joy and gladness to our hearts, and we must tell others.

There are today two children out of every three looking into faces of mothers who cannot tell them of the love of Jesus. Why? Because they do not know Him themselves. We are told that in India a missionary found two children on a rubbish heap. She took them to the mission and cared for them. Jesus said, "Suffer little children and forbid them not to come unto me for of such is the Kingdom of Heaven."

In Mohammedan lands women are considered little better than beasts and to be without brains. Until the missionaries established them, there were no schools for girls in the Orient. Our missionaries tell us it has not been an uncommon sight to see a woman harnessed with a donkey to a plow with a man driving.

Mothers in Southern Alaska offer their daughters for sale at the price of \$50.00. When Jesus said, "Come unto me all ye that labor and are heavy laden and I will give you rest," He was including these poor girls and women. How can they come when they have not heard of this wonderful Savior? Young people are active. They must be doing something, so then it is natural for them to go and tell. If youth is active then let us give our young people something to do worth while in order to use up their energy. Let us make the Society attractive. Let us leave out some of the don'ts and put do in its stead.

Solomon says, "To everything there is a season, a time, to keep silence, a time to speak." (Eccl. 3:1-7). Now, as I see it, it is a time for Christians to speak and act. There never was a time when the world was offering so many attractions to draw the young into the world and worldly things. While the evil one is so busy, what about us as Christians? Should we keep silent and let them be caught in the net, or should we be up and doing, holding Christ and the higher, holier, and mighty things before them; making the work more beautiful and attractive (not with questionable amusement) but the beautiful things of the Christian life? The only real and lasting joy we get in this world is through service to Christ. Then let us do our best to get the young to invest for God, time, talents, temples.

I. Our Time is God's and we have no right to waste it. In Psalms 24:1, we find the proof of this: "The earth is the Lord's and the fullness thereof, the world and they that dwell therein." I feel that if Christ were here walking upon earth today He would not only say, "Take heed what ye hear," but would add, "Take heed what ye read." So much of God's time is spent in reading the things that make "dwarfs" of us spiritually. If we could only get the youth to realize the great influence on character building the things they read have, I am sure they would feel that they have none of God's time to spare on some things put before them today. There is only one Book that can develop the divinest things in man's nature and make him the well developed Christian, and that is the **Bible**. So do not neglect to use some of **God's time** reading and studying God's Word. I feel here to offer a word for the parents. Some one has beautifully expressed it in these words, "The home is the heart of the world, and the Child is the hope of the future." Now, those who are responsible for the **world** and the **future**, must keep the fountain head pure, or they are fighting a losing battle. We speak of occupation. To my mind the greatest occupation in the world is the rearing of children in the fear and love of God. All other products of man are perishable but the children God gives them are immortal and it is the business of every father and mother to select every means possible that will help in any way to fulfill best, the responsibility to their own flesh and blood. Children have an instinctive appetite to know what is going on in the world. Let us have information and amusements free from objectionable features for them. "To obey is better than sacrifice." How many parents today are sacrificing everything for their children, when it comes to temporal things, but what about obeying when it comes to teaching them about Christ and His love? One great need today is leaders for our young people. If we could only impress the older people with the need and necessity of leaders, I feel some who think they do not have time, would sacrifice some selfish pleasure for one afternoon or evening a month. We have time for everything until it comes to service for the Lord.

II. Talents. The parable of the talents teaches us that every one has at least one talent. How are we using the one, two, three and more God has entrusted us with? Are we using them for His glory, or for Satan and his host? God has entrusted us with these talents for use. Are we going to hide them, or shall we be ready with our increase when the Lord calls? The Bible teaches us that God will take from us these talents if we fail to use them for His glory. We are so prone to think of our talents as our money. Our **boys** and **girls** are of more value than money. What is most needed today is consecrated boys and girls for His service. If God gets first place in our hearts there will be no trouble about our money. He will get that.

III. Temples. Would we dare take some things into the house of our friends that we defile these temples of ours with? We are very careful to keep the floors of our earthly temples polished and carpeted—what about these bodies of ours—temples of God? Do we keep them clean with pure thoughts, pure words, pure acts? We have no right to contaminate these bodies of ours with the sins of earth. I refer again to Psalm 24:1. God has a place for every **boy** and **girl** in His great program. Will we fail him or will we be true to Him? **God needs your energy, wisdom, thoughts, prayers, time, and youth. You need to give your energy, wisdom, thought, prayers, time, and the parable of the rich young ruler teaches us you need to give your money.** I hope and pray that our young people will invest for God in the future as never before. Society needs the best we have, not the perishable things that

spring up in a night, are gone, but the wholesome, fruitful things. Why do artists use Bible characters for their masterpieces? They want something that will stand the test and criticism. That is what we want and need in society today—something that will stand the test. The only joy that comes to us in this life comes from consecrated lives to Him. All others fade and perish. It is not what we leave here in dollars and cents that count, but the influence from the lives we have lived. Let us today ask ourselves, ministers, laymen, and youths, the question that the prophet Micah asked, "What doth the Lord require of thee?" **A dead fish drifts with the current—it takes a live one to swim against it.** What we need today is **live** Christians, boys and girls, men and women ready to stand for true principles of discipleship. There is today at the lowest estimate 2,500 boys and girls in the Southern Christian Convention connected with our churches—children of our church members, who should be in a Young Peoples Missionary Society, studying and working to advance Christ's cause at home and in the foreign field.

May the pastors and churches of the Southern Christian Convention become a united force to pray and work to help the youth to see the beauty in Christian service that the great army of young people may dedicate themselves to Christ and the church with glad and grateful hearts—ready to serve wherever the Master calls.

"Long and loud the Master calleth;

Rich reward he offers free;

Who will answer gladly saying,

Here am I; use me."

*Address delivered before the Raleigh session of the Southern Christian Convention.

HISTORY IN THE MAKING

President Wilson, as expected by nearly all, vetoed the Peace Resolution on May 27. The resolution provided that the war be considered closed with the Central Powers.

Presidential candidates are now very busy seeking votes for the nomination. Both Democrats and Republican forces are spending large sums of money to win.

The proposed bonus for soldiers has been indefinitely tabled and the outlook for it now is not hopeful.

President Wilson has asked that Congress authorize a mandate over Armenia.

Premier Millerand, of France, has obtained from his government the largest vote of confidence ever received since its formation.

May 30 was a great memorial day for France. The American dead of the recent war were honored by having their graves decorated.

A great wave of price-cutting in clothing seems to be sweeping over the country, but high prices in general is said to be affected very little.

The North Carolina State Board of Health is opening up its usual summer campaign against typhoid. This is a great work and should have the co-operation of all.

MARRIAGES

LOKER-TAYLOR

On Tuesday afternoon, May 4, 1920, Miss Ollie Mae Taylor and Mr. Amos J. Loker were united in marriage by the writer at his residence, 91 Broad St., Harrisonburg, Va.

The bride is the eldest daughter of Mr. and Mrs. C. O. Taylor and is an accomplished young lady. Both Mr. and Mrs. Loker are prominent young people of the community and loyal workers in the Linville Christian church.

W. C. Hook.

SMILES

A Strange Message

One night during the United Enlistment campaign Superintendent Nicholes, of Columbia River Conference, retired exhausted by the strenuous work. The telephone bell rang and he got up to get a message from Bishop Washinger and Doctor McDonald, interpreted by the telephone operator as this: "Ring several companies standard plans with cooties on their backs." Mr. Nicholes said to his wife, "Those fellows have gone crazy in the movement."

When he received the actual message it was this: "Bring several copies standard plans with quotas on the back."

* *

That Straw

During the meeting of the Board of Administration, somebody spoke of the "straw that broke the camel's back," and Rev. W. L. Childress, of Roanoke, Louisiana, got up and said that when he stopped over night in New Orleans, he slept on the bedtick that had that straw in it.

* *

Booze Trying to Commit Suicide

An Irishman was found with a very earnest look on his face whetting his knife.

"What's the matter Pat, are you going to commit suicide?"

"Yis," he replied, "but not on meself."

The liquor interests are working day and night to commit suicide on the Democratic or Republican party.

Bib Chief Firewater is out for the scalp of a political party and the scalping will be done by a wet plank, not by a choppenhawk.

* *

From the Park Benches

Demison—What do you get from this word, "auto-intoxication"?

Soakum—Yer don't get nothin'. It just means this here new beer wot ought to intoxicate, but don't!—*Life*.

* *

"Where are you going with that miserable-looking dog, Johnny?"

"Takin' him to the dog show."

"But you can't win a prize with him."

"Well, maybe they'll give me a special prize for showin' the kind of dog that no dog ought to be."—*Boston Transcript*.

* *

Good Morning

Good morning, Brother Sunshine;

Good morning, Sister Song.

I beg your humble pardon,

If you've waited very long.

I thought I heard your rapping;

To shut you out were sin.

My heart is standing open;

Won't you

walk

right

in?

Good morning, Brother Gladness;

Good morning, Sister Smile,

They told me you were coming,

So, I waited on awhile.

I'm lonesome here without you,

A weary while it's been.

My heart is standing open;

Won't you

walk

right

in?

Good morning, Brother Kindness;

Good morning, Sister Cheer,

I heard you were out calling,

So, I waited for you here.

Someway I kept forgetting

I have to toil and spin,

When you are my companions;

My heart is standing open;

Won't you

walk

right

in?

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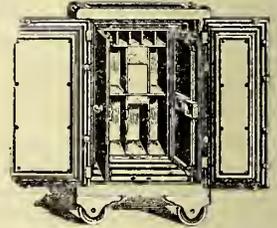
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Striking the Conquering Blow

WE, as a Church must wake up. Now is the opportune time to strike the conquering blow. In the life of an individual there are psychological moments—moments when the mental anchorage has been disturbed by some unforeseen storm, breaking asunder former ties and setting adrift the mind upon the sea of uncertainty and discontent. Likewise the moorings of the world's mind have been disturbed by the recent storm of fiendish war and has been cast at sea, and wireless cries for help are now being sent continuously * * * it is time that Protestantism should wake up, raise her drowsy head from her pillow of ease and lethargy, and by her *men and millions* stand defiantly and boldly erect, rebuke the winds and say to the sea, "Peace be still," and rescue the perishing world.

(The above are the closing remarks by Dr. J. E. Rawles, Suffolk, Va., in one of his principal addresses delivered at various places during the Men and Millions Campaign. See the address in full in this issue.)

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

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Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of one-half cent a word.

Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

"It isn't the rooster's early rising that makes him unpopular; it's his talking about it."

PARAGRAPHIC COMMENT

The world is fast correcting its way of thinking that labor is a curse; that religion is an escape from hell, and that money is power.

Great men do not make great times, but great times make great men. Large tasks and great responsibilities find the best in us and draws that to the surface.

In our Men and Millions Forward Movement we have proven ourselves as good starters of big and lasting things. Let us also prove ourselves as good finishers.

These are days when real estate is going *up*, and yet there is such a thing as some of its coming *down*. We have read of a location in New York that a saloon keeper once refused \$75,000.00 for, and the other day it was sold for only \$638.00. Thank God for a land that rather have \$638.00 than \$75,000.00 when the difference is to be made up of a substance that destroys homes and lives.

Eleanor H. Porter, the author of "Pollyanna," went to her reward on May 21. Mrs. Porter was the author of several books, all of which have the optimistic spirit. But her writing of "Pollyanna" brought to the world a real piece of "glad" literature. No one can read a chapter in "Pollyanna" and not think better and have a great incentive to be a larger hearted person. Mrs. Porter is dead, but "Pollyanna" lives on to bring sunshine to gloomy lives and kindle hope. May we all strive to leave such an heritage!

The custodian of this office has been entrusted of late to securing men to fill various appointments. It would take all of this issue to record some valuable and interesting experiences. Men for public speaking seem to be about as scarce as men for other things. Laymen have been of a very great service. They respond beautifully. Here is a sample: *Our telegram*: "Can you fill appointment for _____ at _____ next Sunday?" *A layman's reply*: "Will fill appointment or have it done."

We met a preacher the other day, who said that he believed in a modified prohibition law, and that laymen had gone to the extreme about prohibition. (For the sake of any suspicion, he was not of our tribe.) We told him that his acquaintance we were glad to make, his private opinion we respected, but had little confidence in his judgment. The prohibition lid may be tight, but not too tight. If whisky as a stimulant saves one life, it destroys a hundred in other ways. Tighten the lid—hold it tight.

The 1920 issue of the Elon College Annual, *The Phisical*, surpasses all former editions and reflects well upon those who produced it. But above all it reflects upon the institution that produces men and women who produce fine and interesting things. The issuing of a college annual is a work for the brave above the average, and that is what a college is designed to do—produce men and women above the average. A college training discovers and develops latent possibilities; and in all persons are great possibilities, and that is why all young persons should seek a college training.

The quotation that, "A little learning is a dangerous thing," has been too many times grossly misunderstood. The *little* must be considered. It is the *little* that is dangerous and not the *learning*. Letters are often received at this office criticizing some department of the Church, but they are usually based on a *little* learning and not on learning. To waste paper, ink, time and postage replying to them would place us in position to be criticized for extravagant use of public money. These critics may be *honest* and earnest, but they jump at conclusions and speak when they know not. And when we say that they need *learning* instead of a "little learning" we mean that they need information and not a college education, for instance.

One night last week two young men were killed near Johnston-Salem, N. C., as a result of an automobile turning over, and the car was capsized because the driver "lost his head, he "lost" his head because he found whiskey. Some one made the liquor and the maker is, we see it, a party to the killing of the young men. Prohibition laws register public opinion, and the enactment of these laws give us an idea as to how public men feel about the results of the liquor business. When public conscience is awakened to the point of action these laws will be rigidly enforced and that will mean the saving of many lives that are snuffed out because liquor had its cause.

Every editor is supposed to have a waste-basket, at least the public thinks he has. This office has two, but that does not mean that they are to hold the rejected manuscripts. In fact, if we correctly sense the situation from other periodicals, fewer manuscripts find their way to the waste-basket in this office than in the average editorial room. (A compliment to THE SUN's contributors and the high minded aspirations of our people). But here is the point: Eighty percent of the first-class mail in this office during the past two years has been Government documents and letters, and from what has appeared in other papers, the same is true in other offices. A workman in the Government printing office told us the other day that books were carried out to the binding rooms by the truck load and burned. The Government spent \$4,679,177.16 for paper alone last year. It cost the country \$422,798.73 to print Congress speeches last year, and we doubt seriously if five percent of them were even looked at after they left the press. Over thirty millions of such copies were printed and distributed, while Church papers have had to decrease in size and some go out of business for the lack of paper. THE SUN this time last year was printed on paper at a cost of less than ten cents the pound, while this time it is looking a gloomy situation in the face, being printed on twenty cent paper with quotations of twenty-two cents for additional supply. When will the Government lead in economy?

Forty of America's leading clergymen and officials of various religious organizations are under appointment to visit nineteen European countries this summer representing the Federal Council of the Churches of Christ in America. More than twenty-five of these delegates have already definitely arranged to make the journey; most of them will also attend the various international conferences to be held in Switzerland during July and August. The objective of this second American Expeditionary Force is the cultivation of international friendship and especially an endeavor to restore the shattered confidence in the United States on the part of the peoples who have been shocked at our failure to ratify the Peace Treaty and to enter the League of Nations. In explaining the purpose of the Federal Council's "friendly visitors," Rev. Arthur J. Brown, Secretary of the Presbyterian Board of Foreign Missions, New York, and Chairman of the Committee

on Fraternal Relations of the Commission on Relations with Religious Bodies in Europe, says: "We feel that such an association of our religious bodies would materially contribute to the success of the League of Nations. We deeply regret that up to the present time our own nation has not officially entered into the League. We believe that a large majority of the American people, and especially of the clergy and laity of our churches, are in favor of the League and earnestly hope that the United States will soon become a member of it. Meantime, we feel that Christian men should make all the stronger effort to develop those moral and spiritual associations between the nations which are, after all, the things of highest importance."

AS A SECULAR PAPER SEES THE WORLD SITUATION

Said the *Pittsburgh Leader* a little time ago: "Human management of the affairs of the universe is failing. Without divine intervention, the world and its people will plunge into chaos. America is rent asunder by the spirit of defiance of law and order. There appears to be no man or men big enough in this land to stay the rising tide of disaster. * * * God alone can save. * * * In prayer alone exists hope. *The people of America must go down on their knees and ask for divine aid.*"

Returns from the primary held last Saturday are not complete. Robert N. Page, O. Max Gardner, and Cameron Morrison were the aspirants for the nomination for Governor. Page, at this hour, has been eliminated. Morrison and Gardner seem to have about equal strength.

Dr. D. A. Long called to see us yesterday. He is supplying the pulpit at the Raleigh church for Brother Eastes, who by the way, has resigned the Raleigh work on account of his health, to take effect July 1.

SOME ESTIMATES OF THE BIBLE

(Governor T. W. Bickett of North Carolina)

"Speaking as a layman and not as a minister, I want to say to the young men and women of the State that there is to be found in the Bible more eloquence, more logic, and more wit than in any book that I have ever read."

(Governor L. J. Frazier of North Dakota)

"I believe the religious and moral life of the nation depends upon the teachings as laid down in the Bible, and that as we increase our knowledge of its contents, and apply to every day life, there is a corresponding increase in the richness and usefulness of our lives."

(Governor Frank O. Lowden of Illinois)

"If the spirit of the Bible were to enter and to hold the hearts of men for a single day, a divine restfulness would succeed the unrest which now menaces civilization."

PASTOR AND PEOPLE

DECORATION DAY

On this day our country is stirred with a spirit of devotion for our dead heroes who fought to preserve it through its days of peril and strife. Fresh laurels and sweet scented flowers are placed upon thousands of graves while the living hosts of veterans, old and young, march with a majestic yet solemn tread. Decoration Day is here.

It is a glorious occasion now presented, in which we can see and review our past national life, to still endear and hold sacredly within our hearts and memories those moral issues decided and gained for us by our forefathers, brothers, and comrades down to the present page of our history. We hallow and pray blessings through this devotion, giving "honor to whom honor is due."

But such a day as this should teach us more than a mere remembrance of our past. One great trouble, or the problem with us, is that we worship our past too much out of proportion to our regard for life activity which lies before us.

It seems always easy to celebrate, but sometimes difficult to consecrate ourselves in the life of our nation. Especially is this true when it comes to carrying out the "great silent" tasks of influencing its millions to Christianity; placing higher ideals within its growing manhood; keeping this manhood employed in a constructive rather than in a passive or destructive life-program.

For the cause of these no bugle call of one effort is able to arouse so many marching battalions into ranks save that it shall be backed by a greater responsiveness to the ideals which our nation's greatest leaders and teachers would have us follow. If carried out, these tasks will mean still more greatness, happiness and longevity for us.

The day comes to a close, processions end. May the remembrance of our part be fond, but the resolve for our future be stronger.

J. E. MASSEY.

May 31, 1920. 557—W. 124th St., New York City.

DEDICATION OF NORTH DANVILLE, VA. CHURCH

The fifth Sunday of May was a victorious day for the loyal and faithful of our North Danville, Va. church. The exercises opened at 11:00 A. M., with a beautiful and appropriate song service. Rev. J. E. McCauley, the young and beloved pastor, had charge of the services and after an appropriate prayer, introduced Rev. Brother Guion of the M. E. church, who has been of continued and invaluable service to our people during this building and debt-paying program. He spoke words of greeting and good cheer. Rev. P. T. Klapp, who has been deeply interested in the work from its beginning, read a historical sketch of the organization and building. He was a pastor in the early days of the work and made many warm and lasting friends. Following the history the building and grounds were properly dedicated to the Lord's service. It is a com-

fortable, creditable and worthy brick building. The auditorium will seat 300 persons and there are three Sunday school class rooms besides. The church is located for service and is in a thickly settled community that affords wonderful opportunities for growth and development.

The membership and friends served a great dinner for the assembled hosts, and there was abundance of the best with much to spare.

In the afternoon the service was for the young people especially. Miss Bessie Holt spoke to the delight of the large audience and then called for Christian workers. She was made happy in the ready response and a Woman's Missionary Society and a Young Peoples Missionary Society were both organized with good numbers in both.

There is a host of young people in this congregation and it will be more than a pity not to enlist them in some sort of Christian service and Kingdom activity.

We certainly have a membership in this church that has wrought well. Noble sacrifices have been made to build the church and pay it out of debt, and now they are justly happy.

Rev. J. Lee Johnson was to begin a series of meetings the week following dedication, and the people were both ready and anxious. Our Danville people are of the right sort and it was a privilege and a joy indeed to be with them on dedication day.

J. O. ATKINSON.

SUFFOLK LETTER

Jesus was the only benevolent character the world has ever known; and the Church, built upon Jesus as the only foundation, is the only benevolent institution in the world. The state is a splendid institution, but it exists for itself and its own people. The Church looks beyond itself and its own land to other peoples and other lands; spends its money and uses its men and women to win the world to Christ. It is true that many individuals in the Church do not have the spirit of the institution and, by that much, the Church is weakened and hindered in its work; but the real Church is like its Founder Who, though He was rich, yet for your sakes, He became poor, that ye through His poverty might be rich." That is a wonderful sentence, and gives us the real character and mission of Jesus; and the real spiritual Church is like its Founder.

The ideal Church is not one denomination in competition with another denomination, congratulating itself upon its superior numbers, gifts, institutions, and trying to outstrip others; but it is an ideal institution offering its men and women, its men, itself, for the salvation of the lost. Jesus Christ "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." That is the spirit of Jesus, and it should be the spirit of His Church. People sometimes say, "That men ought to give till it hurts;" it is better when they give until they enjoy it. Reluctant giving hurts; but cheerful and liberal giving feels happy. If you try to raise money in the church for any benevolent cause, you can see that those who are unwilling to give are the un-

happy ones. Watch them the next time you try to raise some money. Isaiah says of Jesus: "He shall see of the travail of His soul, and shall be satisfied." The mother looks into the face of her babe and is satisfied; and the true mother is most like Jesus in her love, her offering, and her satisfaction.

In war you hear most of those who risk *all*; or, as Paul puts it; "I count *all things* but *loss* for the excellency of the knowledge of Christ Jesus, my Lord, for whom I have suffered the *loss of all things*, and do count them but refuse, that I may gain Christ." The poor widow threw in two mites, all that she had, and Jesus said she cast in more than all they who cast in of their bundance. Giving is the test of real Christian service. shouting is sounding brass without service. Critics say people give for show; but that is a rare fact. Giving may be done grudgingly or of necessity; but God loves the cheerful giver. Giving is characteristic of Jesus. He gives His love. He gives His life. He gives His Spirit. He gives His grace. He gives His example. He gives His prayers. His Father gives from the beginning. He gave man His entire Creation. The sun, the stars, the moon, the earth, the mountains, the planes, the oceans, the rivers, the forest, the flowers, the seasons; and His son. Men who do not *give* cannot be like God, nor manifest the spirit of Jesus Christ.

W. W. STALEY.

WHY NOT?

The second annual session of the Sunday School and Christian Endeavor Convention of the North Carolina Conference will be held at Elon College, July 13-15, 1920. Are you interested? If so, read just a little part of our conference minutes:

"Resolved, That this Conference set aside the second week in July of each year as *our Sunday School and Christian Endeavor Week*, and during this week there be no protracted meetings, or other church activities to detract, or keep any one from attending the Convention. And that the pastors of our churches become the pastors of our Sunday schools also, and set a high standard for the superintendents, teachers and pupils."

What will you do with the proposition? Will you be loyal to the actions of your Conference? I believe that you will, and I feel just like we are going to have more pastors, superintendents, officers, teachers, and pupils at the coming Convention than we have ever had before. Why not? We want every Christian Sunday school and Christian Endeavor Society in the State represented at the Convention. Why not?

A full report from each school, and each society, tabulated in the minutes of the Convention, would furnish interesting and inspiring reading matter for 1921. Why not? A live, wide-awake and progressive delegation from each school and each society, active in the coming Convention would make the thing hum, and possibly be the means of converting some of our leading Christians who have outgrown the Sunday school. Why not? "The victory may depend upon you!" Will you do your part? *Begin now, and be proud of your school and its report at the Convention! Why not?*

C. H. STEPHENSON, *Gen. Sec'y.*

KITTERY POINT, MAINE

The work here has a forward look to it. The folks are expecting to do great things for the Kingdom this next year and I, as pastor, believe that a great and good work will be done in this part of the Lord's vineyard.

The people are willing and ready to work and are bending every effort to see that the Kingdom does not lag at this point. The prayers of the Brotherhood are asked for the pastor in order that he may wisely and faithfully guide those under his care into the paths that lead to the Cross and the light of the great white throne.

Verily, a greater calling never man had than the telling of the Gospel story and it is the present pastor's earnest wish to be of as much service as he can be for the Lord in this part of the field.

My best wishes go to friends I have in the South and may God's blessing rest on His children wherever they be and under what name, or creed.

H. J. FLEMING.

FIRST CHURCH, GREENSBORO, HAS ANNIVERSARY

The First Christian church, Greensboro, N. C., celebrated its twentieth anniversary Sunday, June 6, by holding a special service. We glean the following items relative to the church from the attractive two-color program used on the occasion: *Charter Members*—Mr. R. S. Petty* Mrs. R. S. Petty*, Mr. L. M. Clymer*, Mrs. L. M. Clymer*, Miss Ava Danley (deceased 9-2-03), Mr. J. P. McAdams, Mrs. J. P. McAdams, Mr. G. W. Ellington (deceased 5-26-11), Mrs. G. W. Ellington*, Miss Grace Ellington, Mrs. Jno. W. Truitt (deceased 7-7-17), Mrs. Jno. W. Truitt*, Miss Vienna Truitt (deceased 4-4-14), Mrs. Jno. R. Foster*, Miss Effie Lowe*, Mrs. S. J. McCauley, Mr. E. H. Holder, Mrs. E. H. Holder, Mr. C. E. Thomas, Mr. Robt. Klapp, Mrs. J. G. Anthony*, Miss Florence Lillard, Mr. R. E. Andrews, Mrs. R. E. Andrews, (*Surviving members still active in the work of the church); *Some Facts*—The idea of a Christian church in Greensboro was first presented to North Carolina and Virginia Conference, November, 1899, by Home Mission Committee composed of Rev. J. W. Holt, S. A. Holleman and H. V. Simpson. Rev. L. I. Cox began the work early in 1900 and completed the organization June 3, 1900, with 24 charter members, whose names appear in this program. Mr. L. M. Clymer has served the church as secretary for 20 years. Two of the pastors who served the church have gone to their reward. The church has doubled its membership 21 times during the 20 years. The church, supported by the Conference in 1900, is now raising approximately \$50,000.00 in the Five-Year Forward Movement work. *Church Pastors**—Rev. L. I. Cox, Mission pastor and organizer, 1899-1902 (deceased 1919), Rev. L. F. Johnson, D. D., 1903-1908; Rev. J. W. Bolton, 1909-1910, (deceased); Rev. L. E. Smith, D. D., 1911-1912; Rev. H. E. Rountree, 1913-1914; Rev. P. H. Fleming, D. D., 1915-1918; Rev. J. Vincent Knight, 1919-1920. (*Dates calculated by Conference years.)

WINDSOR REVIVAL

The people of Windsor, Virginia, were privileged, for ten days to listen to the forceful and impressive sermons of Rev. A. Victor Lightbourne, and to hear the thrilling, soul-stirring music of Mr. Sam Davis, a blind pianist. We would affirm the words of commendation written by Dr. Smith and Dr. Staley, in previous issues of THE SUN, regarding both the evangelist and the pianist. And, further, we believe the sermons and Brother Lightbourne's manner of delivering them are unexcelled in some respects by even Billy Sunday. We feel this after hearing Billy Sunday in Syracuse, New York in 1915, and in Norfolk, Virginia, this year. We feel, too, that the pianist's playing during the invitation moved some to take their stand on the Lord's side. Though converted only a short time, his pleasing personality, thoroughly consecrated life, linked with his wonderful musical talents makes him a saving force and greatly enhances the evangelistic efforts of Brother Lightbourne.

There being no church large enough to hold over four hundred people, the school auditorium was engaged, and what was surprising to many, it was filled the first night. The crowds were the largest ever seen in Windsor during a revival, and after packing in about eight hundred some nights, many had to be turned away. Delegations came from the surrounding country and towns, even from Dendron, a town 35 miles away. The largest delegation was present the first night from Mt. Carmel and Colossee churches. And from these delegations many reconsecrations were made and some professions, too.

While numbers do not always indicate the results of a revival, we feel safe in saying there were at least 200 reconsecrations and 35 professions. Nearly all attendants were members of some church as was shown by uplifted hands. The whole town has been awakened. The three churches are working closer together with a sweeter spirit of union, a thing needed so much in small towns, and large ones as well. We are holding union prayer meetings on Wednesday nights, that which was not done before the revival. Prayer meetings are held in some home one afternoon each week. These prayer meetings were begun a week before the revival began, and during the meeting, the greatest interest was seen in all three denominations. Baptists, Methodists, and Christians led the meetings, held them in various homes, and with glad results. Women prayed who never did so in public before. Some led for their first time. The town is small, but four prayer meetings each afternoon were held at the same time. Where such interest is shown in prayer service, the Lord will always give a revival, a spiritual awakening.

For the benefit of many who wanted to know the results of the offerings, who could not learn during the meeting, we report that the freewill offerings were good, considering the size of the churches. The hotel and other running expenses were paid, the traveling expenses of the pianist and evangelist were paid and expense of their return to Norfolk and Burlington, N. C., respectively. And the balance of the every night collections and all the envelope offerings amounted to \$200 for the evangelist, and \$50 for the pianist.

Sunday morning following the meeting, twenty-two members were received into the Christian church, and a glad scene that was. Never a happier one in that church. After the service the pastor and wife were presented with \$40, and a fine Smithfield ham, for their services and her singing during the revival.

With such an increased interest in Sunday school and church work and a unity stronger than ever among the church people, the future looks very bright for the town of Windsor.

E. T. COTTEN.



THE INTER-CHURCH WORLD MOVEMENT

It goes without saying that the past few years have been times of great testing. Men have been tested, nations have been tested, and institutions of all characters have been tested. Truly it has been a testing time.

The Inter-Church World Movement was born during these testing times to help meet some of the needs and bear the burdens of the world's testing. In infancy some doubted its future, had little hope in its life and gave little assistance to help it grow into great and noble service. Others saw in the young child that future that only a mother can see, and thus took it to bosom, nurtured it, guided, and assisted it with prayer, tears, and dollars. It grew rapidly and as it grew it was not a favorite child with all the household of Protestantism. It was watched and trusted by many who had prayed, and do pray, for the Kingdom to come. Good and great men placed their hopes, their time, their all, in it and saw in it the great triumph of united effort for world service for God and humanity.

But this child had to go through the time of testing and now lies prostrate before the great ordeal performed upon it by theological surgery and denominational "healing." Gone? Yes the Inter-Church World Movement has spent itself and is now endeavoring to wind up its affairs—affairs that are complicated yet built upon earnest hopes, noble aspirations and well founded ideas.

Some of our brethren share the thought that the crisis of the Movement has passed and that it will re-establish itself and finally function. If it be for the Kingdom's good, we trust that we are wrong in our conclusion. We have studied the situation closely, read at length, weighed ideas and thoughts on both sides and have come to the conclusion set forth above.

The chief cause of the Movement's collapse was its failure to raise \$40,000,000 from the "Friendly Group"—a group of men and women outside of the Church that would, it thought, contribute \$40,000,000, or more. This item scarcely reached \$3,000,000. As a whole the denominational campaigns succeeded. The co-operating bodies agreed to underwrite certain sums and, on the

strength of these underwritings, the Movement borrowed something over \$6,500,000 and was to pay this back out of the amount secured from the "Friendly Group," which group could not be found in making the canvass. The Movement is now about \$5,000,000 in debt and the underwriting boards are called upon to make good their guarantees.

It should be said in this connection that the leaders of the Movement agreed with the 30 co-operating bodies that when all expenses were met from the amount obtained from the friendly group that each communion participating would come in for its *pro rata* part of the remainder. This failing to happen has helped to heap further criticism upon the Movement. Whether this is selfishness or not we leave to our readers to decide.

The Movement has now a running expense of nearly \$1,000,000 a month and no definite source from which to draw. The larger denominations co-operating are falling away because they have agreed that they cannot reconcile their people to the Movement. This statement can be borne out by reading the reports of the General Assembly of the Presbyterian Church in session in Philadelphia two weeks ago, also reports from the General Conference of the Methodist Episcopal Church which has just closed a two weeks' session in Des Moines, Iowa.

In the broadest sense the Movement has not been a failure. It has done a vast amount of good, brought thousands of men together to think over and discuss great problems of the Kingdom's growth. The Movement has possibly set in action thoughts which may one day bring out its chief aim through some other medium.

The leaders of the Movement admit that they have made mistakes. Mr. James M. Speers, Chairman of the Inter-Church Executive Committee, in speaking before the Presbyterian General Assembly in Philadelphia last week, said:

"Now, we have made mistakes, errors in judgment. Yes, we are quite ready to admit, friends, that the Movement was projected on too large a scale. Not too large a scale in view of a world literally staggering under burdens that only the love of God in Christ could lift—but too large when you consider that it had to be done on such a scale as should allow us to co-ordinate its parts. Again, we all recognize that any such movement can only go forward as it goes forward in step with its consistent parts, and we are constrained to realize, in view of the lack of approval, that it would have been better had we gone forward more slowly so as to have carried with us our constituency. Then we made another error in judgment in thinking that it was possible to raise any very large sum of money from people outside of the Church. The so-called Friendly Citizens group isn't to be found. Especially after thirty denominations in their individual drives had combed the ground clean. Anybody who had any connection with the Church was called upon by some one. We hear of one case where a man was called on by at least six different denominations. And so the field of the Friendly Citizens that we thought we had did not exist.

Now, then, we made one other error in judgment, and that was in holding out the hope that the constituent bodies co-operating in the Interchurch were going to get something for nothing. That is an exploded idea, but every once in a while we return to it. We held out hope that we could do all that we hoped to do and that it would not cost the co-operating churches anything. We were honest in making that statement."

A Continuation Committee has been appointed to see if pledges can be secured by July 15 to guarantee \$10,000,000 to carry on the work for another year. The securing of this amount will determine the immediate future of the Movement. The failure to secure these pledges will mean that the underwritings will have to be paid by the co-operating bodies.

The collapse of the Movement should not be considered as a failure of Protestantism to unite on a basis of definite action. The work, according to the thinking of many, was launched on a scale too large. Not too large, as Mr. Speers says, to do what should be done, but conservative men, have been afraid of its machinery.

One writer says that the eclipse is but for a moment and that the Movement will emerge from its troubles and be a blessing to the world.

The following taken from the recent Cleveland, Ohio meeting, expresses the interest and enthusiasm of those who have been in close connection with the Movement:

"At the last session of the General Committee in Cleveland, 150 field agents of the Interchurch, who were in the city, were called in to sit with the committee. The desperate financial plight was placed before them for the first time.

"These men had gathered from practically every state in the Union. They had just come from their homes where they had been in touch with the body of the population. They knew the sentiment that overwhelmingly favored co-operative action among the churches in such great problems as home and foreign missions. Young men, sincere, with their hearts committed to the tasks over which they had been laboring, they refused to admit even the possibility of the failure of the Interchurch idea. In one of the most remarkable demonstrations ever witnessed in a religious gathering, these men demanded the continuation of the work. One after another they arose and pledged everything they possessed to the cause to which they were willing even to give their lives. Some men went so far as to bring forward the deeds to their homes. Large numbers of them pledged a month's salary. So great was the fervor that in this little group \$24,000 was raised in a few minutes toward a fund to continue the campaign for the money the Interchurch needed."

This is but a partial review of the present situation of the Movement, and we have taken for granted that our readers are familiar with the founding, the program, and the work undertaken by the Movement.

C. B. R.

Dr. D. A. Long will be at Mt. Auburn next Sunday, we are requested to announce.

DEVOTIONAL

WAYFARERS

Out into the cold, worn, changing world goes a weary traveler looking for a better country. One with changeless scenes, perennial blessings where eternal spring abides and fadeless flowers grow. Imagination, faith and hope invite him onward as he climbs the hills and descends the beautiful blooming valleys which are extended in glittering and picturesque splendor. At the start of his journey he takes a silent unseen companion with him. It was He Who walked with two on the way to Emmaus. After taking Jesus into his life the way appeared smoother and better all the time and all the way—causing his face to shine with radiance of heaven as he passes onward and upward.

Jacob was a wayfarer—a traveler, and he came to a certain place and tarried there all night, for he was tired with the journey. Taking some stones of the place he used them for his pillow as he lay down to sleep. The dream he had must have been delightfully pleasant with the great stair-way with its topmost step reaching to heaven while the angels went up and down upon it with their snowy robes gleaming in the mid-night darkness with the light shining from the heavenly world. The Lord God stood above it. This transporting vision made him so glad that his early waking thoughts impressed him, because that was the gate of heaven. The very same stony pillow that rested his head as he was dreaming such a sublime dream he put up the next morning. A pillow and a pillar. It served two purposes—a double service. He named it Bethel—God's house. There he dedicated that stone, and dedicated and reconsecrated himself to God. What a sweet peace and a dear, deep heart feeling of superlative glory must have filled his soul!

All of us are wayfarers. Every one is equal in one respect; and that is each one is traveling to the end of his journey—whether it be long or short. It is best to be pleasant and happy on the way as much as possible. Special efforts to live that way will greatly reward him who tries it. Begin to do this by living in the realms of higher, greater and better thinking. For as you grow and develop in this practice, you will soon see a wonderful improvement. Cultivate a beautiful imagination and it will help you to cross dangerous ways, and light up the dark night of adversity, affliction and despondency. The kind of thoughts you mostly entertain will leave a deep impression upon the features as they perform their part in the great drama of life. Our manner will very naturally be formed and influenced by them. In the midst of delightful contemplation the mind is still searching for and following after God.

In looking over a very great, large art gallery there was so much in it to study and admire. There was one picture which the artist conceived and painted to the delightful admiration of all who saw it. Among the great display of artistic skill there was an indescribable and never-to-be-forgotten painting—consisting of

what appeared to be an oak log with a man sitting at one end and a woman on the other end with a good looking little boy and a beautiful little girl in the middle of it. The expression on their faces was calm and lovely showing that they were happy as they were sitting there to rest a while on the great journey of life. Under the picture in distinct letters was the word "Wayfarers." Many hearts throbbed with inexpressible pleasure while the silent tears rolled down many a cheek as they stood gazing at the matchless painting.

J. T. KITCHEN.

Windsor, Va.

THE ENDURING CROSS

(Methodist Protestant)

The religion of the cross is not out of date, nor will it ever be. There are wise men who think that the church must get down to the position that the salvation of the world is a financial, and a sociological proposition. There is no doubt that financial support is involved, and that there is a sociological side to the gospel of grace, but we are old-fashioned enough to believe that these things, as important as they are, cannot be considered as the most vital things. If the cross lead men to the appreciation of the spiritual and eternal verities, the money to carry on the work of the kingdom will come, and man will seek to deal justly with his fellow-man.

The old cross stands for God's estimate of the horror and ravage of sin in the souls of men. The trouble with this world is a disease deadly and ruinous. Sin eats a doth a canker, so destroying the divine ideals of men that they miss the mark of holiness, and go after the things which only destroy what they vainly declare they are trying to save. When an immortal creature seeks to feed his soul upon the husks of sin, he poisons his spiritual nature, and becomes carnal and doomed to death. The old cross declares that the trouble with the world is sin, and that the end of sin is spiritual death. The world will never get beyond the point where the emphasis of the ills of man must be placed upon sin as their producing cause. The natural religion of man is a myth, and salvation by culture is a vain delusion.

The old cross stands for sacrifice as a cure for sin "without the shedding of blood there is no remission of sin." God gave His Son to die for men because there was no other way to save men from sin. "The wages of sin is death," and a perfect man must pay the wages if man is redeemed. The whole history of man is a commentary upon the truth, that to save the world somebody must die for it. The crimson thread runs through all the warp and woof of human history. The bloom upon the cheeks of humanity today was painted there by the sacrifice of those who sleep in the cemeteries of time. Not by getting but by giving, not by living but by dying, does anybody become a saviour of his brethren. Selfishness is homicide to the brotherhood.

The old cross stands for measureless compassion of God for His children. However boldly and independently we talk, we all need somebody to love us, and to

care for us. It is not in any man born of woman to order his ways. We are pilgrims and strangers upon earth, treading unknown paths, meeting enemies on every side, tormented by devils within and without, and facing every day a mysterious eternity. A part of the human race is always in procession to the cities of the dead. Disease lurks in the home and destroys our peace. When a man came to this city offering healing to diseased bodies, the streets were lined with such a picture of human suffering as was never seen here before, and the man's compassion drew the multitude as much as his doctrine. There are shadows on every hearthstone one time or another. It is a suffering humanity which throngs our streets, or sits in silent helplessness in our homes. What the world needs is some one to love it, to have compassion upon it. The passion and temper of our lost humanity is largely the result of its pain. The message of the cross is a message of love and immeasurable compassion. The cross declares that the White Comrade, Jesus, is on all our fields of pain, and His eyes are wet with compassion as He stands with us, or above us in our anguish. "God loves us," says the cross. He will never leave nor forsake us, is the assurance of its rugged beams. It is not the love of soft hands and gentle words, but the love that goes out into the mountains, with torn feet and pierced hands to seek and to save the sheep that is lost.

The cross will endure as long as man is man and life is life. We cannot get along without it any more than the world can get along without sun, moon and stars; any more than a helpless child can get along without the quenchless love of motherhood. Out of the infinite depths of human sin, and human sorrow the cry goes on forever for a God who loves, and who saves. Better wages and better homes and better food and better treatment may come, and ought to come to the oppressed and persecuted everywhere, but these things can never take the place of the cross. These foolish men who would banish God from the world, and His holy word from the heart, that they may reach an ideal condition, a millennium of social peace, are like the son who slays the mother that he may find a perfect home. They both have slain their only hope of perfectness and peace. At the foot of the old cross, where the crimson stream of a Saviour's blood washes away sin, we must all come, that we may have peace on earth, and eternal life in heaven.

THE CHRISTIAN ORPHANAGE

SUPERINTENDENT'S LETTER

It was a very great pleasure to have the Board of Trustees of the Christian Orphanage with us on May 26 in their annual meeting. We all regretted very much that Brother B. D. Jones was called home on that morning on account of the death of a relative and Brother C. D. West was detained on his way to the meeting on account of serious illness of his niece.

All the other members were present and we had a very harmonious meeting. The regular routine work was done and then it was decided by a unanimous vote

of the members present to build the Children's Home. W. K. Holt, Chairman of the Board, John R. Foster and Chas. D. Johnston, were appointed the building committee with instructions to commence work at once, or as soon as the plans and specifications are ready.

We hope to have this building complete and paid for and ready to present to the Board at its annual meeting next May. Will you help us to make this possible?

Our good friend, Mr. M. Orban, Jr., of California, sent us a check this week for \$500.00 to help us get this building ready for the little tots who have been pleading for a home.

Our Singing Class had a very pleasant day at Apple's Chapel the fourth Sunday in May and gave their song service there.

We have had the pleasure of visiting all of Rev. J. F. Apple's churches and he has given us a warm welcome and his people in all his churches have been very kind to us.

Our little folks enjoy giving these services and expect to visit a number of the churches during the summer. It gets our people in closer touch with the work and shows them that the money given toward the support of this Institution is well invested.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR JUNE 9, 1920

Amount brought forward, \$11,140.35.

Children's Offerings

J. P. and Mack Brannon, 20 cents.

Sunday School Monthly Offerings

Leaksville, \$1.80; Mt. Carmel, Va., \$3.60; Mt. Carmel, Va. Class No. 6, \$1.00; Wakefield, Va., \$4.05; Lanett, Ala. \$7.30; Total, \$17.75.

Children's Home Fund

M. Orban, Jr., Whittier, Cal., \$500.00; S. Clyde Nelms, Suffolk, Va., \$5.00; Total, \$505.00.

Special Offerings

Missionary Society, \$1.50; Women's Bible Class, Burlington church, \$20.25; Ethel Friddle, \$1.00; P. S. Dixon, \$1.00; S. C. Dixon, \$1.00; D. I. Cummings, 50 cents; Jeff Smith, 50 cents; Elon Nelson, 50 cents; E. J. Truitt, 50 cents; Geneva Jones, 50 cents; Mary N. Nelson, 50 cents; A Friend, 25 cents; J. C. McAdams, \$10.00; Miss Emma Helfenstein, \$5.00; Birthday Offerings, Shady Grove church, \$19.92; Rev. H. S. Harcastle, \$5.00; Total, \$67.92.

Total for the week, \$590.87; Grand total, \$11,731.22.

A LETTER

Dear Uncle Charley: Guess you think we have forgotten you, but mother has been busy and has not had time to write for us. She thought I was taking whooping cough so I missed Sunday school last Sunday. but it was just a bad cold. We are going to try and have a Children's Day in June. Wish you and all the children could be with us on that day. Enclosed find twenty cents (20) for May. With love to all the cousins.—*J. P. and Mack Brannon.*

But for your letter our corner would be blank this week. It would have been a pity, too. I hope we will have lots of letters next week.—"Uncle Charley."

A LAYMAN'S MEN AND MILLIONS ADDRESS*

"Believe in my mission, greet life with a cheer,
There is a great work for us to do, and that is why I am
here."

Again: "Wist ye not, that I must be about my Father's
business?"

As we have passed the first three objectives in the Men and Millions Forward Movement we will spend our time today on the fourth objective, namely, the securing of two million dollars.

We do not like the terms **raising, begging or asking** in the sense of favor or charity when applied to increasing or securing money for the Church. It carries a false idea. Just how it came about, I do not know. It thrusts upon the Church the stigma of spirit of dependency, humility and charity. It puts the Church in the past tense. It makes it an object to be acted upon, rather than to act. It carries the idea of invalidism and death. We repeat, this is absolutely wrong and criminal. We should look for other terms. Terms that will carry the true idea of thrift, progress and life itself. Yes, put the Church in the world's mind, just where it is, and just where it belongs. Let the world realize and know that the Church in the broadest sense is the very foundation of all things in life that are worth while. That the Church is as essential to home, democracy, peace, prosperity and happiness as the **unit one** to the multiplication table or the English alphabet is to the English literature.

Since the Church is not an imaginary something, or an object of beggary, but an independent, active and essential force whose business it is to give, rather than to receive, then we should use the terms **investment or taking so much stock**, when money is needed for the Church as an institution. So, this morning we are simply holding a stockholders' meeting with the idea of increasing our stock.

The National Bank of Suffolk some time ago issued announcements to her stock-holders advising them of a special meeting, on Thursday, April 1, 1920 at 5:30 P. M., to consider the advisability of increasing her capital stock. The bank stockholders were evidently pleased with her past business, and I venture to say that the most enthusiastic stockholders were those that had the most invested—that had the greatest number of shares. I understood, when the meeting was called, a great percentage of the stockholders were present. A motion was made and carried to increase her capital stock from one hundred and forty thousand to five hundred thousand dollars. The indications were that the stock would be readily increased to the desired amount, and those present, who took new stock did not feel that they had made a donation, or been begged, or been asked. Why? They invested—they expected something in return. Had they not expected dividends they would not have been present at the stockholders' meeting, and the stock would have never been increased.

When the members, or stockholders, of Mt. Carmel church, as an institution, are notified that they are to have a meeting to increase her capital stock, do they come promptly, one and all, to shoulder their part, or do some of them stay away—follow at a distance—and circulate the news that the meeting is to be another one of those "begging schemes?" I am afraid that a few of us belong to the latter class. Why? I am unable to explain fully. However, there is something woefully and distressingly wrong.

Ignorance, I am inclined to think is a great factor, but remember: "Ye shall know the truth and the truth shall make you free." When the church member can be made to feel and know that his investments, or stock, in the church pays him definite, direct and concrete dividends, he will be more liberal. The more liberal he becomes, the more interest he will manifest, the nearer he will approach the true Christian life. The banker in the truest sense, is the one that has the most invested.

To reach and develop a person through investment or material means may seem contrary to Biblical teachings—may seem to have the stinch of materialism. In this Men and Millions Campaign the average leader or preacher tells us that of the four objectives to accomplish, the two million dollars will be the easiest, because by getting the men **first** you can get the millions. This is no doubt true, and should be emphasized. But is it not reasonable to carry it further, and say that if you cannot get the man first, do not give up, but get his money on moral grounds if on no other, and if this is accomplished you have broken a great barrier between such a man and his God. The dollar has been leading the average man for all time. The world's commercial enterprises have recognized this, and as a result business or commercialism has today, gotten the world by the throat. But remember, the dollar was gotten first. The spirit of the times seems to march to the tune, "Where the Almighty dollar leads me I will follow, yes I will follow, I will follow all the way." So it seems that it is a challenge to the Church to direct this metallic march. Money is powerful, and with it thrift and life are manifested. A thrifty enterprise not only interests those who have invested, but those on the outside, the more thrifty the business, the more the man wants to invest, and sooner or later, you will get the man. The old saying must be true that, "there are more ways than one to kill a dog." So let the Church, if possible, get the man first, but if it fails, then by all honest means get his money. The Church must fight the world on business principles. "The devil must be fought with fire."

The Church has been believing and praying for centuries and still sin and wars have been running wild. One thing the Church needs is for her faith and prayers to be supplemented with the dollar. Remember, the dollar is nothing within itself, but the reason it is almighty is because it represents so much of man's time, energy and work. It is man's potential energy—energy stored up during the six days—the days that God commanded man "to labor and do all of his work and on the seventh rest." So it represents six-sevenths of man's time. Yes, the dollar represents time and work, and by works was faith made perfect."

Is it not time for a Church revolution? It seems that silk hats, long frock coats, priestly robes, and priest-craft have served their purpose and we are now entering the sack suit age. There was a time when the ability of the old time, all-wise family physician was determined by the height of his hat, the length of his coat and the wise air he manifested. He labored but hardly ever presented a bill for his services. Medicine under such a regime became almost to a stand still. Progress was practically checked. It was only when the sack suit fellow came along, and began to puncture his wise dress and manner with surgical findings and post-mortem examinations, did medicine begin to progress, and the old, wise family physician stepped aside, and is now known only as a family fossil. As long as the average preacher will accept unusual favors from the public, and be pleased with the church member "pounding" him, his salary will continue to remain on the average of six hundred dollars per year. Is the church member to be blamed when he can secure services from his

*An address, with modifications, delivered at several churches during the Men and Millions Forward Movement Campaign, by Dr. J. E. Rawles, Suffolk, Va., and published by request.

leader for a pound of sugar, a piece of bacon and a few pennies? Is not the preacher defeating himself and the cause of the church? When he accepts such compensation for his services, it seems the church work is cheapened and weakened all the way along the line.

Custom, feeling or sentiment has its mission, but its greatest field is initiative—is in the beginning. The home life had its beginning in sentiment and feeling, but later when duties and responsibilities of the home began to multiply sentiment and feeling could no longer meet the necessities, so they had to give way in a great measure, and could only serve as flavoring agents for hard physical work and wise thought governed by true business principles.

Likewise with the Church. It is not high time that the Church should resort to business, and use sentiment and feeling as flavoring agents on Sundays and holidays? Let the Church be recognized as a place of work for the Master rather than a place for **worship**, because the latter is in a great part embodied in the first if executed in the proper spirit. Is it not time that the architectural design of churches should be changed? They are usually built on monumental or tomb-like design with a cemetery as a yard or nearby, which carries the idea of past memories, sadness and death. Would it not be better to build the church on plans suggestive of business, thrift and life, as the true mission of the Church is for the living and not for the dead. "I came that ye may have life and have it more abundantly."

The church is to prepare mankind to live and not to die. Live primarily and fundamentally here, and not for the life hereafter, as the first life truly lived encompasses and determines the latter, which needs no special thought. It seems that one of the greatest forces in the average church member's life, that causes him to be a Christian is from the fear of the torments of hell hereafter. If they did not have hell staring them in the face for all eternity, they would seemingly do to suit themselves. Some philosophers and religious sects have attempted from time to time to explain hell away and thus destroy future fear. The hell-fire fearing Christian came about evidently from past teachings. He conceived the idea that the Church was to prepare him for the hereafter and not for this life, and let this old world take care of itself. He would read the Bible, seemingly, to learn how much, to which they would have to conform, to get by and be saved. This is a sad state of affairs when the world is at the mercy of the Church to be saved.

Are we not selfish Christians? The average prayer usually closes with this idea: "Oh Lord! may we so live here that we may land in New Jerusalem and be saved when we die." Is not the emphasis made at the wrong place? Is not this a selfish idea? Would it not be better to close our prayers with this thought: "May we so live here that our life will be an example to cause others to live a better Christian life here, and thus save this old world from sin and destruction."

The average church member apparently gives to the church abstractly and not definitely—negatively and not positively. They still seem to have the idea that God dwells in some far off place or mountain and not "among men." We must know and realize that God and His Church is not a dreamy, abstract, foreign something, but a concrete, definite, active, personal something. Something for you and something for me. So we the members, or stockholders of Mt. Carmel church, have met here to increase her stock, a business institution.

In the first place it is the business of the directors or leaders to give an idea of the dividends that the church has paid. In the second place the advantages to be derived from such as increase in stock,

What the church is paying in dividends materially can best be seen in a far off rural section. Locate, if you will, in a section of country where there is no church accessible. You can buy the land for \$10.00, or less, per acre. Build a church in this locality and later the church will give birth to a school, and your \$10.00 per acre land will immediately increase in value to twenty, to fifty dollars or more per acre. This is what has taken place in old Mt. Carmel neighborhood. Your farms have not increased in value, because of war conditions or unforeseen circumstances, but it is primarily and fundamentally due to the prayers and material efforts of our sainted fore-fathers and mothers, which resulted in erecting a small church here many years ago. Get this fixed in your mind. Remember that the church gives the value. This is one of the strong inducements that the real estate agents put on their advertised farm property for sale, namely, "it has church and school advantages." The real estate agent knows that everybody else knows, whether saint or sinner, that this enhances the value of any farm land almost 100 per cent.

But let us go back to the little far off country church and see what she is doing. She is a paying institution when the farmers can get together and build a small church at the cost of from one to two thousand dollars, and in a short while, go home and find that this investment has doubly increased the value of their farms. This is wonderful, and equally true, and no other investment can bring such fabulous and personal dividends.

The church dividends do not stop here. Under the influence of this little country church and school, children are reared, become of age and give to the town and city good country-bred citizens. There they locate and build better stores, larger factories, better equipped schools and stronger churches. The townsmen will wake up one morning, and tell his wife that the lot he bought on the edge of town for \$100.00 a short while ago, he has been offered \$1,000.00 for it. Why this increase in investments? Because of the little country church at a distance. The little church gave birth to the citizen, that moved to town, that enhanced the town's material value. The material value of any town, or country neighborhood depends upon its true citizens, and not by any mere chance or commercial clique or cut. You men of the rural districts may organize you Farmers Unions and the men of the town may organize their Chambers of Commerce and Business Men's Associations with the idea of building up the farms and towns materially, but it can only be brought about, and increased permanently in proportion to your true citizenship. Effort other than through true womanhood and manhood is a farce, and "becomes as sounding brass or tinkling symbol."

We have already seen that church dividends do not cease with material profits. The church gives birth to schools and through these institutions the young minds are molded, which mold determines the destiny of future generations.

"Write upon wood and it will soon decay,
Write upon brass and it corrodes away,
Write upon marble and it crumbles into dust,
But write upon the immortal mind of childhood and it will
live and glow throughout the eternal ages."

Again the church pays dividends not only in this life, but in the life to come. Yes, it gives life everlasting.

Now with an institution that pays such fabulous and personal dividends—dividends that far exceed all other institutions—it seems that it would not be difficult to increase the church stock to almost any amount. We believe that all of her stock will be taken, if Mt. Carmel church, as an institution,

Miscellaneous

The *News Letter*, issued by the University of North Carolina, is a weekly visitor that never escapes our attention. It is a five column sheet printed on one side only, but always contains valuable information. Its chief object may be to advertise the university, but we give it the credit of not commercializing its articles by making them take the same road—to its own institution. The first and fundamental thing for every institution, regardless of its character, is to give *service* and results will take care of themselves.

Mrs. Harper's announcement in this issue will be of interest. The women are to have weekly contributions in THE SUN. Mrs. J. W. Harrell becomes responsible for the work and her first work will appear next week. This addition to THE SUN should be of special help to it and of real benefit to the Church.

These summer days are more inviting to working in the garden than doing office work, reading, editing "copy" and writing editorials. Sometimes one may dig up fresh thought while digging up fresh dirt.

We have come to the conclusion that both Democrats and Republicans are disgusted with Congress and that a house-cleaning would be for the good of the Nation.

A NEW CONTRIBUTOR

We introduce our readers to a new contributor this week—Mr. J. E. Massey. Mr. Massey graduated at Elon College in the Class of '19, studied in the New York University, New York City, last summer and had the Elon College Graded School in his charge during the past eight months. Mr. Massey is making a specialty of journalism and has agreed to let us have something from his pen every week. We shall look forward to the coming of his articles.

AN INVITATION

Mr. and Mrs. John Meade Fix invite you to be present on their twenty-third anniversary at the marriage of their daughter, Carrie Meade, to Mr. Robert Hamilton Therrell, on Thursday evening, the tenth of June, nineteen hundred and twenty, at eight o'clock, at the First Christian church, Burlington, North Carolina.

Cards read: At home after June twenty-third, Burlington, North Carolina.

AN ANNOUNCEMENT

Mr. and Mrs. James Patterson Montgomery announce the marriage of their daughter, Sadie Josephine, to Mr. Melvin Cicero Stafford on Thursday, the third of June, nineteen hundred and twenty, Burlington, North Carolina.

Cards read: At home after June fifteenth, Burlington, North Carolina.

HINTS FOR THE HOUSEWIFE

Sprinkle salt on a beet stain on table linen while the stain is fresh. After standing for awhile it can be washed in warm water and soap.

Using condensed milk solves the sugar problem in cooking.

Brown sugar will correct a dish if it is too salty, but it is hard to remedy food that burns.

Putting a piece of bread in pea soup prevents the peas from sinking to the bottom and burning.

Kerosene is excellent for cutting grease and so freeing the dirt. It, however, should be used in small quantities.

Washing soda, borax, lye and ammonia also cut grease and are good to soften water. Use one teaspoonful of borax, two tablespoons of ammonia to each gallon of water.

Make a small oil cloth apron and keep it hanging near the sink to wear while washing dishes.

The juice of apple pies will not run out if the pies are placed in a very hot oven until the edges of the crust are baked together, then cool the oven off and let cook slowly until apple is done. The edges of the lower crust should be wet with cold water before the upper crust is put on, then press the edges together.—*Marie Lyndall Darrach, in The Christian Herald.*

AN EXPLANATION

There appeared an article on pages 14 and 15 of last week's paper on "Our Young People and Missions" with no name signed. The paper was written by Miss Bessie Holt, Burlington, N. C., and delivered before the recent session of the Southern Christian Convention. The Convention voted that the address be printed, and when given us for publication by Miss Holt we failed to note that the paper did not bear her name, and let the article get into print without giving credit. We regret the oversight, but glad to make the correction.

I'D LIKE TO GO

It seems to me I'd like to go
Where bells don't ring, nor whistles blow,
Nor clocks don't strike, nor gongs don't sound,
And I've had stillness all around—

Not real stillness, but the trees'
Low whispering, or the hum of bees,
Or brooks' faint babbling over stones
In strangely, softly tangled tones.

Or maybe the cricket or katydid,
Or the songs of birds in the hedges hid,
Or just some such sweet sounds as these
To fill a tired heart with ease.

If 'tweren't for sight and sound and smell,
I'd like the city pretty well;
But when it comes to getting rest,
I like the country lots the best.

Sometimes it seems to me I must
Just quit the city's din and dust
And get out where the sky is blue—
And say, now, how does it seem to you?

—*Eugene Field.*

For The Rural Dweller

How Women's Clubs Benefit Communities

The chief relief for the past undesirable conditions of country life has been realized through co-operative endeavors of the woman's club.

The woman's club makes the best institution for up-building the home and community and bears great responsibility for socializing country life. Farm home life was never sufficiently broadening until women took a larger part in community affairs.

On the women depends, to a greater degree than we realize, the nature and extent of the movement for a better life. By having clubs, women have learned more about science, sanitation, cooking, decoration, household management and economies. They have learned how to decrease household labor by use of labor-saving machinery and system. They have exchanged ideas until now they have well planned and conveniently arranged homes.

Women's clubs have affected all classes, as women have come in touch with the wider world. Some results of women's clubs are enlarged social activities, love for home and higher and better things. Children in homes have learned to be of more assistance with the work.

Every worker for rural progress has possessed vision but no one has seen it more clearly than the worker in women's clubs.—*Mrs. J. E. Daniel, in The Progressive Farmer.*

Light Work for Work Stock Early in Season

The season is late, or at least spring work is behind the usual schedule in most parts of the South. But nothing is gained by overworking the work stock early in the season. Too much work early in the season may add a few hours at that time, but it often means the loss of ten times the work later in the season. It is easy to injure any work animal by overwork before he becomes properly conditioned early in the season. This is particularly true of the animal that has not had regular work during the winter, especially during the first really hot days of spring. Gradually increase the work day after day, but start out easily with an animal until his muscles become hard and accustomed to the work.

Working too hard early in the spring before in condition and feeding too much hay, especially in hot weather, are the two most common causes of trouble with the work stock.—*The Progressive Farmer.*

Varieties of Peanuts

Attempts to grow the Virginia variety of peanuts south of North Carolina have not been very successful. The number of poorly filled pod is greater in this variety when grown farther south than is the case with the small Spanish peanut. In case you wish to grow a little larger peanut than the Spanish, we would advise that you try the North Carolina or African peanut. The Spanish peanut will give better results for hog pasture.—*R. Y. Winters, in The Progressive Farmer.*

MISSIONARY

'GO YE INTO ALL THE WORLD'

Foreign Missions is the topic of many discussions nowadays. If we follow the teachings of the New Testament we are compelled to believe in foreign missions. God requires us to give Him our best. We, our time, and money belong to Him. Our Savior said, "Go ye into all the world and preach the gospel." He knew that all of us could not go, but I know we who cannot go, can help others to spread the gospel. Luke 10:1 reads like this: "After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place whither He Himself would come." Now read the second and fourth verse in this chapter. If it is not right to send money to missionaries, why did Christ send these seventy out with neither purse, scrip or shoes? Can anyone imagine the joy of these disciples when they returned bringing this message to their Lord? Even the devils are subject unto us through Thy name. I believe the returned foreign missionaries are just as happy over what they have done.

Many have mistaken ideas of missionary meetings. They think money is the chief aim of the meeting. Of course, we pay our monthly dues and more if we like, but one is amply repaid by entering into the earnest prayers and splendid articles which are usually read. We are happier Christians when we are doing something for our Savior. May you this year be able to say: "Take my life and let it be consecrated, Lord to Thee. Take myself and I will be ever only all for Thee."

MRS. J. L. HALL.

News Ferry, Va.

MRS. J. W. HARRELL WOMAN'S BOARD EDITOR

The Woman's Missionary Convention of the Southern Christian Convention in session at Raleigh in April appointed Mrs. J. W. Harrell, Burlington, N. C., to edit a page in each issue of THE CHRISTIAN SUN and the Christian Missionary.

Mrs. Harrell desires that each Society and every missionary worker among the women shall send her items of news and plans of work that she may make her page breezy and inspirational. Let everyone begin at once to do as Mrs. Harrell requests.

MRS. W. A. HARPER,

President Woman's Board, S. C. C.

A COLORED STORY

"Funny thing happened in my town last week," said the chatty man in the railway carriage.

"What was that?" asked the interested individual.

"Black, a white man, and White, a black man, thought a fellow named Brown was pretty green and tried to sell him a white horse. But Brown was well read and he deceived them both. In fact, he got all the money they had."

"And now?"

"And now Black and White are blue."

A LAYMAN'S MEN AND MILLIONS ADDRESS

(Continued from page 11)

can promise her members or stockholders, that the increased stock will pay the flattering dividends that the stock now invested brings. This, the church can do, and will do. Yes, can promise more. Your dividends will be in proportion to your investments. Remember, "Whatsoever a man soweth, that shall he also reap."

No man can expect anything without investing something. To receive something without a personal investment would be receiving something that belongs to another. To receive a thing that does not belong to you, is getting it under false pretense. To enjoy material prosperity and all other dividends that the church is paying and throwing around us daily without taking stock in the institution is nothing more nor less than cowardice and dishonesty. Since this is a fact, we just as well realize it, and let it soak in. There are none of us knowingly who wish to be dishonest or live the life of a parasite. We can only exist through investments or through a parasitic existence.

Hear me! Woe unto ye parasite, ye drones of the hive, who lives cowardly and dishonestly on his neighbor, who gets something for nothing. Where do we stand this morning?

We, as a Church, must wake up. Now is the opportune time to strike the conquering blow. In the life of an individual there are psychological moments—moments when the mental anchorage has been disturbed by some unforeseen storm, breaking asunder former ties and setting adrift the mind upon the sea of uncertainty and discontent. Likewise the moorings of the world's mind have been disturbed by the recent storm of fiendish war, and has been cast at sea, and wireless cries for help are now being sent out continuously. So it is opportune time, yes, high time, that Protestantism, that the universal Church should wake up, raise her drowsy head from her downy pillow of ease and lethargy, and by her men and millions, stand defiantly and boldly erect, rebuke the winds, and say to the sea, "Peace be Still," and rescue the perishing world.

NATIONAL NOTES

Senator Smith, of Georgia, has introduced a bill to reduce the president's salary to \$50,000 to the year and to limit his tenure of office to one term of six years.

Louisiana has defeated the Woman Suffrage bill, according to a press note given out under date of June 2.

Washington reports indicate the poorest cotton crop ever known in the South.

President Wilson's plea for a mandate over Armenia has been rejected by Congress.

MERRY MAKING

Mountain: A field with its back up.

Island: Piece of land out for a swim.—*Boy's Life*.

"Are you wearing your last year's clothes?"

"Yes, and probably my next year's clothes, too."—*Washington Star*.

Waiter (observing diner's dissatisfaction): "Isn't your egg cooked long enough?"

Diner: "Yes, but not soon enough."

Epstein: "My brudder is an oculist in ein kitchen.

Natalie: "Vat does he do?"

Epstein: "Takes de eyes oud of de potatoes."

NOTES

Rev. R. A. Truitt changes his address from Ansonville, N. C. to Mt. Airy, N. C.

Dr. J. O. Atkinson left last week for Georgia and Alabama for a trip of several days.

Brother C. A. Henton, Keezletown, Va., who is seventy-one years young, writes that he is enjoying THE SUN and cannot do without it.

The twenty-second annual session of the North Carolina Christian Endeavor Union meets in Greensboro, N. C., June 11-13, and a great session is promised. Rev. J. V. Knight is president. Many speakers of national reputation are scheduled to address the meetings.

In every mailing room a copy goes astray occasionally. Then the mail is lost in transit. If you should miss a copy of THE SUN, drop us a card and we will supply you if we can. We usually have a few extra copies.

Brother Roy A. Larrick, Winchester, Va., writes under date of May 11: "Dr. I. W. Johnson, of Suffolk, Va., was with us last Sunday and preached at both morning and evening services. We surely appreciated his coming and giving us these services. Had fine crowds at both services. Our Sunday school last Sunday was the best in attendance we have had for at least a year. The Sunday school offering was for missions and was the best we have had for some time. What we want now is a good pastor, can you tell us where we can get one? We expect to get our Sunday school orchestra started Sunday. That will be a big help to us." Brother Larrick's note was delayed in this office by an oversight. We regret that we cannot cite Winchester to an available man. Oh, the need of more men!

DR. HARPER'S NEW BOOK

We have just received as we furnish final "copy" for this issue a copy of Dr. Harper's latest book—"Reconstructing the Church." It is issued by the Fleming H. Revell Company, New York, has 188 pages and represents in mechanical appearance a high class piece of workmanship. The content we have not read, but expect to do so at an early date and review it in these columns.

The introduction to "Reconstructing the Church" is written by Marion Lawrance. We quote this from the closing paragraph: "The book is readable, necessary and timely. The Church needs to get a new grip on herself if she is going to measure up to ideals entertained by her best friends. This book points the way. As I have read it my heart has been thrilled as it has seldom been thrilled before and I can readily believe that the reading of this book, especially coupled with the the author's other books, and really taken to heart, would usher in a new day in our Church reconstruction."

MARRIAGES

JOHNSTON-PEARCE

On Thursday evening, April 15, 1920, at 8:30 o'clock, Miss Mary Ruth Johnston and Mr. Elwood N. Pearce of Dunn, N. C., were united in marriage at the Graham Christian church, Graham, N. C. Rev. F. C. Lester, pastor of the bride, officiated.

The church was beautifully decorated for the occasion. Just before the ceremony, Miss Louise Moore played "Traumeri," followed by "Believe me if all Those Endearing Young Charms" and "Entreat Me Not to Leave Thee," sung by Mrs. W. I. Ward. To the strains of Mendelssohn's wedding march the bridal party entered. First came Mr. Warren McCulloch, of Greensboro and Ben G. Johnston, brother of the bride; next came Lewis W. Strickland and George A. Pearce of Dunn. These were followed by Miss Frances Moore, as bridesmaid and Prof. F. F. Myrick, of Elon College, as groomsman. Next came the maid of honor, Miss Lucile Johnston of Burlington, followed by the ring bearer, Little Miss Sarah Johnston. The bride entered on the arm of her father, Mr. C. D. Johnston, and was met at the altar by the groom with his best man, Dr. John A. Jenigan, of Dunn. Immediately after the ceremony the bride and groom left for a trip to Asheville after which they will make their home in Dunn, N. C., where the groom holds a responsible position.

A FRIEND.

for it until he was called to the higher life of service with Jesus. He leaves five sons, the Rev. L. F. Johnson, D. D., pastor of the Vanderveer Park Christian church, Brooklyn, N. Y.; Hugh, Charles, and David of Greenville, S. C.; Robert of Raleigh, N. C., and one daughter, Mrs. Liva Holt, also of Raleigh, N. C. He was buried in the Greenwood cemetery, High Point, N. C. by the side of his faithful wife, who passed on several years ago.

May God bless his memory, and cause his influence to still live with us.

A FRIEND.

EDWARDS

On the ninth day of May, 1920, God called home our dear sister, Othela Wells Edwards. She would have been nineteen years old had she lived till June, having an earnest worker in our class.

She was a faithful member of Liberty Christian church, but after her marriage to Hill T. Edwards she joined New Bethel Baptist Sunday school with him and was a nearnest worker in our class.

We offer the following resolutions:

1. That we cherish her memory, extend our sympathy to the bereaved husband, parents, sisters and brothers, and pray that her noble spirit may be incentive to us to be more faithful and more loyal to our Lord.

2. That while we are greatly saddened by our loss, we bow in humble submission to Him Who doeth all things well.

3. That a copy of these resolutions be sent to The Christian Sun, one to the family and be recorded in the minutes of our Philathea Class.

MRS. G. T. AYSCUE, JR.,
MRS. TOLLIE H. WELDON,
MRS. P. A. DUKE,

Committee.

RESOLUTIONS OF RESPECT—SHARP

Whereas, our Heavenly Father has seen fit, by the hand of death, to remove from our midst our beloved Brother, Charles Edward Sharp, be it resolved:

First, that New Lebanon Christian church has lost a consecrated and valuable and loved member in the uplift of the Kingdom as an example to the followers of Christ.

Second, that we extend our deepest sympathy to the bereaved ones and commend them to our most gracious Heavenly Father for consolation and comfort.

Third, that a copy of these resolutions be sent to The Christian Sun for publication.

MRS. HORAS P. MOORE.

CHILDREY

Mr. C. R. Childrey was born June 27, 1849, and died May 29, 1920, aged seventy-one years, eleven months and two days. His wife survives him, also one daughter and three sons. He was a member of Centerville, Virginia Christian church. The burial services were held at the grave in the Bailey-Childrey burying ground by Rev. J. L. Foster, pastor, Sunday, May 30, at 3:30 P. M., in the presence of many friends and neighbors. He had suffered much for the past three years. Peace to his ashes.

JAS. L. FOSTER.

CASSADAY

Mr. Elbert Cassaday died near Waverly, Va., May 13, 1920. He had been in declining health for about three years.

Mr. Cassaday was born in Livingston County, Michigan, June 12, 1868, and was married to Miss Bessie Salmon December 1894. He leaves two sons, Mr. Verner Cassaday of Norfolk, Va., and Mr. Harold Cassaday who lives with his mother and Mrs. Blanchard B. Cox of near Waverly, Va. They moved to Virginia about six years ago.

The sympathy of the entire community goes out to the bereaved family. Burial services at Waverly cemetery by the writer, assisted by Rev. A. N. Lewis of the M. E. church. Beautiful flowers were the numerous tokens of friendship and sympathy.

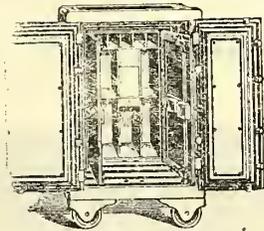
JAS. L. FOSTER.

OBITUARIES

JOHNSON

Archibald Rufus Johnson departed this life May 29, 1920, at Greenville, S. C. He was born in Chatham County, N. C., September 3, 1852, and lived most of his quiet, useful life in that State, moving only a few years ago to Greenville, S. C.

He was a man quiet and inconspicuous in everything he did, yet with a character so deep that the influence of it could be felt by all about him. He united early in life with the church and lived faithfully



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What the Late Carnegie Had to Say About Stewardship

"The duty of the man of wealth is to set an example of modest, unostentatious living, shunning display or extravagance; to provide modestly for the legitimate wants of those dependent upon him, and after doing so to consider all surplus wealth which comes to him simply as trust funds which he is called upon to administer in the manner which in his judgment is best calculated to produce the most beneficial results for the community. There is no mode of disposing of surplus wealth creditable to thoughtful and earnest men save by using it year by year for the general good * * * The man who dies leaving behind him millions of available wealth which was free for him to administer during life * * * dies disgraced. Such, in my opinion, is the true Gospel of Wealth."

* *

A Challenge to Florida

The Florida Times-Union declares that "Florida can produce anything and more of it than any other State in the Union." Admitted as a matter of courtesy—then let us check up a bit. Send us eight straightaway miles of snow no less than four feet deep, made in Florida, and the pennant will be surrendered.—*Worcester Telegram*.

SMILES

Give

"Give, give, be always giving,
Who gives not is not living,
The more you give
The more you live,
Give strength, give thought, give
deeds, give self,
Give love, give tears and give thyself,
Give, give, be always giving.
Who gives not is not living.
The more you give, the more you live.
—*The Call of the World.*"

* *

New York Will Say So

Some day the Gideons, who see to it that there's a Bible in each hotel guest room, are going to fix it so that the man who makes the hotel rates has one, too.—*Detroit Times*.

* *

The servant question as the servant sees it: "Where do we go from here?"—*Life*.

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HOUSEKEEPING HINTS

Brighten Your Rugs.—If after the rug has been thoroughly cleaned it still looks lack-luster, dip a cloth or sponge in ammonia water and go over the surface of the rug.

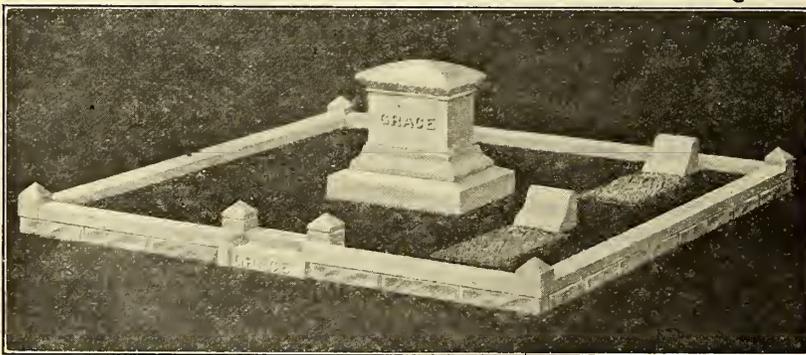
Egg Ramekins.—Half fill buttered ramekin dishes with hot-boiled rice; drop a raw egg in each and sprinkle with salt, paprika and grated cheese of chopped cold boiled ham. Set in pan containing boiling water; cover and bake in a moderate oven until eggs are set.

"The Bible is the great historic source of the inspirations upon which civilization has moved forward. In the lives of men and of nations it has played an incalculably great part. To read it and know it is to become a partner in these great inspirations and to enrich both one's knowledge and one's own life.—Secretary of War Newton D. Baker.

"I cannot do better than to call attention to the objects of the movement: To claim for the Bible a larger place in our individual and national life. To increase public interest in the Bible as God's revelation to man. To urge upon all men everywhere the unfailling value of the Bible."—Attorney General A. Mitchell Palmer.

"There is but one book, and I have found that the man who is best versed in the Bible and makes it his guide is best qualified for serving his fellowmen. If in America we could have a campaign, "Back to the Bible," and men and women as well as children could memorize a verse every day from the Word, the guide and inspiration of these nuggets of divine inspiration would shine out in all lives and make this old world akin to heaven."

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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXII

BURLINGTON, N. C., JUNE 16, 1920

NUMBER 24

“Hope That Maketh Not Ashamed”.

(Dr. A. S. Hobart in Exchange)

THAT is a hope that will not disappoint its possessors. It might be said that “it is well to keep up a cheerful mind in all this trouble, better than to despair; but, after all, it is only an optimistic speculation. We do not know what the reality of the future may be. It may all turn out to be a beautiful mirage or a rainbow made by faith shining through our tears. How do we know?” We know by the fact that now in this present life we have the first fruits, the beginning of what is promised. “Well, what is that? Pray tell.” It is this: The love of God is already shed abroad in our hearts. We have now the most evident and satisfactory results. We love God, whereas we used to fear him. We war against the evil desires of the flesh which once we served. We cherish a hope which once was a stranger to us. Our tempers are softened; our tongues are being tamed; our bitternesses are getting sweetened; our ambitions are getting more spiritual; our vision of ourselves is enlarged and uplifted. We love to read the teachings of Jesus. We delight in the company of such as worship God. Indeed, in all that is permanent about us we may say without exaggeration that we are “new creatures in Christ Jesus.” Such are the things that guarantee our hope is founded in truth. That hope will not put us to shame.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

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Many persons subscribe for friends, intending that the paper be stopped at the end of the year. If instructions are given to this effect they will receive attention at the proper time.

Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of one-half cent a word.

Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

CHRISTIAN CHAPEL

Christian Chapel is located in Chatham county, three miles Southeast of Merry Oaks, N. C. The edifice is well located, neatly built and painted. The Conference Annual gives the value at \$1,200 and the estimate is low enough—in fact too low. The membership numbers 160. Rev. J. E. Franks is the much loved pastor. It was the Editor's pleasure to be there last Sunday and to address the large and appreciative audience on the theme "Above All is Humanity." We were given good attention—a thing that all public speakers appreciate. We shall be glad when opportunity turns our footsteps that way again.

AN IMPORTANT QUESTION

We note that the recent General Conference of the Methodist Episcopal Church inserted in its rules that each of its ministers should answer this question: "Are you in debt so as to embarrass you in the work of the ministry?"

On the surface, that looks as if the Church is prying into personal affairs, but when we consider that when a minister is sorely handicapped when he is in debt and that the Church suffers because of it, the wisdom of

knowing a minister's financial standing is apparent. Of course, the inquiry is made for the purpose of helping. The question at least registers the rising tide that the public is willing to place the servant of God above the starvation line.

NEWPORT NEWS, VIRGINIA

Rev. E. H. Rainey has taken up the work at Newport News, Virginia. His address is 1042—24th Street. In a letter to us we find the following: "I have taken up the work with the East End Christian church and find a good people. Most of them seem to be hearty supporters of THE SUN. Of course no member of the Church can afford to do without it." That sounds good to us to hear of a young man taking that view of the situation upon entering regular work. Some of our young men meet a little opposition, perhaps, in circulating the Church paper and they close up on the subject. The results tell. The churches that do great things are those whose memberships read the Church paper. One of the best things that a pastor can do is to get the Church paper into the homes of his people.

MISSING A GREAT OPPORTUNITY

The Men and Millions Campaign was, by vote of the Convention, extended to July 1. This was done that churches not already passed their goal might have that privilege and opportunity to do so. Several churches have appreciated the extension of time and have gone forward to show that appreciation. Others have done very little, and thus remain in that group of churches that have not caught the vision of a larger service. These churches are missing an opportunity that is great in their behalf. These churches do not see it in this way, but some day they will realize that the local church that does next to nothing for conditions beyond its own community will have to close its door.

THE INDUSTRIAL JEW

As representing nearly forty Home Mission Boards of America the Home Missions Council in this year of moral stress, economic change and social reconstruction is carrying out a program of co-operation in the strained racial relationships existing between the colored and white people of this country and between the native Americans and the recently arrived or industrially advancing Jews. The total Jewish population of the country is almost four millions. In the garment making areas of our great cities, in stores, brokerage houses, and arts of trade one emphatically realizes the part which the Jew is playing in our economic life. He still is the Jew though largely without allegiance to the synagogue or loyalty to the religion of his fathers. Still less is he affected by Christianity. Of all the million and a half in Greater New York there are no more than 2,000 Christians. Through its Committee on Plans and Policies for Hebrews the Home Missions Council is seeking for the various denominations doing work among Jews to formulate a literature, to outline a program and to develop a method that shall more earnestly and broadly meet the spiritual demands of the Sons of Israel.

THE DIVINE COMMAND TO WORK

(Manufacturers Record)

Every man is under a Divine command to work with no Divine permission to loaf. "Six days shalt thou labor and do all thy work" is the voice of Almighty God, and from the day when it was uttered, all the way through the Old Testament and the New, there rings the cry of work.

"In the sweat of thy face shalt thou eat bread."

Under this Divine command no man can escape his duty to work without violating God's law.

The loafer, whether he be rich or poor, is violating one of the fundamental laws of creation and is living contrary to the teachings of the Bible.

Every man must work, not grudgingly, not as though work were a curse, but with his heart full of thanksgiving that he has the privilege of working. It has been well said, "Thank God every morning when you get up that you have something to do that day, which must be done, whether you like it or not. Being forced to work and forced to do your best will breed in you a hundred virtues which the idle never know."

The idler can never be happy. The loafer knows that loafing is a harder job than the hardest work he ever did.

As every man is under Divine command to work, no man has a right to yield obedience to any organization which says he shall not work.

The man who permits the labor leader or anyone else to say he shall not work is yielding his own God-given independence and violating the Divine command which tells him he must work.

The labor leader, whether he be of high or low degree in public office or the paid agent seeking to earn a living by keeping others from work, is assuming the prerogatives of the Almighty and undertaking to put at naught the commands of the Eternal.

It is false to say that every man has a right to stop working whenever he so desires. In one sense there is a modicum of truth in it, but broadly speaking every man is under obligation to his fellow-men to do his part in the world's advancement and in producing the things which civilization needs. This is pre-eminently true while the world suffers for lack of food and other products.

The farmer who loafs on his job adds to the sufferings of the world by lessening the food supply, and is therefore a slacker in the hour of the world's suffering.

The day laborer or the mechanic who seeks by inefficiency, or slack work, to lessen his output is robbing his employer as much as if were stealing money out of the cash drawer. More than that, he is robbing his fellow-men, and even his fellow-laborers, because only through increased efficiency and increased output can we find a way to solve the problem of supplying the world's needs and of providing the transportation with which to distribute that which has been produced.

The employer or the rich man who loafs because he feels that his wealth gives him the opportunity of doing so, is in this hour of world need not only violating the command of God, but he is robbing the world of productive potentialities which he makes of no avail by reason of his idleness.

Except for the preservation of health and that degree of rest and change which gives to a man the physical and mental strength for greater work, no man has a right to be idle until the world has been saved from the dangers which face it.

The command to love God and to love our fellow-man is no stronger than the command to work. He who fails to work to the utmost of his ability can lay no claim to be a follower of or an imitator of the Son of God, who labored mornung, noon and night, or of the Creator Himself, who issued the Divine command that men should work six days in the week and rest on the Sabbath, and through the sweat of their brows eat their daily bread.

If in schools and churches, in family life and on the public platform; if by the nation's leaders these everlasting truths from the throne of Heaven were properly proclaimed, idleness would become disreputable; the street corner and poolroom loafer would be regarded, as he indeed is, a vampire, sucking the nation's blood. The loafing rich man and the loafing or workshirking poor man would see themselves as God sees them, and as their fellow-men must see them ere the world gets back to a realization of the true dignity of work.

NOTES

Dr. J. W. Harrell is in Dayton, Ohio, this week attending a meeting of the Mission Board.

Dr. C. H. Rowland spoke at Union, near Burlington, last Sunday.

Rev. Jas. L. Foster, Waverly, Va., called to see us last week.

On Saturday, June 12, Warren G. Harding, Senator of Ohio, was nominated by the Republican Convention as its candidate for the presidency of the United States.

CHILDREN'S DAY PROGRAMS AGAIN

Permit us to call attention to the Children's Day programs again. They are *free* for the asking. Write the Mission Office, S. C. C., Burlington, N. C., and state the number of programs that you can use.

NEW COMERS TO THE SUN FAMILY

- M. B. AllenNewark, N. Y.
- Mabel OsborneWaverly, Va.
- Mrs. Edward M. TamkinWaterlick, Va.
- Mrs. H. A. McIverNew Hill, N. C.
- L. C. MarchNorfolk, Va.

(Report to June 16)

PASTOR AND PEOPLE

FIRST CHRISTIAN CHURCH, GREENSBORO, OBSERVES TWENTIETH ANNIVERSARY

Sunday, June 6, 1920, was a great day with the First Christian church of Greensboro. The occasion was the twentieth anniversary of the church. Programs had been prepared for the services which embraced both morning and evening hours. The morning hour was spent in song, prayer, and by giving out interesting data concerning the work. A historical sketch of the church was given by Mr. R. S. Petty, who was one of the first charter members. Mrs. L. M. Clymer read a paper covering the history of the church during the twenty years of history. The pastor read messages of greeting from Rev. J. W. Holt, Chairman of the Committee, who started the question of a church in Greensboro, and from Drs. L. F. Johnson, L. E. Smith, P. H. Fleming, and Rev. H. E. Rountree, former pastors of the church. Two of the church's former pastors, Rev. L. I. Cox who organized the work June 3, 1900, and Rev. J. W. Bolton, have passed to their reward.

During the twenty year period this church has been served by seven pastors. It was organized with twenty-four charter members, and for a long time was supported by the Mission Boards of the Church. During these years the membership has doubled twenty-one times, and it is no small matter of insignificance to note that the small company supported by the Mission Boards twenty years ago, now carries a budget of more than \$3,000.00 per year of its own, and has within the last twenty months, raised nearly \$50,000.00 for the Forward Movements of the Church.

At the close of the morning service the present pastor was re-elected and his salary raised to \$2,100.00 for the next year.

At the evening hour the service reached its highest pitch. An excellent musical program, arranged by Mrs. C. N. Herndon and the Junior Christian Endeavor workers, was given. Following this the pastor preached the anniversary sermon, using as his theme, "The Place, Plan and Purpose of the Church." At the close of the service seven united with the church, bringing the number uniting with the church this Conference year to thirty-one.

As a whole the service was one of great interest, and helpfulness. Thanks to the above mentioned ministers for their contribution to the service. Their messages were filled with helpful words of commendation.

The present pastor of the church has been on the work twenty months, and during this period there has been seventy-two additions to the church, and every phase of the work has been steadily advancing, and during the whole period I have served here there has not been a single jar of any kind in the work. The church boards claim that the church is in fine condition for work and prospects for another year are very bright indeed.

J. VINCENT KNIGHT, *Pastor.*

June 7, 1920.

PLEASANT GROVE, VA.

The people in this community sought to honor their dead by having special services in remembrance of them and by bringing beautiful flowers with which to cover their graves. The large auditorium was well filled. There were delegations there from more than fourteen different churches. The pastor preached from Christ's words pronounced at the tomb of the brother of Mary and Martha: "Lazarus, come forth." We are not told that Christ ever visited the cemetery to bury the dead, but He did go with sorrowing sisters to bring to life Lazarus—their beloved brother. And today with His help we can have resurrected into our own lives the virtue and goodness of those who have gone before us.

Flowers were profuse. Roses, sweet peas, gladiolas, carnations, magnolias, poppies, and pinks, and many others had been gathered in lavished abundance by tender hands in loving remembrance of fathers, mothers, kinfolks, and friends. The flowers were in themselves cause for inspiration, having within them suggestion of the greatness and goodness of God. They bore of the fullness and beauty of the noonday sun and yet within their mysterious, tiny, hidden recesses might be seen the pale, far-away, bewitching beauty of mid-night stars. Little children, assisted by their elders carried them to the cemetery where they were distributed upon every mound after which Brother P. W. Farmer dismissed us with an appropriate prayer.

J. G. TRUITT.

News Ferry, Va., June 5, 1920.

SUFFOLK LETTER

"Drives," "enthusiastic movements," "floods," have their place in the course of human progress, but the "regular," "constant," and "unfailing" activity keeps the world moving. There is a lot of waste in the flood in the river; it is the never-failing flow that keeps the mill going. It must be admitted, however, that were there no conditions for flood the stream would run dry and the mill would cease to grind. It is well, therefore, to recognize the value of the great *movements* and the *regular work*; the value of the brilliant enthusiast and the plodding worker; the spectacular performance and the obscure service. These opposites co-work in a common cause and are as essential as day and night. The day cannot say to the night, "I have no need of thee," of thee." Were it all day there would be no rest. Were it all night there would be no life. The flood of light that gives life to the world by day, makes the flowers and the harvests; but the quiet of the night reveals the stars and gives rest to earth's toilers.

The campaign, the revival, the enthusiasm of crowds, the inspiration of united effort, the publicity of talk, all give color and success to the work; the quiet, continuous, labors that follow discourage many souls; but it should not be so. Think of the roaring river at its flood. It falls over the great dam like a cataract; crowds stand on its banks and watch its mesh of waters. When the flood has passed the quiet stream continues to turn the wheels that grind the grain, and few stop to take notice of its serviee; but it is that whole year of

turning the wheels that grinds the grain or lights the city. The river looks so tired when it is low; the people move so slow toward the church after the revival; but they keep the church going; they turn the wheels of the Sunday school, the Missionary Society, the Christian Endeavor Society, the Aid Society, and the fires that warm the building. The pastor's sermon may seem poor after the great sermon of the evangelist, but it is the bread that feeds the hungry through the whole year; and the congregation could make that sermon better by prayer, attention, and help. The congregation makes the preacher unless he does not possess the right kind of man out of which to make a preacher. Pastor and congregation must have confidence in each other and co-labor for the edification of the people and the salvation of souls; and the surest way to success is to plan and work for something beyond the local church. Nothing is so death-dealing in its results as self-centered service. The God-like in man works for others. God shows Himself in His works. "The heavens declare the glory of God." His whole creation is a revelation of His wisdom, benevolence, and love for man.

W. W. STALEY.

"TIMOTHY THOMAS WRITES AGAIN"

Dear Mr. Editor:—

I was in one of the leading towns in a distant State recently when I inquired of a friend as to the number of churches and the denominations represented in the town. Among the five denominations mentioned he named the Christian Church. I have recently, Mr. Editor, become very much interested in your Church so I decided to attend this particular one the first opportunity.

It proved, however, to be of another "faith and order"—it was a Disciples Church. I don't know much about the different denominations, but this one seems to go by two or three different names. In some places it is known as the "Church of Christ." I learn upon investigation that there is not a great deal of difference between these two faiths. If this is true, Mr. Editor, why can't they get together?

It is probably the Master's plan to evangelize the world through agencies organized and working along different lines, but why such a multiplicity of denominations—seems to me there are too many. As it is today there must be considerable overlapping and consequently much wasted energy. See if you can start something, Mr. Editor, that will bring these two denominations together. I will back you up. I do not like to think I am going to one church, and when I get there find I am somewhere else.

I think the Christian Church should advertise its principles more extensively. It seems to have the platform upon which the religious world must unite if it ever does.

I like the method adopted by the Third Christian church. They have the platform of the Church printed on a large roller screen in the rear of the pulpit.

By the way, the members of this church are much worked up now over the proposition of erecting a new building. The enthusiasm is really "catching." I

feel it "taking" on me whenever I attend church there. I think I shall have to help them out some myself. I really think, Mr. Editor, that the entire denomination should have part in the building of this church. I understand that it is not only to be the largest in Norfolk, but decidedly the largest and handsomest church in the entire denomination. But that is characteristic of these Third Church folks. They never do things by halves. They are not satisfied with anything but the best.

At the evening service last Sunday the pastor showed various views of the church by use of the lantern. One cannot appreciate what the church is going to look like until he has seen it thus enlarged. It is really going to be a very magnificent structure. The first subscriptions are to be taken next Sunday. I think I shall make it a point to be there. I want to see the thing well done. These people have the reputation of being conservatively reckless when it comes to contributing to the Lord's cause.

I believe the Master is not satisfied with any but the most whole-hearted service. These people know how to give it and in such service they are being wonderfully blessed.

TIMOTHY THOMAS.

NEWPORT NEWS CHURCH

I took charge of the work at this church the first Sunday in June. I find the people here very active in all departments of the church's activities. During the Men and Millions campaign they went far over the top in the financial quota of the local church. The amount asked for from this church was \$7,500.00 and \$11,500.00 was raised. In addition to this eleven new members were secured for the church. All of this was accomplished without the aid of a pastor as the church was without a pastor the greater part of the time that the campaign was going on.

The most encouraging feature about the work here is the active part taken in the services by ex-service men. We have them filling such important places as church song leader, president of Christian Endeavor Society, Sunday school teachers, and in fact they seem ready and willing to assist in any way possible with the church work. The young people generally are very active in the church. May God send His richest blessing upon them and direct the efforts of their pastor as he shall attempt to lead them in the way of life.

E. H. RAINEY.

"Here at the station we find a man and his wife gathering maps and pamphlets, folders, guides for their trip to California. They wish to make all provision for the journey, and next to have a good knowledge of the land of their destiny. How wise we all are in relation to the affairs of this land of our sojourn! What a lot of drifters, floaters, aimless wanderers religiously there are all about us who don't know where they are going, but are on their way—somewhither."

STATE CHRISTIAN ENDEAVOR CONVENTION

What speakers, delegates, pastors and visitors called the greatest session of the North Carolina Christian Endeavor Convention is now a matter of history. The speakers were men and women of international reputation and the speakers pronounced it the best State Convention they ever attended. The sessions which were held in the First Presbyterian church, Greensboro, N. C., were simply beyond description when thought of from the standpoint of inspiration, enthusiasm and actual work. We had no long speeches and complicated arguments. One speaker spoke eleven seconds over time. It was a Convention of business, interest, planning, and working to the point of actual service.

The closing session of the Convention can never die in the minds of the hundreds who went to the municipal theatre listened to the message of Arthur J. Smith, of New York, and witnessed that most excellent consecration service. Three things made it great to this writer: First, it was conducted by one of his strongest, and most amiable friends—Karl Lehmann—who had done more to influence his life for right than any living man. Second, one of the volunteers is a member of his own pastorate, and a very dear friend; and third, the great number who came in the last moments, and signed covenants for life service at home and across the sea.

Of our own churches in this State—Burlington, Graham, Haw River, Durham, Henderson, Raleigh, High Point, Reidsville and Greensboro were represented. Dr. A. B. Kendall, of Washington, D. C., brought us strong messages in the Convention. He, with Dr. Price of China. Dr. Dexter of Chicago, L. C. Little of Louisiana; Miss Grace Hooper of Nebraska; Karl Lehmann of Chattanooga, Tennessee, and Dr. Arthur J. Smith of New York were the principal speakers.

No one can tell the value of such a work as this. The writer is happy because he had a part in this great work in a small way. In spite of the fact that his own brethren in the ministry, and layman of the Conference have knocked him, and tried to cripple his pastorate in the Greensboro church he has no regret, for when he thinks of the fifty-nine who have volunteered for the mission field since June, 1919, and knows he had a small part in it, what does he care for the knocks? Keep it up, the other fellow will rest while you knock me.

The missionary goal for our church in the State was set at \$1,000.00, and a committee composed of R. C. Boyd, High Point; Miss Sharpe, of Reidsville, and Miss Annie Simpson of Greensboro, were appointed to handle this affair. This money is a part of no special fund—will be handled for the Church by the Christian Endeavor workers through the churches and will be used as an inspiration to help encourage Christian giving among our young people.

The writer in closing this article wishes to thank the Endeavorers of our Church over the State who attended this Convention and helped the Convention in one of its very best sessions. Also to most heartily thank Rev. F. C. Lester of Graham—the only pastor of the Christian Church of North Carolina who attended the Convention. May this session inspire these young people of our Church to undertake great things.

J. VINCENT KNIGHT.

The Work of Our Women

(All items for this department should be sent to Mrs. J. W. Harrell, Burlington, N. C.)

In the last issue of THE CHRISTIAN SUN a notice appeared that the women of the Southern Christian Convention would supply a page in each issue of THE SUN and *The Christian Missionary*. We believe that this will be of untold value to our Woman's Mission work if properly conducted. I was asked to receive and arrange the matter for publication. So please do not expect me to do the writing. This is your page and we do most earnestly desire that every department of our work may be represented in these columns. We want items of news from every Conference Board, each local Society and each department of the work. When you organize a new Society, either Woman's, Young People's, Willing Workers, or Cradle Roll, write to me about it. Tell me of your plans and methods; perhaps it will inspire others to greater activity.

The month of June calls for the observance of Cradle Roll Rally Day. By all means observe this in your Society and make it the very best and happiest meeting of the year. Send us a report of your Cradle Roll Rally meeting.

You have doubtless received a copy of the program for Missionary Rally Day, prepared by Mrs. Fred Bullock. This splendidly arranged program should be given in every church some time during July or August.

The women of the North Carolina Conference have adopted Rev. H. S. Hardeastle as their representative on the foreign field. They are endeavoring to raise \$1,200.00 annually by personal pledges for his support. Mr. Hardeastle is now at Yale preparing for his work. The women are gathering funds to him out as soon as he has completed his education. We hope that many individuals and Societies will send in their pledge of \$10.00 to Mrs. W. A. Harper, Elon College, N. C.

It is time to begin laying plans for the July meeting of your Missionary Society. This is Literature meeting. Have your Literature Superintendent write for leaflets to be used in connection with the program and also some for distribution. In our Society the Literature Superintendent has a leaflet or tract to hand out to each one at every meeting. This week we are giving the miscellaneous program for July.

Literature Meeting

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of God."

Hymn: "Tell The Story."

Quiet Time With Word, Joshua 1:1-9.

Possibilities of a Missionary Leaflet.

The Story of Mary Reed.

Song: "I Love to Tell The Story."

Presentation of souvenirs and enrollment of new subscribers to *The Christian Missionary* by Superintendent of Literature.

Missionary Doxology.

(Use some leaflet or tract for souvenirs).

Those who are using the Standard program or the program based on the Mission Study book will find that program in next week's issue of THE CHRISTIAN SUN. Many of our Societies are not using the programs based on the study books and we believe they will find these miscellaneous programs helpful. Anyway, we will print them monthly. You will find splendid helps and suggestions for carrying out programs in *The Christian Missionary*.

MRS. J. W. HARRELL.

Burlington, N. C.

Health Hints

TYPHOID FEVER

Typhoid fever is an acute communicable disease due to the presence, first in the intestinal canal and later in the blood of the sick person of a living moving germ, microscopic in size, called the bacillus typhosus. It is distinctively a filthy disease that in a great majority of instances gains entrance into the body through taking food or drink contaminated with some bodily discharge from a person who either has or has had it. Certain persons have the disease and recover from all symptoms of it but continue either regularly or intermittently to discharge the germs from their bodies. As with all the communicable disease it is most often contracted from the least suspected person, place or thing, because the amount of human excrement necessary to convey it is so small as to be unrecognized by the ordinary senses.

The typhoid death rate is said to be the best index of the sanitary intelligence of a community.

As the health of the State at large is governed by the health of the individual members of its population, it is therefore evident that public health is largely a matter of personal responsibility. As an individual who should be proud of his citizenship in this State, what are you doing about the conditions which are responsible for the shameful typhoid situation? You may ask what you can do, in reply to which it may be said that you may do much by precept and example. First: as a precept, lend your moral support to the activities of the State department of health in its campaign for sanitary closets and typhoid vaccination. Second: as an example, have nothing less than a modern sanitary privy on any occupied property you may own and take typhoid vaccine as a protection against the chance of infection from some insanitary privy belonging to some one else who has less intelligence and decency than yourself.

WHY TAKE A CHANCE?

Many people still attribute illness from communicable diseases either to Bad Luck or Providence when such illness is really due either to ignorance or criminal carelessness.

As an illustration: Typhoid fever is caused by a human-filth-borne germ which gains entrance to the body through a mixture of ignorance, carelessness, dirty hands, surface privies and flies.

Typhoid germs are in the bodily discharges of those who are either ill with the disease or who, as so called "carriers," harbor them after recovery from the symptoms of this disease.

Ignorance or criminal carelessness makes it possible for these germs to be collected in the filthy surface privy, whence they are transmitted to your food or drink by the equally filthy fly, by animals or by other agencies.

Let us repeat that it is neither Bad Luck or Providence that causes you to have typhoid fever; the typhoid fever germs are the sole cause and you literally "eat 'em alive" in the human filth you take into your mouth.

You should be ashamed to charge typhoid illness to Providence; to do so is a confession of your own ignorance. The illness was due to somebody's ignorance or carelessness, perhaps to your own.

Vaccination against typhoid, as an immediate preventive measure, followed by installation or properly constructed sewers and water systems or sanitary closets, will practically banish typhoid. As a good citizen of North Carolina, are you doing your part to banish this disease which is such a deadly reaper in this fair State?

Perhaps the greatest hindrance to public health work is the indifference of the individual who is willing to take the chance that he will have no illness from typhoid or other communicable disease. He has been fortunate in escaping for a period of years, and if he thinks about it at all, reasons that he can take the chance that he will continue to do so. Yet we know that a relatively fixed percentage of people, who continue to live under existing sanitary conditions, will die from typhoid because that chance is taken.

Stop taking chances. Take typhoid vaccine.

THE SHADOWS

'Fraid o' de shadders?
Tell 'em howdy'do!
An' lissen, li'l' chillun,
What de fire say ter you:

"It's me makes de shadders
What dance on de wall.
Go to sleep, my chillun,
Whilst I singin' ter you all!"

'Fraid o' de night win'?
Hidin' o' you' head?
He can't fin' de chillun
We'en dey kivered up in bed!

De win' is a-sayin'
Whar de dark night creep:
"Lissen, li'l' chillun,
An' I'll sing you to sleep!"
—Frank L. Stanton, *Atlanta Constitution*.

THE CHRISTIAN ORPHANAGE

A LIBERAL DONATION

The Children's Home Fund now totals in cash \$9,088.40. Watch it grow. Let us make it \$10,000 right quick.

There was one thing that happened in our report last week which has not happened before since we have had charge of the work, if our memory serves us right. Not a single Sunday school in North Carolina had a credit in the Sunday school monthly offerings. What a pity. It almost made me weep. So you see we have some disappointments, but we have many joys.

We wrote to one of our friends last week and told him that the Board of Trustees had decided to build the Children's Home and commence work right away, that we needed quite a lot of money to put up this much needed building, and that eighty little children had made application for a home since November and had been turned away for the lack of room. This week I received a letter from that dear old man enclosing a check for \$3,000.00 to help in this great work. He is not a member of our Church, but is a man who has a big heart full of love and sympathy for the little helpless orphans and is willing to make some sacrifice that they may have a home and care.

We notice that quite a number of our Sunday schools have not made monthly offerings this year, and we want to say to these Sunday schools that if there ever was a time we should have your love, your prayers, your sympathy and your help it is now. The cry of the orphan child has never been so touching as now. So many fathers and mothers were carried away in the epidemic of "flu" that many mothers left with little children have done their best to keep them and provide for them, but the present high prices have made it impossible and many of them have sought the Orphanage as the only refuge for relief. We have taken one pitiful case after another till our building is full to overflowing and still many plead for a home.

We need your help as never before because we have sixty children to feed and clothe and prices have soared to the mountain top and are still going up.

I like the idea of giving one Sunday's offering to missions and one to the Orphanage, and the other two Sundays to bear your own expenses. Try it one year and see if your school does not make much better progress than ever before. *Try it out.*

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR JUNE 16, 1920

Amount brought forward, \$12,125.56.

Children's Offerings

Oliver D. Poythress, Jr., \$1.00; Frank Burton, 10 cents; Herbert Burton, 10 cents; Nellie Hill, 10 cents; "Bill" Hill, 10 cents; Mary J. Keyton, 10 cents; Dorothy Moore, 20 cents; J. O. Atkins, 10 cents; Vula Fogleman, 10 cents; Total, \$1.90.

Sunday School Monthly Offerings

(North Carolina Conference)

Reidsville, \$1.00; Catawba Springs, \$11.14; Pleasant Hill, \$6.96; New Providence, \$6.93; Virgilina, \$2.00; First church,

Greensboro, \$4.00; Pleasant Union, \$7.00; Damascus, \$4.33; Christian Light, \$6.00; Pleasant Ridge, \$2.65; High Point, \$3.52.

(Eastern Virginia Conference)

Isle of Wight, \$2.50; Antioch, \$2.00; Washington St., Portsmouth, \$3.00; People's Church, \$7.75.

(Virginia Valley Conference)

Dry Run, \$6.62.

(Georgia and Alabama Conference)

Olin Bowles, 5 cts.; Edward Bowles, 5 cts.; Mrs. Hattie Bowles, 25 cents; Mrs. Eula Floyd, 25 cents; Mr. C. E. Short, \$1.00; Total, \$79.00.

Children's Home Fund

Mr. Lawrence S. Holt, Sr., \$3,000.00; Stanley W. Lassiter, Henderson, N. C., \$5.00; Class No. 1, Waverly Christian Sunday school, \$10.00; Class No. 2, Waverly Christian Sunday school, \$3.34; J. T. Hasper, Ruffin, N. C., \$5.00; W. H. Stephens, Henderson, N. C., \$20.00; Total, \$3,043.34.

Easter Offering

Bethel Church, N. C., \$13.00; Burton's Grove, N. C., \$14.00; Total, \$27.00.

Special Offerings

Ladies' Aid Society, Pleasant Grove church, Va., \$15.00; Mrs. Minnie Andrews, \$3.00; American Christian Convention Office, \$5.00. Christian Chapel, Boonesville, Va.—J. W. Davis, \$5.00; Robert Redon, John E. Shifflet, James H. Shifflet, Mrs. Ella M. Davis, Mrs. Lila Garrison, Mrs. Martha Gibson, \$1.00 each; Mrs. Sis. Shifflet, 60 cents; Henry Bruce, Mrs. L. M. Bruce, Dewey Garrison, Luther Shifflet, Mrs. Matilda Shifflet, Robert Morris, Mrs. Ed Wood, 50 cents each; H. J. Davis, 30 cents; 25 cents each for the following: B. B. Bedow, L. E. Davis, W. F. Davis, George Parrott, J. A. Shifflet, W. T. Shifflet, W. H. Harris, Kelley Shifflet, Odis Madison, Mrs. Lillie Bedom, Floyd Davis, John Gibson, Lester C. Madison, Jasper L. Madison, John Walton, Mrs. Cara Batton, R. L. Davis, Drewey Walton, W. D. Dunn, Bryant Shifflet, H. B. Bedow, Mrs. Mamie Keton, Willie Morris, Mrs. B. Bedow; E. H. Wood, 30 cents; Thomas Herrou, 10 cents; Brice Walton, 10 cents; Claud Herron, 5 cents; Robert Herrou, 5 cents; Myrtle Morris, 5 cents; B. J. Davis, 25 cents; Total, \$47.05.

Singing Class

High Point, N. C., \$12.65.

Total for the week, \$3,210.94; Grand total, \$15,336.50.

CHILDREN'S LETTERS

Dear Uncle Charley:—I am a poor little girl six years old, yet I want to help the orphans. I enclose a dime and hope you will find a place for such a little offering. Lovingly.—*Mary J. Keyton.*

We appreciate small offerings, too, and they are gladly received. They are never too small for us to give your credit for them.—*"Uncle Charley."*

Dear Uncle Charley:—I am a little girl ten years old. I enjoy reading the children's letters very much. I earn my money to pay my dues by sewing for Mrs. F. H. Pickard. With love.—*Vula Fogleman.*

Now you are a smart little girl to sew to make money for the orphans. We are glad to have you join our corner.—*"Uncle Charley."*

Dear Uncle Charley:—We are enclosing our dues for this month. We hope the little cousins are well and happy. Love and best wishes for them all.—*Frank and Herbert Burton.*

You are faithful members of the corner. We appreciate your letters.—“*Uncle Charley.*”

Dear Uncle Charley:—I am a little girl nine years old and I have a little brother six years of age. We wish to join the band of cousins. I enjoy reading the children's letters very much. I have been chopping cotton lately and I wish the little cousins could help me. I wonder if you have any cotton. We are enclosing our monthly dues, ten cents each. I will write again soon. Love to all.—*Nellie and Bill Hill.*

We have no cotton; but have lots of tomatoes, potatoes, cabbage, etc.—“*Uncle Charley.*”

Dear Uncle Charley:—I guess you thought the money which I told you to find enclosed was lost. I forgot to put it in, so I am sending 25 cents for May and June. Grandma is visiting us now. We enjoy having her very much. I have a baby brother three months old. I will not forget my money this time.—*Dorothy Moore.*

You must take good care of that little brother of yours. Little brothers are mighty nice to have around.—“*Uncle Charley.*”

Dear Uncle Charley:—I haven't seen my daddy in nearly ten days. He is still working in behalf of the “Men and Millions Forward Movement.” I will be glad when he comes home. I am sending \$1.00 for May and June. Grandmother Poythress was ill last month and mother and daddy took me up to Charlotte to see her. Mother let me go barefooted today for the first time and I am some happy boy. Love to all the cousins.—*Oliver D. Poythress, Jr.*

I saw your father a few days ago and he was looking fine. Your mother made you wear your shoes for a long time. Perhaps you couldn't find her any “Dogwood Blossoms.” I will send you some next year.—“*Uncle Charley.*”

Dear Uncle Charley:—I want to join the band of children that sends money to the little orphans and writes nice, interesting letters to the corner. I wanted to join in May but Sister has been sick and couldn't write for me before now. She is up now and is down stairs with us again. I hope the little boys at the Orphanage are enjoying the farm like I am.—*J. O. Atkins.*

I am glad your sister is better. I know you miss her very much when she is sick.—“*Uncle Charley.*”

I hope you know what it is to be sensible to the presence of God. Religion seems to me to consist in that.—*Erskine of Linlathen.*



WHEN PEERIE SPOKE

“O, wee—why—me—my! O, come here! O, dear, there he goes! O, he'll be lost! Come back, Peerie, come back, pretty, pretty Peerie! O, boo-hoo—he's gone! And he had just this minute said my name for the very first time!”

That was exactly the way Lally was talking to herself when her little parrot escaped from his cage.

In and out among the acacia branches he went, hiding from Lally and then showing himself again. Then he flew over the canyon, down toward the sea!

Lally picked up his cage and ran after him. Once she saw him swaying on a holly bush. “Peerie,” she called. “Come back. Please come back! You'll be so cold when the sun goes down, and there is no one to put the cover on your cage for you!”

“How silly I am,” she added, as Peerie disappeared. “I've still got the cage, and the cover is at home, but Peerie—O, dear! O, dear! I wonder if I'll ever see him again?”

She placed the cage beside the bush, opened the door, and then hid. She thought perhaps Peerie would see his pretty wire house and just walk inside and hang head downward from the top perch, the way he always did when he first entered it.

“O, I know!” Lally jumped up. “I ought to have the kind of food he likes best. If he sees apple seeds in the dish, he will be sure to want them. Then he'll go in.”

She ran back to the house. There were some apple cores on the kitchen table, and these she brought back to the place where the cage was. She took out all the seeds and placed them in the middle of the floor of the cage. Then she hid again; but though she waited until tea time, no parrot came. Sadly she went home. All night she dreamed of poor, shivering Peerie.

The next morning she ran down to the same place. From a little hill she saw something moving inside the cage. “Peerie, Peerie! You came back back!” she was shouting, running swiftly now. A saucy mocking bird was there eating the seeds.

“You get right out!” scolded Lally. “They're not your seeds, and you're not lost. O, if only you were Peerie and could talk!”

She turned the cage around so that it would not be so easy for other wild birds to find the open door, and then she went home for breakfast.

“What shall I do now?” she asked herself when she had finished. Usually this was the time when she gave her pet his bath, cleansed his house, and put out fresh food and fater for him.

“I'll carry the sand and lettuce and seeds down by the bush. Maybe if he sees me working, he will fly down to my shoulder the way he does on other days,” she said.

She had taken the bottom out of the cage and was strewing it with fresh sand, when suddenly there came hoarse little call: "Lall-ee, Lall-ee-ce-ee!"

"Peerie!" cried joyfully Lally, jumping up and holding a bright lettuce leaf in one hand, the cage top in the other. From behind the holly bush came Peerie and perched on Lally's head. And that is the way she took him home.

She was saying to herself: "Maybe he was there all the time, and if he hadn't said my name I might not have seen him at all."—*Yetta Kay Stodard, in the Presbyterian.*

THE DOG THAT SAVED THE SHIP

For a dog to plunge four times into a raging sea, at the bidding of his master, to the rescue of shipwrecked sailors, argues pluck and devotion which would be reckoned heroism indeed in a man or boy.

Such was the feat performed one day by a black retriever, on the occasion of a wreck at Fraserburgh, Aberdeen.

During the height of a gale a bark was observed helplessly driving before the wind, and the greatest excitement prevailed among the anxious watchers on the headland when it was seen that the vessel was making for the rocks at Rosehearty.

The Fraserburgh Life Saving Brigade was telephoned for, but before they could arrive the vessel was among the breakers, with great seas sweeping over her. Fears were entertained that the ship would break up and the crew be lost.

There was no possibility of launching a boat, owing to the rocks and the violence of the waves. The crews were seen clinging to the trail board, expecting every moment to be engulfed. So great was their danger that they tied a rope to a piece of wood, in the hope that it would drift ashore.

Then it was that Mr. Shirran, a Roschearty banker, relieved their anxiety. He had a fine black retriever, which he ordered off for the stick. The noble animal at once obeyed. Plunging among the breakers, he made for the ship. The waves were too much for him, however, and he returned.

Again he was sent off, and many times he was completely lost to view. Once more he returned without accomplishing his object. It was pitiable to see the anxious sailors watching their only present hope of rescue.

The dog was again sent off, but without avail. Yet a fourth time the animal breasted the billows, and after a heroic struggle he reached the stick. The swim back, handicapped with the weight of a heavy rope, was a great task.

Several times the dog was overwhelmed, and hope was abandoned; but at last the victory was obtained, and the noble animal fell, panting, on the shore, dropping the stick at his master's feet.

Communication was thus established between the vessel and the shore. Immediately afterward, the brigade arrived, and with the life-saving apparatus, saved the crew from the wreck.—*Young England.*

MISSIONARY

IS IT NOTHING TO YOU?

Though the wide, blue water separates the East from the West, though the wings of the American Eagle are mightier than the voice of the Eastern nightingale, and the colors of Red, White and Blue more splendid than the bright Asian sunrise, yet *just* is the Creator whose hands decorated the West with the beauty of American roses and whose brushes painted the East with lovely cherry-blossoms and chrysanthemums; yet merciful is He who made the Heart of the West, big, tender and brave enough to plunge into the flaming fire of the recent world's war to save humanity.

Even today, the pitiful cry of the refugee and the sound of the firing gun are still ringing in your ears and your hearts are tender toward the wounds of the war, to those whose homes are torn and whose hearts are broken, and whose dear ones had their lives snuffed out like candles in the raging tempest of war. When you think of those heroes who now lie cold in the land where the red poppies grow your hearts ache for them because they died for humanity.

Horrible was the war, great was the suffering, and sad is its memory! Yet, we rejoice today because even now ere the smoke of the battle has scarcely cleared away, the wounds of the maimed have healed, and the groans of the dying have ceased and sad eyes are learning to smile and dance in the brightness and joy of a better day.

But the sorrowful fact we now must face anew is that out through the non-Christian nations, even away back before this recent war began, there was more of misery, more sorrow and tears, more tragedy and horror than the war brought to the world. Suffering was there ages before the war, and it is still there. Immorality, ignorance, heathenism have been and are spreading their suffering and death across the vast fields of non-Christian lands and it is the women and little children who suffer most. And the poor women, Oh! how tragic and horrible is their suffering!

Just think of woman who lives completely in the dark, stuffy back-ground, the woman who is actually a slave in cruel bondage and like a dumb driven animal bought and sold at the husband's convenience.

Look at rows and rows of pale, hopeless looking baby-faces behind the great machines of factories. These girls are working hard, twelve to fourteen hours a day, to provide the world with silk dresses. What comfort or hope, but death is there for them? Death? Yes, many of them are dying within the walls of those prison-like factories, and their names and shameful sacrifices are forgotten. Then see the pathetic little figures of the heathen children with dull, sad faces and emaciated bodies. The red sears on their little heads and tiny bodies show where hot irons have been used to let out the evil spirits of sickness.

Listen to the prayer of those young girls whose hunger and thirst for the Western civilization and freedom are great, yet are bound fast by the chains of heathen traditions and customs. Behold the sad conditions of over

one hundred thousand Hindu widows who are under ten years of age, and over one thousand of them are not yet one year old. They are cursed and blamed for their husband's death, and are condemned to drudgery for their lifetime.

And think too of a poor girl whose soul and virtue are sold to be a toy or plaything of beast-like men who insult human virtue and murder human happiness. She prizes her chastity as much as you Americans, and she is just as modest as your daughter, your sister or your friends. To her purity is more precious than her sad, broken life. It breaks her heart to sell it, but it breaks it worse not to, because her aged parents are dying with want of food or medical care, and her little brothers and sisters are freezing by the cold fireless stove.

Now, should you be less tender toward these suffering people?

Is it nothing to you that they are weeping because of lack of a little comfort and hope?

Is your heart cold toward many who are passing through the dark valley of shadow of death at this moment without any knowledge of God or truth of Christianity?

Do you not care that there are millions of people today to whom the price of Calvary's cross, the hope of Resurrection the great saving power of Christ are unknown?

Shall you deny these people who, from darkness of misery and ignorance are crying out to you for light and hope?

Indeed, this poor beggar of starving India is bad off because he is cold and hungry, but he is worse off, for he does not know that he is a child of God.

This China man is a pathetic figure because his heart is heavy of his sins, but the greatest pathos is in the fact that he does not know that there are both pardon and saving power in Christ.

It is a great tragedy for this blind woman of scorching Africa to die of thirst, within reach of a spring, but the greater tragedy is that there is no one to tell her of it, or to lead her to it.

Today, you are proud of your nation, your states, your churches and yourselves for the beautiful work that has been done during the war to bring a righteous victory and to make the world better, but to our sorrow, we must acknowledge that there are yet thousands of unhappy men and women and children who are suffering in the cause of hideous heathenism, and living under the roof of false gods.

Because men must worship something, and since they know not God, the Father, they are trying and struggling hard to find the faith and comfort in worshipping the images and idols which they make but the terrible feeling of yearning for something better and higher and nobler is not satisfied.

Therefore in agony and great need, they are stretching out their arms toward your land of stars and stripes and crying out for your mercy.

In vain you Americans sacrificed and fought and died for Christ and Democracy unless you now make the Christian Democracy safe for two-thirds of this great

world to whom the love of Christ the right of all mankind, the dignity of womanhood, the glory of childhood are unknown.

It is true that there are many non-Christian people and scores of poor suffering souls in this glorious country of yours. You cannot, therefore, help but feel the heavy weight of your responsibility and duty.

Often do we hear people say, "Why should we help those ignorant heathen far away in strange lands when there is so much to be done among our own people at home?"

Indeed, it is not meant for you to take the bread of your child and cast it to a dog; yet do not even dogs eat the crumbs which fall from the master's table?

Today your duty and my task is to speak and serve humanity and bring the weeping hearts and the wondering souls of the world to the throne of Grace on behalf of Him who still is saying, "Come unto me."

*Graduating essay of Toshio Sato San who besides winning the valedictory won also the essayist medal.

NEW YORK LETTER

Two great varieties of problems with which the Church has to deal today are those of the extreme rural communities and those of the great cities.

At present I have a chance to observe a few of the problems of a great city, possibly the largest one in existence. According to the latest census estimate Greater New York totals near eight millions of people.

In so large a city it is impossible to find much that is normal. It is a place where the rich are extremely rich while the poor are extremely poor. Also it is a place of many contrasts in speech, manners, customs, and religious beliefs; that one finds it very difficult to draw definite conclusions about its people. He must judge them more or less according to their general tendencies, for the great mistake of so many people has been to judge from the extreme cases either of the "down and outs" or of the "up and outs."

In sections of the city like Greenwich Village or Bowery, where it seems that poverty and vice is so rampant, there is little in the sound of a church bell for its people. Many of these people have never been inside of a church. Their condition has grown out of generations of sin and shame. In order to accomplish anything, Christian workers must go to their doors, administering to their needs not in words, but in deeds. Their physical needs must first be attended to, then they will realize the spirit of Christ that fed the multitudes and heal the lepers, that words from the hearts of the administrators will have meaning rather than otherwise be of emptiness.

The Salvation Army and a handful of missions have done a wonderful work for such needs of the city. By administering first hand, they have helped to make its environment more wholesome and fit to live in. But the task is far from completion. Prohibitionists have produced a marked effect, yet prohibition is negative, telling people what they shall not do. The work here must be positive, active, Christian work.

J. E. MASSEY,

DEVOTIONAL

THE ECHOES OF TIME AND THE WHISPERING OF ETERNITY

The high and lofty One that inhabiteth eternity. Isaiah 57:15.

Time and eternity are full of vital interest to many anxious waiting ones. The first had a beginning and will have an ending—the second has no ending, and will continue forever. What a deep, long, profound and stupendous subject to contemplate! It is too great and illimitable for our understanding, and we can only hope to realize the happiness which awaits the faithful and obedient loving children of God.

The echoing voices of time have been heard coming over the hills and valleys of the world bringing messages of gladness mingled with sorrow to the multitudes who have walked together the eventful ways of life. The sweetness and beauty which have been extracted from this experience has often brought inexpressible joy to these pilgrims as they went on rejoicing in hope of a better country. And I hear many of them repeating these impressive words from the pen of a beautiful and eloquent writer, and for the sake of their appropriateness they will be admitted here: "Don't keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with gladness. The kind words you mean to say when they are gone, say before they go while their ears can hear them, and while their hearts can be thrilled and cheered by them. The flowers you intend to put upon their coffins bring to brighten and sweeten their homes before they leave. If my friends have alabaster boxes of fragrant perfumes laid away which they intend to break over my dead body, I rather they would bring them out and open them in my tired, lonely and sad moments that I may be cheered and refreshed by them while I need them. I rather have a plain coffin without flowers, a funeral without a eulogy than to have a life without the sweetness of love and tenderness. Let us learn to anoint our friends before hand for their burial. Post mortem kindness casts no fragrance backward over the weary way."

Some of the forces of nature have been developed, utilized and partly controlled by man but time and the tides have no one yet been able to change or reverse. The tides continue to ebb and flow as they did when first put in motion by the laws of nature, and by God Who created them. And it is not supposed they will be changed by any human effort, but will continue on as they have until the angel shall put one foot on the land and the other on the sea, and declare by Him that lives forever that time shall be no more. How mysterious and wonderful is this marvelous, silent and unknown power! Many would be glad to take hold the wheels of time and reverse them—but they cannot—they will not run backward but will speed on in their rapid motion towards eternity, until the last revolution has been made.

The echoes of time have been repeatedly heard in the softest melody as well as in the deepest and loudest thunder tones. By them many hearts have been quickened into nobler impulses, grander, purer and sweeter lives. Some, however, have lost the joy they imparted and are drifting down the way of life with sadness and disappointment. But there are so many splendid echoes coming over all the discouraged ought to be cheered by them, and be inspired with new life and greater activity. Now is the time to change the habits and correct the mistakes, because in some cases it will soon be beyond the possibility of doing so.

Between the silent stillness of the echoes of time the imagination still lingers and hears the soft, sweet voices of loved, fond ones, sounding with the same mellow tones as they did when life was new and strong. And some time we feel we would like to talk back to them and ask questions about many things which impress the mind, but as that cannot be we have to wend our way onward with ignorance of some things we wanted to know. And it is best as it is because even if we had any means of communication with the departed it would doubtless give a great deal of unhappiness. When the voice is once hushed in the last silence it is still forever. The idea of talking with the dead through a medium is absurd in the fullest sense, and contrary to sound reason; and we have no confidence in any such tricks and believe them to be the outcome of a wild, deluded imagination. To talk with each other, and not be together at all, nor see one another would give but little if any satisfaction, and would lead to continual unrest and unhappiness. To dream of our departed loved ones gives a little pleasure. The dreams are so natural and like life we are perfectly delighted with them even during their short moments, but when we awake and find it is just a dream how disappointed our feelings and what sad memories they bring fresh to the mind. Many have had these pleasant dreams and have been made exceedingly glad by them, but how sad was the waking and parting delusion of those times. None can tell but those who have experienced them. To be with those we love is happiness, and to be separated from them with no hope of seeing or meeting them is unhappiness.

Just a few of the echoes of time with their pleasant and unpleasant episodes have been noticed, the remembrance of which causes the heart to quicken at each pulsation with telling emotions of gladness or regret. The words redeeming the time, because the days are evil may be clearly seen over the pathway of time, and the reader of them can understand them in all the relations to the conditions surrounding him.

To enter upon the unseen and unknown eternity is a thought which ought to claim our sincerest and profoundest attention. Time and eternity may be illustrated with a ring. Cut a ring and it has two ends—one end representing the beginning of time, the other the ending of time. Then put both ends together by welding and you have an endless ring. So eternity is a circle of infinity, extending out into endless and boundless profession. Eternal hope is the one great thing which can inspire the soul and bring it nearer to

God for if in this life only we have hope in Christ we are of all people the most miserable. A hopeless life and a hopeless eternity are most unpleasant to contemplate. But if we can have precious hope in this life and a glorious hope for eternity, we can entertain thoughts which are inexpressible and full of gladness.

Let each one say, I want sweet, inspiring hope which touches the heart with noble impulses, and helps the life to live for higher and better things. Out of self into that restful peace of mind with God we desire to come into the dear friendship and fellowship with the Lord. The imagination can hear the soft whisperings of eternity inviting us to be forever with Him.

All our knowledge of eternity is limited and imperfect. The Bible only mentions eternity once—but other words meaning the same are often used. The word is so profoundly impenetrable that only one time in the whole Book is it used and that is enough. And Isaiah the sublime prophet has the great distinction of using it. None but a great mind influenced by the spirit could conceive and portray such a lofty thought concerning eternity. May it be the happy privilege of every one to live forever in the presence of the high and lofty one that inhabits eternity.

J. T. KITCHEN.

REPENTANCE, CONVERSION

(By Rev. J. G. Bishop, D. D., Dayton, Ohio)

Nothing very attractive in that caption!

Perhaps not. Those two words, however, are big with meaning. The very first requirement of John the Baptist's prefatory gospel was, "Repent ye for the kingdom of heaven is at hand," (Matt. 3:2). Repentance was also the first required duty enjoined by Jesus Christ Himself, (Matt. 4:17, and Mark 1:15).

Doubtless the Apostles, and early ministers, in their teachings, patterned very closely after the examples thus given. Indeed after Christ had chosen His twelve Apostles, and sent them out under their first commission, two by two, the record says, "They went out, and preached that men should repent." (Mark 6:12). Of what other truths they preached under this, their first commission, no record is given, but the fact that this one, and only one truth of the gospel, is mentioned in this connection, certainly places a powerful emphasis upon the importance of repentance.

Paul, in his last journey to Jerusalem, which proved to be the closing up of his itinerary among the churches, in rehearsing some of his teachings, said, "I have showed you, and taught you publicly, and from house to house, testifying both to the Jews, and also to the Greek, repentance toward God, and faith toward our Lord Jesus Christ," (Acts 20:21).

But, one may ask, why the emphasis on this first practical step the sinner must take to find his way to God and to heaven?

God our Father is not arbitrary in thus requiring repentance. Its necessity is absolute, growing out of the nature, or condition, of things. If the impenitent were translated into heaven while still loving and continuing

in his sins, heaven would be a hell to him. Heaven is a pure and holy place. Its inhabitants are pure and holy beings. Those there from this world have washed their robes and made them white in the blood of the Lamb.

Conversion

We use the term conversion here in the sense in which it is generally used to express that change which seems more vividly expressed by two other words. (1) Regeneration. Titus 3:5. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy spirit." Note closely the meaning of the words: "Regeneration."

(2) *A New Birth*. John 1:12, 13, "As many as received him, to them gave the power to become the sons of God, even to them that believe on his name, who were born * * * of God." John 3:3, 8. Note carefully, "Except a man be born again he cannot see the kingdom of God." * * * "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (The italics are mine.) That the nature of this new birth is spiritual is made plain by verses 6 and 8.

At this idea of the New Birth, Nicodemus stumbled. He could not understand how this could be. No marvel that he stumbled. "The natural (unregenerated) man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2:14.

But Nicodemus could not be excused for rejecting, or neglecting, a compliance with this doctrine of the new birth because he could not understand and explain its operation. So neither could he tell "from whence the wind cometh, or whither it goeth." He could both see and feel its effects. And so with genuine conversion—then and today. The feelings will soon be made manifest in the conduct of a changed life.

There is a necessity, an absolute necessity for this change of heart and life. Christ says, "Ye must be born again," and without this we cannot see, or enter into the Kingdom of God. This is not an arbitrary requirement. It is founded on a philosophical principle, growing out of the nature of the case. Man's nature being as it is, and things being as they are, man's happiness in heaven would require the new birth, or regeneration, even if the Scriptures said nothing about it. So far as we know, there can be no real delight, joy and happiness in this world, or in heaven, without an affinity between the individual, and the place, things, persons and society to be enjoyed.

If it were possible to translate the impenitent, unregenerated sinner into heaven, heaven would prove a hell to him. With him there is no affinity with what heaven means, its society, pure and holy beings, God our Heavenly Father, Jesus Christ our blessed Saviour, the holy angels, the innumerable company from "all nations, and kindreds, and people, and tongues, clothed in white robes, washed and made in the blood of the Lamb, which white robes represent the righteousness of

the saints." Rev. 7:9-17. And into this heaven "There shall in no wise anything enter that defileth, worketh abomination, or maketh a lie; but they whose names are written in the Lamb's Book of Life." Rev. 21:27.

There are just two roads leading through this life; the broad road leading downward! and straight and narrow road leading upward—Heavenward. In which one of these roads are we travelling? To which place are we going?

"AND THEY TAKE HIM WITH THEM"

"When even was come, He saith unto them, let us pass over unto the other side." And the Word tells us they took Him with them. Oh, blessed thought, Jesus does not leave His followers to make the journey to the other side alone. Jesus is ready and willing to go with any child of God, anywhere God's children can legitimately go. But are we willing to have Him with us everywhere we go and in everything we do? Are we transacting business just as we would if we realized the presence of Jesus with us? If we knew He were standing by our side watching our weights and measures, would we need to change them?

Do we always seek pleasure and recreation in the place and way Jesus would share it with us? Or, are we sometimes going where we have to leave Him on the outside? There are places those nail-scarred feet will not go. There are things those dear nail-pierced hands will not touch. Sometimes it comes to the parting of the ways, where it means the giving up of our plans and desires, or giving up Jesus. The choice must be made between Jesus and the world. Which wins?

The true Christian does not try to change the walk He has mapped out for them, but follows wherever He leads. They avoid the places Jesus will not go. They turn away from the dance, the card party, the theater, the billiard room and the immoral picture show. They avoid the desecration of the Sabbath. Spirit-led Christians know the Lord's day is a holy day, instead of a holiday.

We need not only to take Jesus with us in everything, but we need to keep Him with us all the way. There is safety only when He is near. We are not able to battle alone with the storms of temptation; the trials and troubles which come to all here. We are not able to meet alone the terrific onslaughts of Satan, but we need the One who alone was able to put the tempter to flight, to meet our temptations for us.

The storms of life overtake us just as the storm overtook that little company that night upon the lake. When the storms of life come, we need, we must have, Jesus with us. There are times when no other hand can help. There are tempests which no other voice can still. Jesus always eases when His followers are overtaken by the rough winds of the world. He quickly and gladly responds to their first appeal for help.

There is not a trouble or trial of any kind which comes to one of His faithful followers, but He is ready to go with that one through it. He is master of them all and will send the great calm if we but appeal to

Him, if we let Him take control. We are not to seek Jesus only when the cares and trials of life press upon us. The strength and vigor, all the powers of our life, a continuous, unbroken service belong to Him. Will you give Him what rightfully belongs to Him, that you may have the blessed Lord and Master with you always as you make the journey to the other side?

MINNIE LOHR.

Mt. Vernon, Ohio.

From thee is all that soothes the life of man,
His high endeavor and his glad success,
His strength to suffer and his will to serve.
But O thou bounteous Giver of all good,
Thou art of all they gifts thyself the crown.
Give what thou canst, without thee we are poor,
And with thee rich, take what thou will away.

—William Cowper.

A SLIGHT MISUNDERSTANDING

One morning, according to the story, an old man was busy in the back yard with a saw and hatchet, when the next-door neighbor came to inquire after the health of his wife. The wife, it seems, had taken a severe cold. "Good mornin', Mr. Smith's," said the next-door woman. "How is Mrs. Smith this morn'?" "Jes about the same," answered the aged Mr. Smith. "She didn't sleep very well last night." "Poor dear!" sympathetically remarked the neighbor woman. "I s'pose that's her coughin,' ain't it?" "No, it ain't her coffin," testily Mr. Smith, still keeping his eye on his work. "It's a hen house!"—*Boston Advertiser.*

Muriel—I don't intend to be married until after I'm thirty.

Mabel—And I don't intend to be thirty until I'm married!"—*Life.*

Small Dorothy was very restless the other night and was unable to go to sleep. Finally she said: "Papa, please sing to me that always makes me tired."

A FRUITFUL EXPERIENCE

Forgiveness is a fruitful experience. Our past sins are not only a stain on the soul, a brand on the memory, and burden on the conscience; they are also a pollution of the mind, a fetter on the will, and a barrier to better word and deed. Forgiveness not only reconciles, but it cleanses, and unburdens, and unbinds, and renews. The joy and peace, and sense of freedom, the eager leap forward to selfish service arises from the sense of forgiveness in the soul. "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow," writes one penitent, revealing the thirst after holiness which forgiveness creates. "There is forgiveness with thee that thou mayest be feared," cries another, who had been in the depths, as he is moved to a new obedience. "The time past of our life may suffice us to have wrought the will of the Gentiles," says one apostle, as he felt the potency of forgiveness to inspire him to sanctification.—*W. M. Clow, in Presbyterian Standard.*



MARRIAGES

STAFFORD-MONTGOMERY

In the early glow of a lovely morning and amid the sweet fragrance of flowers, a quiet, beautiful wedding occurred in the home of Mr. and Mrs. James P. Montgomery, Burlington, N. C., when their only daughter, Sadie, became the bride of Melvin C. Stafford, on Thursday, June 3, 1920, at 8:30 o'clock.

The home was lovely in its decorations of green and white. An improvised altar, banked with ferns and quantities of roses and greenery artistically arranged, with an arch twined with ferns and flowers beneath which the couple stood, formed a lovely setting.

The bride wore a going-away gown of blue, with accessories to harmonize and carried a shower bouquet of orchids and lilies of the valley. The ceremony was characterized by extreme simplicity and impressiveness. Only the immediate family and a few intimate friends were present.

Immediately after the ceremony by the writer, the young couple left by automobile for Asheville and other places of interest. The bride is one of our most popular young women, having lived here all of her life. She has, by her lovable traits of character, won for herself a host of friends. She is also active in church circles, being a teacher in the Sunday school and treasurer of the church. She is a graduate of Salem College.

Mr. Stafford is a promising young business man, being connected with the Holt-Granite Manufacturing Company, Haw River.

May the blessings of our Heavenly Father attend this young couple through life.

J. W. HARRELL.

BROWN-FRANKS

Bruce Lynn Brown, of Apex, N. C., and Miss Lillie Rebecca Franks of Apex, Route 2, were united in matrimony at the home of Mr. S. M. Rowland, near McCullers, N. C., Sunday, June 6, 1920, at 6:00 P. M. Only a few relatives and friends witnessed the ceremony. After the ceremony, a few of us accompanied the bride

and groom to the home of Mr. Norman E. Brown, the groom's brother, where a sumptuous supper was served.

The groom is a member of Wentworth Christian church and the bride holds her membership at Catawba Springs of which church she has been organist for several years.

They will make their home in Apex, N. C., where Mr. Brown is engaged in the garage business. Best wishes for a happy life.

R. P. CRUMPLER.

THERRELL-FIX

Miss Carrie Meade Fix became the bride of Mr. Robert Hamilton Therrell, June 10, 1920, at 8:00 o'clock P. M. The ceremony that united them in holy wedlock was performed at the First Christian church by Rev. J. W. Holt, assisted by Rev. J. W. Harrell. The church was filled with interested friends and spectators attesting the popularity of this young couple. They left on the west bound train for Asheville, N. C., and other points of interest. They will be at home in Burlington after June 25. Many valuable presents were received from friends and relatives.

J. W. HOLT.

SLADE-JUDKINS

On the morning of June 10, 1920, at the Christian parsonage, Dendron, Va., Mr. Garney Clyde Slade and Miss Carrie Smith Judkins were united in marriage. They were unattended and immediately after the ceremony they left for Washington, D. C., and other points.

The groom is a successful farmer and a member of the Union (Surry) Christian church. The bride is a member of New Lebanon Christian church and daughter of deacon E. J. Judkins.

They have the best wishes of their many friends.

W. D. HARWARD.

HOLSINGER-BURKETT

On May 27, 1920, I united in matrimony Mr. Shackman Holsinger and Miss Nannie Burkett. I was in a revival meeting at Dry Run at that time, and by arrangement I met the happy couple at the home of T. C.

Myers in New Market and performed the ceremony there. Mr. and Mrs. Holsinger are members of the church at Concord, and live in the community there. They are splendid people and have the best wishes of their many friends for a long and happy married life.

A. W. ANDES.



OBITUARIES

RESOLUTIONS OF RESPECT—

WILLINGHAM

Whereas it has pleased God in His infinite wisdom to remove from our midst on April 19, 1920, our beloved pastor and honorary member of the Ladies' Aid Society of Benlah Christian church, Phoenix, Ala., Rev. J. W. Willingham. Therefore, be it Resolved:

First. That in his death the Ladies' Aid Society has lost a faithful member, who was ever ready to devote his time and help in their work.

Second. That while we deeply feel the loss of our pastor and member, we will cherish his memory, and try and emulate his good work.

Third. That we extend the bereaved family our sympathy in this hour of sorrow and grief.

Fourth. That a copy of these resolutions be spread on our minutes, that a copy be given the family, and a copy be sent The Christian Sun for publication.

MRS. O. D. CHADWICK,

MISS JESSIE KINSY,

MISS ESTHER HIGHTOWER,

Committee.

KITCHEN

Miss Pearl Kitchen, daughter of Mr. E. L. Kitchen, of Wakefield, Va., departed this life May 21, 1920, aged twentyfour years, nine months and twenty-eight days. She was a member of the Wakefield Christian church and a graduate of the Wakefield High School, and a young lady of splendid qualities. She was conscious for some time before her going that the disease that had taken hold of her body would soon terminate her earthly life but death did not seem to have any terror for her.

After funeral service, conducted at the old family cemetery, the body was laid away to await the resurrection.

W. D. HARWARD.

RESOLUTIONS OF RESPECT—**WILLINGHAM**

Whereas God in His wisdom has called unto Himself our beloved pastor, Rev. J. W. Willingham. Therefore be it Resolved:

First. That in his death Beulah church has lost a faithful pastor, whose work will ever live.

Second. That while we sorrow and lament the loss of our pastor, we feel that our loss is Heaven's gain.

Third. That we extend the bereaved family our sincere sympathy in this hour of grief.

Fourth. That a copy of these resolutions be sent the family, a copy be spread on our minutes, and a copy be sent The Christian Sun for publication.

J. F. HILL,

W. M. WARREN,

MRS. O. D. CHADWICK,

MRS. J. F. HILL,

Committee.

RITENOUR

George Morgan Ritenour was born April 17, 1854, and died May 25, 1920, aged sixty-six years, one month, and eight days.

Brother Ritenour waited until rather late in life to connect himself with the church, but it was my pleasure a few

years ago to receive him into the church and administer the ordinance of baptism by immersion. From that time until death called him up higher he was a faithful member of the church at Dry Run. He is survived by his widow, four sons, three daughters, and two brothers.

Funeral services were held at the home on May 26.

A. W. ANDES.

NEW TRAIN SCHEDULE

At the request of the North Carolina Corporation Commission, the schedule of the new trains between Greensboro and Raleigh, to be established by the Southern Railway System on Sunday, June 20, in connection with the inauguration of special summer service for the accommodation of tourist travel, has been changed and these trains will be operated as follows:

Leave Raleigh 6:00 A. M., arrive Greensboro 9:20 A. M.; leave Greensboro 7:00 P. M.; arrive Raleigh 10:20 P. M.

These trains, to be known as Nos. 15 and 16, will make all local stops and will be operated during the summer season to relieve the heavy through trains of local work.

At the same time the schedule of No. 11 will be changed so as to cut out the wait of two hours at Raleigh, its schedule to be as follows: Leave Goldsboro 10:35 P. M.; Selma 11:25

P. M., Raleigh 12:40 A. M.; arrive Greensboro 4:00 A. M. The schedule of No. 112 will be quickened to make arrival Selma 5:10 A. M., and Goldsboro 6:10 A. M., in order to make important connections.

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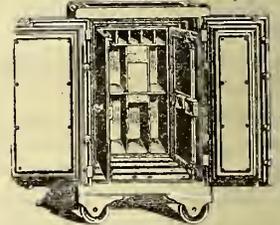
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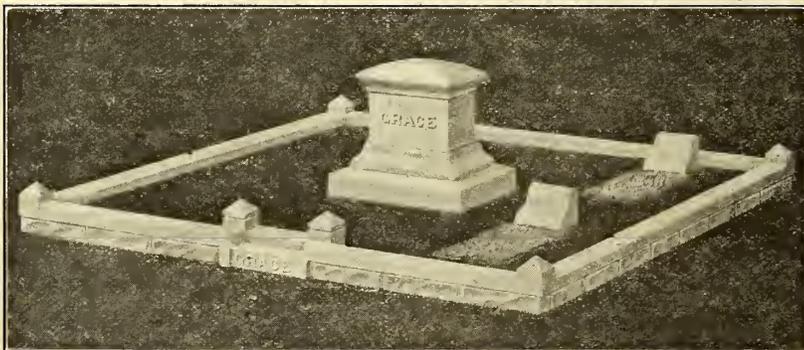
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BURLINGTON, NORTH CAROLINA



RALPH PEELE O'BERRY

thirteen months old. The youngest contributor to the Men and Millions Forward Movement, from Liberty Spring Christian church, Nansemond County, Virginia. He is the son of Mr. and Mrs. E. O. O'Berry.

“A Little Child
Shall Lead Them”



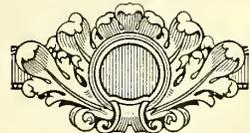
WILLIAM THOMAS HARRELL

son of Mr. and Mrs. P. S. Harrell, of Liberty Spring church. He is two years and seven months old, being next to the youngest contributor to the Men and Millions Forward Movement from this church.



PARK BRINKLEY

The above is a photograph of Park Brinkley, the four-year-old son of Mr. and Mrs. Fairlee Brinkley. He is also one of the young contributors to the Men and Millions Forward Movement from Liberty Spring church.



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C. B. RIDDLE - - - Editor

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Many persons subscribe for friends, intending that the paper be stopped at the end of the year. If instructions are given to this effect they will receive attention at the proper time.

Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of one-half cent a word.

Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

"Talk is like blonde hair; if there is too much of it, you doubt if it is real."

STRUGGLING FOR EXPRESSION

This is not the only age that has given birth to changes and reforms. The pages of history are dotted with changing events, passing customs and time-worn theories. To say that this age surpasses all other periods in such is not to overestimate the situation. In former days changes have come in sections at a time, whereas all parts of the world seem to be undergoing a change now; and thus the struggle for expression is world-wide and not local.

The thoughts of men are expanding—expanding in the realm of Brotherhood. Men are seeking for an expression of love for all humanity, and yet the forces that curb our actions and check our activities are trailing in the dust and refusing, it seems to us, that full and free and unlimited expression that is so much needed in a time like this.

The other day we found a very busy business man sitting in his car all alone in a mood of seemingly deep and serious thinking. Approaching him, we soon found

that he was thinking over some things that had recently come under his observation. "Where is that fine altruistic spirit that we developed some months ago?" this business man queried. Let us quote again from his conversation: "The small sect and class spirit seems to be getting stronger in the absence of any united force to unify the world feeling that we are brothers." That is the tragedy of the situation. Great and good men have their hopes and hearts entered upon a new world, while every class and sect is endeavoring to see how little and selfish that it can be; how little it can give and how much it can get. The recent attempt to get all denominations to become a part of a world program was almost a failure. Each communion was afraid of losing something, thus refusing to accept one of the first and fundamental laws of nature—that to live there must be something given up.

The far flung battle line that reached around the world to curb the Hun's career carried with it the prayers of a united people. As the line was drawn to home territory a new world was to be built. November 11, 1918 has been proclaimed as the second greatest event of the world, and yet it may be a day of mourning for us. The world's idealisms seem to fall on that day. There flashed across the country the news, "the war is over"—and all of us accepted it without a doubt. All races fought together, homefolks of all colors united to aid the boys at the front, while the nation's big heart beat with single stroke. It was a world and not a party issue. During the war all of us had a part, but we were content to turn over the settlement of affairs to politicians who have always loved parties more than people.

"The war is over!" Is it? Not at all. "It is the last war," we hear some one say. Never so long as selfishness lurks in our hearts and men distrust each other.

The world is struggling for expression. The voice of brotherly love is crying above the swan song of greed. There is a mighty fight going on between the old order and the new. The Brotherhood of Man is about to be wrecked upon the rock of "variance."

Thus the case is presented. There is a cure, there is a remedy, there is a balm in Gilead. The Church has it, and if our senses are not unbalanced, the ministers have it in their hands to lead in giving the world expression to its heart throbs. Today is their time and opportunity to bring chaos and confusion to conciliation and write above the storm, "Peace on earth, good will toward men."

"Behold all things have become new"—except a certain type of sermons that continue to be used. To shun hell is not the aim of religion. To be happy, alone, is only half the joy of being a Christian. To get men to cry in church is not a full and final testimony of a changed heart. Tampering with the feelings of human beings without a program to translate those feelings into activity for humanity's good is but slow, yet sure, suicide. To get a man saved is to get him interested in helping to save others. Men are getting tired of accepting Christ and being "canned" and

abeled "Christian" without having "in action" also added. The ministers have always led in all great things. Will the voice of the pulpit rise to the occasion and sound that keynote that shall give expression to the struggle of human hearts?

*"It is all right to spend money to
make character;
It is all wrong to spend character to
make money."*

PROHIBITION LAW IS UPHELD

What is considered to be of great interest to lovers of decency and morality is the recent decision of the Supreme Court that national prohibition is constitutional, and therefore, must stand. The decision was rendered on June 7 by Justice Van de Venter, the Court deciding by unanimous vote. The following conclusions of the Court are reprinted in full below:

"1. The adoption by both houses of Congress each by a two-third vote, of a joint resolution proposing an amendment to the constitution sufficiently shows that the proposal was deemed necessary by all who voted for it. An express declaration that they regarded it as necessary is not essential. None of the resolutions whereby prior amendments were proposed contained such a declaration.

"2. The two-thirds vote in each house which is required in proposing an amendment is a vote of two-thirds of the members present—assuming the presence of a quorum—and not a vote of two-thirds of the entire membership present and absent. *Missouri Pacific Railway Company vs. Kansas* 248, U. S. 276.

"3. The referendum provisions of state constitutions and statutes cannot be applied, consistently with the constitution of the United States, in the ratification or rejection of amendments to it. *Hawks vs. Smith—U. S.*—decided June 1, 1920.

"4. The prohibition of the manufacture, sale, transportation, importation and exportation of intoxicating liquors for beverage purposes, as embodied in the eighteenth amendment, is within the power to amend reserved by Article V of the constitution.

"5. That amendment by lawful proposal and ratification has become a part of the constitution and must be respected and given effect the same as other provisions of that instrument.

"6. The first section of the amendment—the one embodying the prohibition—is operative throughout the entire territorial limits of the United States, binds all legislative bodies, courts, public officers and individuals within those limits, and of its own force invalidates any legislative act—whether by Congress by a state legislature, or by a territorial assembly—which authorizes or sanctions what the section prohibits.

"7. The second section of the amendment—the one declaring 'the Congress and the several states shall have concurrent power to enforce this article by appropriate legislation'—does not enable Congress or the several states to defeat or thwart the prohibition, but only to enforce it by appropriate means.

"8. The words 'concurrent power' in that section do not mean joint power, or require that legislation thereunder by Congress, to be effective, shall be approved or sanctioned by the several states or any of them; nor do they mean that the power to enforce is divided between Congress and the several states along the lines which separate or distinguish foreign and interstate commerce from intra-state affairs.

"9. The power confided to Congress by that section, while not exclusive, is territorially co-extensive with the prohibition of the first section, embraces manufacture and other intra-state transactions, as well as importation, exportation and interstate traffic, and is in no wise depended on or affected by action or inaction on the part of the several states or any of them.

"10. That power may be exerted against the disposal for beverage purposes of liquor manufactured before the amendment became effective, just as it may be against subsequent manufacture for those purposes. In either case it is a constitutional mandate or prohibition that is being enforced.

"11. While recognizing that there are limits beyond which Congress cannot go into treating beverages as within its power of enforcement, we think those limits are not transcended by the provision of the Volstead act, while liquors containing as much as one-half of one per cent of alcohol by volume and fit for use for beverage purposes are treated as within that power. *Jacob Rupert vs. Caffey*, 251 U. S. 264."

This means that the liquor business in this country is doomed, so far as legal right to sell is concerned. Of course, most of us thought so all the time, but a few have continued to howl and complain.

"He who does nothing for others does the same for himself."

HENRY CLAY KING

Brother Henry Clay King, Senior Deacon of Long's Chapel Christian church, passed to his reward June 17, 1920. Brother King was one of the Editor's closest friends and rarely ever failed to call to see us when he came to Burlington. It was our privilege about two years ago to preach several times at Long's Chapel for Brother W. C. Hook, pastor at that time. Brother King was always there, the first to meet us and the last to leave our side before departure. He loved his church, his neighbors, his friends, and always had good things to say about them. He was cheerful, full of sunshine and always ready to enjoy a clean and wholesome story. The people loved and respected him. He was the kind of man that sat in the "Amen corner" and every member knew his sincerity when he spoke. Brother King not only loved his local church, but was interested in all the workings of his denomination. THE CHRISTIAN SUN was next to his Bible and he made it a point to remind the younger members that they should have it in their homes. His friends mourn his passing; his children call him blessed. Truly a good and great man has left us.

PASTOR AND PEOPLE

NOTICE

The annual session of the Eastern Virginia Christian Sunday School Convention will meet with the Isle of Wight church on Wednesday and Thursday, July 21-22, 1920. This announcement is an invitation to every school in the Conference to plan now to be represented.

It is earnestly desired that all life-reeruits in the Conference be present, especially on the second day of the Convention for a recognition service. Pastors and superintendents, help us to make this service a success.

G. O. LANKFORD, *Gen. Sec.*

NOTICE

There will be a meeting of the Educational Committee of the North Carolina Conference at Elon College, N. C., during the Sunday School and Christian Endeavor Convention scheduled to meet July 13-15. All applications for ordination, licensure or admission to the Biblical class at the coming Conference, should be made at this meeting. All candidates and others having business with the committee are requested to be present.

N. G. NEWMAN, *Chairman.*

Elon College, N. C.

NOTICE

The North Carolina Sunday School and Christian Endeavor Convention will meet at Elon College, July 13, 1920, at 8:00 P. M. The General Secretary is making the effort of his life to "pull off" the biggest Convention yet. As chairman of the Music Committee, I am asking you to begin to plan now to attend every session of the Convention and take an active part in the music. The Convention last year voted that we use "Awakening Songs," a book published by The Redeemer Co., Commercial Building, Philadelphia, Pa. If you do not have a copy of this book, please get one at once and get familiar with the music. If you sing, be sure to bring your book. If you play an instrument in the orchestra, be sure to bring that instrument. The Music Committee will be glad to have your help. Come.

Yours for better music,

GEO. M. McCULLERS, *Chairman,*

MRS. J. W. PATTON,

PROF. E. M. BETTS,

MISS MAY STEPHENSON,

JOHN R. BROWN,

Music Committee.

NOTICE, PLEASE!

The second annual Sunday School and Christian Endeavor Convention of the North Carolina Christian Conference will meet at Elon College, N. C., July 13, 14, 15, 1920.

Every Sunday school and Christian Endeavor Society within the bounds of this Conference should be represented with a live, wide-awake and progressive delegation. Will you do your part? If you have an orchestra or a part of one, *please* take it with you to the Convention. "Awakening Songs" the *song book* adopted by the Convention last year will be used. *Please bring all you have.* The opening session will be at 8:00 o'clock, Tuesday evening, July 13. There will be six sessions of the Convention and we want you to attend every one of them. Get busy and stay busy—talking, preaching, and boosting the Convention, please, until same becomes history.

C. H. STEPHENSON, *Gen. Sec'y.*

PLEASE DO

As an officer of the Sunday School and Christian Endeavor Convention of the North Carolina Christian Conference whose business it is to work in the interest of Christian Endeavor, I have sent report blanks to each church that has a Society, so far as I know. Not knowing the officers of the Societies, I wrote the Sunday school secretary asking that the blank be handed to the proper person, filled out and returned to me at an early date. *Please do this.*

My list of churches having Christian Endeavor Societies may not be complete. I have no way to find out except as some one shall tell me. Here is the list as nearly correct as I am able to get it: Burlington, Chapel Hill, Danville, Elon College, Graham, Greensboro, First church, Haw River, Henderson, High Point, Morrisville, New Providence, and Raleigh. If you know this is not correct, please tell me what is wrong. *Please do.*

If your Society has not elected its delegates to the Convention at Elon College, July 13-15, then do so at once. Please do. We want every Society represented in this the biggest and best Convention. Elon is the place we all like to go. "Come on, let's go."

F. C. LESTER.

Graham, N. C.

REIDSVILLE

On June 2 we began a series of evangelistic meetings with the Reidsville church and continued for ten days. We had no other ministerial help except one sermon preached by a Baptist pastor. The interest in the meeting was fine from beginning to end. The attendance was good throughout the entire meeting. There were a goodly number who professed faith in Christ and seven reconsecrated themselves to the Lord's service. Twelve united with the church consisting mostly of heads of families, making a total of about twenty-seven added to our church roll this Conference year.

The work here, generally speaking, is encouraging. We are planning and praying to make this our best year for our Reidsville church.

W. L. WELLS.

Reidsville, N. C.

NOTES FROM THE FIELD

As Brother Lee Johnson, the beloved pastor at Wake Chapel, was not able to be present at the memorial exercises, I preached for his people. The cemetery was cleaned off nicely and every grave was garlanded with flowers. Friends of the departed were there from a distance, and every old acquaintance was renewed, and many a new acquaintance was formed. The memory of joys that are past are sweet to the memories, but are mournful to the soul.

The First Christian church at Raleigh, N. C., recently accepted the resignation of their pastor to take effect the first of next month, on account of his health. I preached for him a few times during his vacation. He is much improved and is now ready for evangelistic service, wherever God, in His providence, may call him.

Brother B. F. Black had charge of the work at Mt. Auburn and gave great satisfaction to the entire community. I have been filling my appointments regularly since my return from Florida. The church at Mt. Auburn, under the splendid leadership of Brother J. A. Kimball and others, secured, in cash and good pledges, for the Men and Millions Forward Movement, over fourteen thousand dollars. Yet this is one of our small rural congregations. I preach there once a month, on the second Sunday. I demand no salary. Their free-will offering to me, in cash, every time I go, is thirty dollars. One-third of this I promptly give to the treasurer to aid in paying the pledge of the church for Forward Movement.

The protracted meeting at Mt. Auburn will begin the second Sunday in July. Quarterly conference will meet on the previous Saturday at 3:30 P. M. If we work and pray as we should, I see no reason why the membership of the Christian denomination may not be doubled in less than two years. Let us close our shields and press for victory.

DANIEL ALBRIGHT LONG.

SUFFOLK LETTER

This letter treats of pastorates, parsonages, and pastors. By *pastorate* is meant a church, or a group of churches, in charge of a pastor. The word *parson* means a minister or shepherd of a flock or congregation. There is no law in a congregational form of government to compel churches to group together into a *pastorate*; but common sense and religion should lead churches, unable to employ a pastor alone, and adjacent to one another to unite in a group and agree upon a pastor. If churches of the same denomination cannot unite in work and worship how can any one hope for united effort on the part of different denominations? Many of the weak points in rural churches could be corrected by voluntary union into groups of churches served by a resident pastor.

Pastorates call for parsonages. A parsonage is the resident of a parson, and a parson is simply an ecclesiastical person. Two or more churches united into a *pastorate* could easily erect a parsonage in a central

position to make the congregations easy to reach by the pastor, and the pastor easy to reach by members of the congregation. The *pastorate*, whether a single church, or a group of churches, should provide a parsonage for their pastor; and, in rural districts, it should have sufficient land attached for horse, cow, garden, and such acres for grain and hay as would make living expenses economical. Such provision would supplement salary and make it easy for the congregation to pay their pastor. Every consideration makes it obligatory upon congregations to conserve their strength by union into pastorates large enough to support a pastor. Any other policy, in this age, means loss if not failure in Kingdom work. A resident minister of ordinary talent is of more value than a brilliant preacher residing at a distance. The parsonage is a building; the *pastorate* is a group of churches; the pastor is a person.

This person, or parson, is important; and he is more important, in this day, as a pastor than as a preacher. A century ago, preaching was the main work of the minister. Books were few, newspapers were rare, education was limited to the few, and the preacher could hold the congregation for hours. He was the source of information without question. Communities hung on the message from the pulpit; but now almost every home reads its paper; children crowd the school rooms; travel and telephone communication increase intelligence and information. The sermon does not have the same attraction, nor the same acceptance as in former days. The pulpit has not lost its force and its power, but it does its work largely through pastoral service. The preacher must visit the sick, come into touch with people in a personal way, and that must be done outside of the pulpit. The preacher touches the congregation; the pastor touches the individual. The non-resident preacher cannot do the work of a pastor. The great preacher fits only a few congregations; the great pastor fits any congregation. Compare the preaching of Jesus with His service for the afflicted and see how He set the example for us. Pastorates, parsonages, and pastors go together; and they go together beautifully, mutually, and successfully.

W. W. STALEY.

PUPIL OF FLORENCE NIGHTINGALE

While many were celebrating the centenary of Florence Nightingale as a tribute to an historic figure, Mrs. Emma Randall Lawrence, of St. Paul, remembered the "Lady of the Lamp" as her personal friend and instructor. Mrs. Lawrence was a student nurse under Miss Nightingale in her famous Surrey Nurses' Training School and Hospital. When the Nightingale Centenary was observed in St. Paul, Mrs. Lawrence, now 76 years old, donned her neat gray and white stripped uniform of the Nightingale Training School with its gaufered bobbinet cap and thus gave an intimate touch of the "Angel of the Crimea" to the gathering.

"The chance to be a support and comfort, to make others happier to lend our strength to those who are weaker, to pass on to another something of the blessedness God has given us—is the supreme honor of life."

DEVOTIONAL

HOME

Whether living in an humble tenement with poverty's grim look, or in palatial luxury and beauty there is something about the word *home* which has a sweet sound and a special charm in it. There is a natural instinct in everything for home life and association. Strange it is too, that everything can find the way back home after being away for a long time. This is noticeable in animals and birds.

As much as has been said, sung and written about this subject, it has not all yet been told, nor have precious thoughts and delightful memories of it ceased to flow through the soul, still filling it with gladness. It has lost none of its zest and sweetness, and sounds into delighted ears just as new and fresh as ever.

The busy, rushing crowds passing in so many different ways are going home. After attending to the duties of the day, week, month, or year, they are looking for home. Coming home—going home are dear words to them, and all up and down the private and public ways there is a very glad coming home—a pleasure inexpressible. It trembles in the heart with feelings too glad to tell. Actions only and looks can portray the transporting pleasure of these deep feelings. Travelers, visitors, fathers, mothers, brothers and sisters, acquaintances, friends, lovers, relatives, business folks from short and long distance, are coming home. Yes, coming home today, tonight, tomorrow, or soon. Many a good-bye is said—a few words, some tears, sad looks mingled with hopeful ones—then they are speeding away round the curve or passing over the waves of the deep, homeward—homeward bound. Amid this going home many take their last passage. They are going to their earthly homes for the last time. There are many at home awaiting their coming with anxious look, and the meeting will be a joyful one. The greeting will be unusually interesting and happy, and they will appreciate the old home as never before. What they have seen of the greatness and grandeur of the world has delighted and helped them to understand it better. What they have seen—the great things—the fine cultured people they have met, and many other things have wonderfully impressed them. The old home may look very common in comparison, but there is a restful, natural, helpful, comfortable feeling about the dear old home they did not find away. When you sit once more in the old home chair you feel happy and more comfortable. After getting home you unbuckled, unlocked, and laying aside your visiting formality the style of the times, putting off assumed expressions and adjusting home-life impressions, you feel just natural and good. Your style of manners and your education may not suit the exacting so well, and you have to be more particular and careful while in their company, but the old folks and the young folks at home know how to take you just as you are, and better understand your ways, means and fashions.

Do not forget that there were many at home who could not get away. Different causes kept them at home. Some did not have the means, nor wealthy relatives and willing friends to take them to the seashore, and other places of healthful and prominent interest. If they could they gladly would have gone, and it was not always convenient with them to have ample means at their command. Others are too old and infirm to stand the strain and rush caused by traveling. They have almost completed their other journey, and are waiting patiently to take passage over the great dividing line. Many passionate impulses, good or bad, perhaps both, have engaged their time, but they are looking for the immortal crown and everlasting prize. While in this vale of changing conditions, they are looking for endless joy in a country where they never get needy nor grow old. Through the imagination and the realization also we see many diseased, sick, paralyzed and helpless ones in the old home, or in their stopping places, who would like so much to move once more upon the stage of human activity. Let us not forget these ones left at home, for these are those who need our prayers, help in some way, and our sympathy. These home-stayers are heroes of patience and self-denial. Deal with them gently, talk to them kindly, and have patience as they bear the heavy burden of affliction. For, when on the summit of physical power, or in the midst of health, means activity, industry or human greatness, when your admiring friends circled gladly about you with words of honor and praise, how proud you stood before them.

Please let me congratulate you, who stay home most of your time, on the blessings which our Father has already bestowed, and may each one of you, though strangers to me, be greatly cheered with the glad thought of living in the palace of the King which will be immortalized with everlasting life.

J. T. KITCHEN.

Windsor, Va.

CHRISTIAN EDUCATION

THE LEGAL RIGHT TO REMAIN IGNORANT

The legal right to remain ignorant is annually granted to thousands of children in States where child labor and education laws are backward. According to an account of the administration of the Federal Child Labor Law soon to be published by the Children's Bureau of the United States Department of Labor, only 783 children out of 19,696 to whom certificates were issued, or less than four per cent, had attended or completed the eighth grade, though completion of the eighth grade is generally regarded as necessary to secure even the rudiments of an education.

Only one of these five States has a compulsory school law for children up to sixteen, even when unemployed, and that law permits many exemptions. Both parents and children, through ignorance of the value of schooling, are apt to take advantage of the legal right to dodge an education. In a recent study of school attendance in Cleveland it was found that 2,550 children were so

irregular in their attendance at school as to interfere with their studies, and that the reasons for staying out of school were in many cases trivial. Among foreign groups, children were kept at home on bargain or market days to act as interpreters for their mothers.

In addition to lax school attendance laws, three of the five States permit children sixteen years old and younger to go to work even if they cannot read or write, or have never been to school. Two require only that the child applying for work shall have gone to school for a brief period during the preceding year. Among the other States in the United States twenty-three require the completion of a specified grade, and twelve more and the District of Columbia require the ability to read and write.

None of the five States where children were granted certificates makes any provision for continuation schools in order to make up for defective education in childhood. Only eighteen States in the United States have laws which make such provision. England, under the Fisher Education Act, which went into effect April 1, is rapidly establishing continuation schools throughout the country, and will shortly compel attendance up to the age of eighteen. Every effort is being made in that country to get teachers with the best training and to arrange suitable courses of study for working children, in order that they may have every opportunity not to grow up illiterate because they have been unfortunate.

For The Rural Dweller

BEAUTIFYING THE HOME GROUNDS

Cultivate Shrubbery.—To get the best results from the shrubbery the soil around it should be cultivated for the first few years, or at least until the ground is completely shaded by it. By keeping the ground stirred and any weeds or grass pulled out, one will have done a whole lot toward insuring success with newly planted shrubbery.

Trim the Grass off the Walks.—Nothing makes the place look more ragged than to let the grass grow out over the edges of the walk. Therefore, the thing to do is to keep it trimmed off. Use a square shovel or any other convenient implement and cut it off square, and in a straight line. The best way to do this is to stretch a line along the edge of the walk so the edges can be kept straight.

Keep the Dirt Walks Rounded.—Keep the walks well rounded if they are dirt walks. To keep these walks in the best condition one should, at least once every month or six weeks, throw the dirt up from either side of the walk into the center, rake it over with a garden rake and pack it down, so as to give a well-rounded effect. If this isn't done every now and then, the result will be that the walk will soon be flattened out and will naturally be unattractive.

Still Time to Plant Flowers.—There is still time left for planting some of the summer and fall blooming flowers, such as petunias, nasturtiums, etc. It would have been better to put these in earlier, but if you haven't put them in go ahead and put in a few now.—*The Progressive Farmer.*

BATTLE WITH THE WEEDS DURING JUNE

It has been well said that June is a month of weeds. And for this reason, one of the first suggestions that comes to me as of the most important things to be done on the farm during June is the fighting of noxious weeds. Weeds passed by during June will mature seed later and restock the farm for another season. If we fight weeds successfully, we must have the tools in proper shape. The plows should be at "razor edge" all the time. A dull sweep that bruises weeds instead of clipping them off when it strikes, is not only lost motion, but means the difference oftentimes between a clean crop and a weedy one. A little shop on every farm where the plows can receive sharpening at the noon hour and at night when the men have come from the fields, is one of the greatest assets to modern farming.

What is said of the plows, can be said of the hoes. Although, personally, I do not like to say very much about hoes in June—for we like to cultivate the crops in such manner early as not to need the use of the hoe later—nevertheless, one must needs use the hoe some, and a dull one is not only more laborious to use, but does not do as good work as a sharp one. For this reason, one will get excellent results by carrying a good steel file to the field, and giving the hoes a few straps every once in a while. I have little sympathy with the fellow who thinks it a loss of time to stop and file his hoe or sharpen his plow.—*A. M. Latham, in The Progressive Farmer.*

IT COULDN'T BE DONE

Somebody said that it couldn't be done,
But he with a chuckle replied
That "maybe it couldn't," but he would be one,
Who wouldn't say so till he'd tried.
So he buckled right in with the trace of a grin
On his face. If he worried he hid it.
He started to sing as he tackled the thing
That "couldn't be done"—and he did it!

Somebody scoffed: "O, you'll never do that—
At least, no one ever has done it;"
But he took off his coat and he took off his hat,
And the first thing we knew—he'd begun it.
With a lift of his chin and a bit of a grin,
Without any doubting or quiddit,
He started to sing as he tackled the thing
That "couldn't be done"—and he did it!

There are hundreds to tell you it cannot be done:
There are thousands to prophesy failure:
There are millions to show you, one by one,
The dangers that wait to assail you.
But just buckle in with a bit of a grin,
Then take off your coat and go to it;
Just start in to sing as you tackle the thing
That "cannot be done"—and you'll do it.

Ireland is still facing desperate troubles of rioting and terror. National disorder seems to be on the increase.

The Work of Our Women

(All items for this department should be sent to Mrs. J. W. Harrell, Burlington, N. C.)

GOALS

It is our purpose to emphasize the goals set by our Woman's Convention Board. Do not fail to read our President's report which appears in this issue, and note the goals recommended by her and adopted by the Convention.

Our financial goal for the biennium has been increased to \$25,000.00. This is a challenge of a great and worthy task. It calls for faith in our Heavenly Father, and it may call for sacrificial giving. Shall we meet the challenge? The women of the Southern Convention will meet this challenge with a faith that takes no denial. It will mean work and faith and sacrifice, but we are willing, yea glad to render any service for our Master that His Kingdom may be extended in the earth.

* * *

Our organization goal calls for fifty new organizations during the next two years. It will not be difficult to reach and pass this goal. There are many churches where there are no missionary organizations whatever. Some are just waiting for some one to come and help them. They want to organize but do not know how to go about it. Write to your Conference President, or to Mrs. W. A. Harper, President of the Southern Convention Board, and they will assist you.

Our women are ready and willing but leaders are not available. There are many splendid women, with qualities of leadership and great capabilities. The great need is to discover this leadership and train and develop it.

There is some key woman in every church, who would be willing to undertake this work. It will mean so much to you and to your church.

Shall we not catch the vision of a larger missionary service. "Where there is no vision the people perish." Pray that God may give us a vision of the world in its need and sorrow. Pray that He may give us a vision of the opportunity and responsibility which is calling us to a larger service.

* * *

Miss Bessie Holt organized a Woman's Missionary Society, also a Young People's Society in Danville, Va., recently.

* * *

The Missionary Cradle Roll of the Burlington Christian church held its annual rally Monday afternoon, June 6, at the church. The superintendent and her assistants had arranged a splendid program. A large number of mothers and babies were present to enjoy this most happy occasion. At the close of the program the mite boxes were collected. Amount received through mite boxes and dues was \$10.41. All were invited to remain for the social hour when refreshments were served. We now have thirty-five babies on our Cradle Roll.

Program For July

(Reprinted from the Christian Missionary)

(Based on chapters 3 and 4 of "Christian Americanization," The Language Question and Arrested Assimilation).

Use as invitation a flag postal card, or a common card bearing a flag sticker, or in some other way calling attention to our national colors.

Upon the card write the words, "One flag, one language, one soul—loyalty." Give also place and date of meeting.

Have flags conspicuously displayed at place of meeting.

1. Hymn, "Our Flag is Flashing Near and Far."

2. Scripture, a Pentecostal Blessing. Acts 2:1-21. Let the devotional leader read this and then call for the following Scripture references on the laws of the stranger, which will have been assigned previously to four different members: Ex. 22:21; Zech. 7:8, 14; Lev. 19:33; Deut. 24:17, 18.

3. Prayer, for the interpretation of the Spirit so that there may be understanding and Christian love of foreign-speaking peoples. Pray also, that the foreigner's faith in America be not destroyed, and that America's faith in him be justified.

4. Paper: "Language—a Bond or a Barrier." Make a thorough study of chapter III, and draw your own conclusions relative to this topic. Write a ten-minute paper on the subject. Please send a copy of this paper to 1227 Home Ave., Dayton, Ohio. The paper first reaching this address will be published in the Woman's Department of The Herald of Gospel Liberty some time in June or July. If they come early enough more than one paper can be used.

5. Discussion: Why I want to keep my Native Language. Three or four speakers can bring out the reasonable argument and methods mentioned in Chapter III. (Watch Woman's Department in Herald of Gospel Liberty).

6. Reading: "Extracts From a Family Letter." Pp. 83, 84.

7. Readings, as to lack of assimilation. Let the leader introduce this topic with a word about Racial Cleavage P. 71, and then call for Old World Animosities, p. 72, to be read or told by one member, Old World Authorities, p. 73, by another, and Old World Habits by a third. Let the leader sum up the chapter, using the thought suggested on p. 75; also Capacity on p. 77 and Isolation p. 97.

QUIZZ

Review the questions on previous chapters and add these five:

1. How many adult foreigners cannot understand English? (Two million. See p. 46).

2. What good reasons are there for families continuing to speak a foreign language? p. 52.

3. What incentives for learning English can be offered? p. 64-66.

PRESIDENT'S BIENNIAL REPORT—1918-1920

(Mrs. W. A. Harper)

I feel that we women have every reason to be grateful for the work God has enabled us to accomplish despite the Influenza and other hindering causes during the last two years. The reports of the various departments will, I am sure, rejoice our hearts and confirm us in our belief that we are engaged in a great work of the Kingdom.

The Budget System

The best thing we have done perhaps during the two years since we last assembled has been to adopt the budget system in our Conferences and to assign a definite allotment to each organization. When our workers know

what is expected of them, they try to do it. It goes without saying that the budget is our minimum, and the fact that every Conference has passed every goal set proves that the women so accept it.

The Virginia Beach Meeting

At our Board meeting at Virginia Beach held in July, 1919, we applied this budget system to the officers of the Board in the following division of the field:

That the Vice President assist the President in her work.

Secretary collect and print in permanent form the minutes of the next Conference Conventions.

Corresponding Secretary collect and tabulate on cards all societies, their officers, and other vital facts connected with them, and by installments print them in THE CHRISTIAN SUN. They should also appear in the minutes to be printed by the Secretary.

Treasurer to get a full financial statement from each Conference Treasurer and to exhibit for the biennium not only all money sent to her but raised from other sources as well by the societies and to have a chart prepared for the Convention Hall, showing the financial growth of our Women's Work. Superintendent of Young People organize twenty new societies in addition to the work now being done.

Superintendent of Cradle Roll organize thirty new societies and get full report by the Conventions meeting. Superintendent of Boys' Work organize thirty new societies. Superintendent of Literature and Mite Boxes furnish monthly in THE CHRISTIAN SUN a list of good books for all grades of missionary societies as well as a list of literature for free distribution and to secure 500 additional subscribers to *The Christian Missionary*.

Mission Secretary, Dr. J. O. Atkinson, help our officers in any way that shall occur to them and him, but particularly as a Rally Day speaker, society organizer and pamphlet writer.

Each officer was informed of this action and I am sure the reports immediately to follow will demonstrate the wisdom of this division of duty.

The President's Work

As president, during the two years past, I have done what I could in a general way to stimulate interest in our work. I have written to THE SUN, *The Christian Missionary*, and to individuals as I had opportunity. I could have done more, if I had had more stenographic help, though what I have done has been a genuine pleasure to me.

I have prepared two rally day programs for the months of July and August of each year and sent them to all our societies and to some leading woman in churches not having societies. I have asked Mrs. Fred Bullock to prepare this program this year. I believe this is a very helpful plan of strengthening our present organizations and of laying the foundation for new organizations where we now have none.

At Virginia Beach I recommended that each month beginning in September we print three thousand copies of a pamphlet on missionary themes for free distribution among our women. These pamphlets as you know have so far appeared each month. They have been sent to

a leader in each society, in each church not having a society, and to each pastor. I hope these pamphlets have been studied and read. If they have, I feel sure that they have done great good.

The pamphlets so far printed are:

- WOMEN AND THE KINGDOM
By Mrs. W. A. Harper
- MY MONEY AND I
By Dr. J. O. Atkinson
- GOD'S MISSIONARY PROGRAM FOR HIS CHURCH
By Dr. W. A. Harper
- JESUS AND WOMEN
By Mrs. W. A. Harper
- MISSIONARY ZEAL IN MISSIONARY LITERATURE
By Rev. C. B. Riddle
- OUR WOMEN AND THE MEN AND MILLIONS FORWARD
MOVEMENT
By Mrs. W. A. Harper
- MY MISSIONARY CREED
By Dr. J. O. Atkinson
- THE FRUITS OF MISSIONARY ZEAL
By Dr. W. A. Harper

Four others are to be printed as planned as follows:

- For May—Woman's New Day of Christian Service
By Mrs. W. A. Harper
- For June—Rally Day Program
By Mrs. F. E. Bullock
- For July—History of Our Woman's Work
By Mrs. C. H. Rowland
- For August—Our Purse Holders
By Mrs. J. W. Patton

Our Financial Goals For This Year

At Virginia Beach we recommended the following financial goals for this year:

Georgia and Alabama	\$ 250.00
Eastern Virginia	4,500.00
Valley Virginia	500.00
North Carolina	2,500.00
Alabama	250.00
Total	\$8,000.00

The Conference Financial Goals

When the Conference Woman's Boards met they adopted the following goals:

Georgia and Alabama	\$ 250.00
Alabama	250.00
Valley Virginia	500.00
North Carolina	4,700.00
Eastern Virginia	5,000.00
Total	\$10,700.00

This total includes the \$1,200.00 the women of the North Carolina Conference plan to raise to support Rev. H. S. Hardeastle as a missionary as well as a similar amount for the Eastern Virginia women to support Rev. H. S. Smith.

Recommendations

1. That our goals be set for the next two years as follows: Money to be raised, \$25,000.00; new organizations, 50; new members added, 2,000; new subscriptions to *Christian Missionary*, 500; and that apportionment committee apportion these to the Conferences.

2. That we adopt the regular Mission Study Book, which are Home Missions, "The Church and The Community"—R. E. Diffendorfer; Juniors, "Mr. Friend-O'-Man of the City That is to Be"—by J. T. Stockiug. Young People—"Serving the Neighborhood," by Ralph E. Felton. Foreign Missions, Adults—"The Bible and Missions," by Helen B. Montgomery; Juniors—"Lamp Lighters Across the Sea," by Margaret T. Applegarth.



WHY WE HAVE FLAG DAY

For nearly a quarter of a century, June 14 has been celebrated as Flag Raising Day by the public schools of America. It is done to show respect and honor for the flag of our country, and to teach all children to love the flag and the nation of which it is the symbol.

June 14 was selected for Flag Day because that is the birthday of the real Stars and Stripes. On that day in 1777, the Continental Congress passed the following resolution: "Resolved: That the flag of the thirteen United States be thirteen stripes alternate red and white; that the union be thirteen stars, white in a blue field, representing a new constellation."

It was the sight of this glorious flag, floating over Fort McHenry near Baltimore, during the battle of North Point, which inspired Francis Scott Key to write "The Star Spangled Banner," which was afterward adopted as our national anthem.

We should all memorize the Salute to the Flag used in the schools of the nation, as follows: "I pledge allegiance to my flag and to the republic for which it stands, one nation indivisible, with liberty and justice for all."

SONG OF THE GRASS BLADES

Peeping, peeping here and there,
In lawns and meadows everywhere
Coming up to find the spring,
And hear the robin red breast sing.
Creeping under children's feet,
Glancing at the violets sweet,
Growing into tiny bowers,
For the dainty meadow flowers.
"We are small, but think a minute
Of a world with no grass in it."

TONY STAYS BY THE FLAG

"It's a new one, Jim," Harold said, "a brand new flag. My Uncle Dave gave it to me."

"She's a bonny flag," answered Jim. "Let me hold her a minute."

"Hold it carefully," Harold said; "for it's the flag of our country, and we must never let it get torn or dirty. My Uncle Dave says so."

"Me, I hold-a da flag," said a little voice behind them. There was Tony Retelli, his big black eyes staring at the flag, and his hands stretched out.

"Oh, my, no!" cried Harold; "you might get it dirty."

"Or tear her," said Jim.

"She's a bonny flag."

"Please," begged Tony.

"No," said Harold firmly, "but we'll have a procession and you may march behind."

So Harold and Jim, carrying the flag between them and whistling all the tunes they knew one after the other, marched down the street with Tony walking behind. Tony could not whistle, but he could sing, and he sang "Mia Maria" just as nicely as he knew how. All the people they passed smiled at the procession. Pretty soon Harold stopped.

"Let's salute the flag," he said. "We'll put the stick in this crack in the sidewalk. There, see how straight it stands? You salute it as we do in school, and I'll salute it."

"Me s'lute," begged Tony.

"Oh, you don't understand!" Jim said.

"No, he doesn't understand at all," agreed Harold. "What's that? A hand-organ! Maybe a monkey!"

He and Jim started to run. Around the corner and down the street they raced. They found the hand-organ, and yes, there was a monkey. They asked the organ grinder what his name was and what the monkey's name was. They watched two little girls dance. They had a fine time until the organ grinder began to play something. What was it?

"I know that piece," said Jim, "we play it in school."

"It's the Star Spangled Banner," said Harold. "Why, my flag! Didn't you bring it?"

"Your flag!" cried Jim. "Didn't you bring her?"

They ran back as fast as they had come up the street. They didn't wait to say "good-bye" to the organ grinder or the monkey.

"S'pose it falls down—gets walked on," Harold gasped.

"Or a dog tears her."

"Somebody steals it."

They almost flew around the corner, and then they stopped and looked at each other. They were ashamed. The flag, waving gently, was standing straight up in the crack. It hadn't fallen down, no dog had played with it, nobody had stolen it, because, standing beside it with his hands at his side, and his head up, was Tony.

"She stuck," he explained; "so me, I couldn't come. Me, I stay by da bon' flag."

Together Jim and Harold pulled the flag stick from the crack. They looked very sober. The procession facing the corner formed in line with Tony, a wide smile on his face, falling in behind. But the procession went only a few steps before the leaders stopped and spoke—both at once.

"I guess Tony ought to carry the flag," was what they said.

So Tony, with the flag over his shoulder and a wide, wide smile on his face, led the procession.

"After a while we'll teach him to salute her," Jim said; and Harold answered "Sure!"—*The Mayflower.*

Unless the Spirit of God be upon us, we have no might from within and no means from without to rely upon. Wait upon the Lord, beloved, and seek strength from Him alone. There cannot come out of you what has not been put into you. You receive and then give out.—*C. H. Spurgeon.*

Health Hints

TYPHOID VACCINATION NOT DANGEROUS—PREVENTS TYPHOID

The time for the opening date of the vaccination campaign against typhoid fever is but a few days off. And as the time draws nigh, many citizens probably find themselves in a sympathetic position with a certain colored trooper from North Carolina in the last few minutes before an early morning attack upon a treacherous German stronghold. The conversation that took place between the negro soldier and his lieutenant was about as follows: "Dave, in a few minutes we are to go over the top in an attack that will be a fight to the finish. Do you wish to make a will before we charge?" "Will nuthin; the only will dat I's thinkin' 'bout is, Will I git back?"

No doubt many of you are asking yourself, as you think of your duty about getting vaccinated, is it any good? Will it prevent typhoid fever? Will it hurt me, or keep me away from my work? And there are, no doubt, a few people with an unfortunate imagination who are really wondering if they risk their lives by being vaccinated. To those of you who are thus perplexed, please receive the assurance from your State Board of Health that vaccination will prevent typhoid fever, and that there is no danger or bad effects that can result therefrom.

The best illustration of the value of typhoid vaccine is seen in the case of the armies of the world. Typhoid fever was practically unknown in the Allied Armies of millions of men necessarily living under unfavorable sanitary conditions. This absence of typhoid was due to a great extent to the fact that every soldier was vaccinated immediately upon his entrance to the training camp. During the Spanish American War, typhoid fever killed more soldiers in the American Army than did the Spaniards' guns and bullets, because none of them were vaccinated. Since the introduction of typhoid vaccine, the typhoid incidence in the army has been reduced thirty-five hundred per cent. And if every citizen in North Carolina would faithfully perform his duty about getting vaccinated, then we could begin to make the funeral preparations for our old enemy, typhoid.

The fact that no harm can result from typhoid vaccination has been clearly demonstrated by the administration of approximately three million doses to people in the State of North Carolina. Of this number of administrations in our State, do you know of any permanent bad effect that has been wrought as a result thereof? The vaccine may cause a slight headache and a chilly, aching feeling of the body, which appear in ten to twenty-four hours. This reaction is rarely severe enough to prevent one from pursuing his daily work. The arm is sore around the site of the vaccination for about three days. Usually however, the soreness is not sufficient to prevent the use of the arm, and it is often noticeable only when pressure is made upon the site of vaccination. The reaction in children is relatively milder than the reaction in adults. The severest re-

action that might possibly result from vaccination would be extremely mild as compared with a case of typhoid fever. In vaccination you run no risk. By failing to get vaccinated you do run the risk not only of being sick for a long time, but of losing your life. One person in ten in North Carolina has typhoid fever. So after all, when the truth is known it is really more dangerous not to be, than to be, vaccinated.

AMERICAN MAYFLOWER COUNCIL MEETS TO PLAN NATIONAL CELEBRATIONS

More than sixty members of the American Mayflower Council and representatives of the affiliated organizations met in New York City, Friday, June 11, to consider plans for the various celebrations that are to be held in connection with the Mayflower Tercentenary in November and December of the present year.

An international aspect was given to the meeting by the presence of two delegates from the Mayflower Council of England, Principal Alfred E. Garvie of New College, London, and Dr. W. Nelson Bitton, home secretary of the London Mayflower Society. Principal Garvie, who is one of the most eminent of British churchmen, is outspoken in his satisfaction at finding the American people back of the League of Nations, in spite of the failure of the Senate to ratify the covenant. His statement that he is sending word back home to his friends in England that "they must not judge the conscience of the United States by the acts of its politicians" was roundly cheered by the members of the Mayflower Council.

OUR FRONT PAGE

Just what our readers think of the front page this week we cannot tell, but for us, we like it. In fact the front page is the woman's new hat to us. Some weeks we do not have the article or arrangement that we would prefer, but if the "hat" is not exactly what we went to market to get, we take it and hope to suit ourselves better the next season (the next week). We are pleased with this week's front page—we like our new hat, don't you? Not only are these children subscribers to the Men and Millions Forward Movement, but the parents are liberal subscribers to the fund.

The photographs for these cuts were furnished us by Mrs. John King, Suffolk, Virginia, one of the many good women who worked faithfully and enthusiastically during the campaign.

NATIONAL NOTES

William G. McAdoo, whom Democratic leaders have been boosting for the nomination as candidate for the presidency, has announced that he will not permit his name to be used in the San Francisco Convention. He states that he is not financially able to accept, and that he will not permit his friends to pay the enormous expense involved.

Congressman Champ Clark is to be one of the men placed in nomination at the coming Democratic Convention, so it is announced.

THE CHRISTIAN ORPHANAGE

PLANTING AND REAPING

The Singing Class had a very pleasant trip to our High Point church on the first Sunday and rendered its program there in the afternoon. A large audience was present and the best attention was given. We trust the good people of the High Point church enjoyed the program as much as the children enjoyed giving it.

On our way back we took advantage of the opportunity of paying the Methodist Protestant Orphanage a visit. Brother Garrett and his kind wife gave us a warm welcome and showed us every courtesy possible. Their Singing Class rendered us a short program and then called on our Class for a selection which they gladly rendered. We enjoyed the visit very much and wish Brother Garrett and his helpers every success possible.

We are having the warmest weather of the season at the Orphanage. Our boys are working hard to get all the crop worked so we can be ready for harvest. We have about forty-three acres in wheat and oats and to cut over that much land is no little task. But we are very well fixed for the job. We have a new reaper which we bought last year and will use the tractor to pull it this year, so if nothing breaks, we hope to have a quick job of it. But when the harvest is over our work is just then beginning, as we want to put all of this land in soy beans and corn so we can fill our silo this fall and have plenty of feed for our cattle. It takes work but we were taught to work in our younger days and we still like it.

We hope to get started on our Children's Home in a short while. The Building Committee is laying plans now to get the work under way. We hope to get this building complete and ready to turn over to the Board at its annual meeting next May. We also want to have it paid for in full. Let us all work together to that end.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR JUNE 23, 1920

Amount brought forward, \$15,336.50.

Children's Offerings

Cecil L. Mercer, 25 cents; Helen Newman, 10 cents; Leon W. Stagg Newman, 10 cents; Ralph Bain Newman, 10 cents; Total, 55 cents.

Sunday School Monthly Offerings

(North Carolina Conference)

Shallow Well, \$2.77; Ramseur, \$10.10; Chapel Hill, \$2.60; Sanford, \$10.47; Ingram, \$3.00; Hopedale, \$2.00; Bennett, \$5.15; Pleasant Grove, (N. C.), \$5.15; Long's Chapel, \$1.35; Lee's Chapel, \$3.35.

(Eastern Virginia Conference)

Berea, (Nansemond), \$10.00; Waverly, \$30.00; Centerville, \$3.00;

(Virginia Valley Conference)

Linville, Va., \$1.00; Palmyra, Va., \$4.33.

(Alabama Conference)

Wadley, \$3.00; Total, \$97.27.

Children's Home

J. H. Alford, \$5.00; Mrs. J. H. Alford, \$5.00; Total, \$10.00.

Special Offerings

W. H. Thomas, on support of children, \$30.00.

Total for the week, \$137.27; Grand total, \$15,473.77.

LETTERS FROM THE COUSINS

Dear Uncle Charley:—Aunt Lilly sent me some money for the orphans but mother has been too busy to write. I like gardening and daddy says I do it well. I have two long rows of beans that I have worked and they are in bloom. I ran away one day in the spring and caught the "flu." A little girl had it and I wanted to see what it was like. I found out. I enclose ten cents.—*Ralph Bain Newman.*

Now, I expect you wanted to see the little girl and had the "flu" for an excuse. We have our first mess of garden beans today, June 16. It has been so cold and dry that our garden is late.—"*Uncle Charley.*"

Dear Uncle Charley:—Mother said you once visited our home in Berkley. We would like to have you visit us in the country. We live near Miss Brother's home. I am enclosing twenty-five cents for the cousins.—*Cecil L. Mercer.*

I certainly had a pleasant visit to your home and hope to visit you again some time. Your father and mother were real kind to me and I enjoyed myself splendidly.—"*Uncle Charley.*"

Dear Uncle Charley:—School is out and we have more time to write letters. I had the "flu" and missed three weeks from school, yet I made my grade. I will be in the fourth grade next year. Emma Atkinson and I are just opposite in our likes. I like to spell but do not like to read. Brother Charley says the teacher ought to have extra pay to hear me read. I enclose ten cents.—*Helen Newman.*

I am glad you made a grade this year. To miss a grade at your age don't seem to amount to much, but it counts one year and it is a pity to lose a whole year.—"*Uncle Charley.*"

Dear Uncle Charley:—I am interested in gardening too. Daddy says I don't use good judgment. I was in a hurry to plant my watermelons. Daddy didn't have the land ready so I planted them in the woodpile chips. Some times I run away. I don't mean to be bad, but just want to visit my neighbors.—*Leon W. Stagg Newman.*

You must send for me when your watermelons get ripe. We have a nice patch, but some bugs swarmed in them yesterday and killed several hills before I knew it. We gave them a good drink of Pyrox and I did not see any this morning.—"*Uncle Charley.*"



"RECONSTRUCTING THE CHURCH"

I have read with profound interest and satisfaction Dr. W. A. Harper's latest book, "Reconstructing the Church," just out from the press of the Revell Company.

In these thirteen chapters he has condensed a volume of virile thought, which will make the thoughtful sit up and take notice. He realizes the new day and interprets its significance, not harshly nor rashly, but with a sound judgment which analyzes, clarifies and unifies. It is a book by a great leader, and will help to make leaders who will lead to a better time and a more effective service.

MARTYN SUMMERBELL.

Lakemont, N. Y.

A Ringing Book

This is a ringing book, a book that will arouse the torpid, stimulate thinkers, challenge leaders. It believes in the past, but only to get a future out of it. It is awake to the enormous tasks of present-day Christianity, sees how it is hampered, impatiently longs to free it from its fetters. This is no book for the satisfied, but for the gloriously discontented. It is a prophetic book; it will make reformers. Let no one read it if he objects to jolts.

Boston, Mass.

AMOS R. WELLS.

Abounds in Practical Suggestions

Dr. Harper's last book on "Reconstruction the Church" contains a message that one cannot read without being refreshed in the challenge presented by this eminent layman. He meets the problems in the affairs of the present-day church in sympathetic approach and catholic spirit. This book abounds in practical suggestions and gives promise of a better day in the reconstruction of the church.

Baltimore, Md.

PETER AINSLIE.

"CHRIST IN WORD AND WORK"

Christ in Word and Work, the latest volume by Dr. Martyn Summerbell, is a book of rare insight into the fundamentals of the Christian message and program. Calm faith, prophetic vision, statesmanlike comprehension characterize this series of studies and cause them to stand out like a rock of Gibraltar in our uncertain time. Particularly is this true of the concluding chapter which has the challenging title, *Christ's Demand on This Age*, but it is consistently true of each preceding chapter.

No one can read this book and not be strengthened in his inner faith and inspired in his outer courage to undertake the practical working out of the Master's plan for the world and its redemption. We need more such books.

W. A. HARPER.

Elon College, N. C.

"HOW READEST THOU?"

A famous Bishop once said: "People will not be better than the books they read." I do not know precisely the words he used. The books we read declare what we are, or make us what they are. Normally we turn to pages which say the things we are thinking or pander to the moods we secretly encourage. On the other hand, books are germinant, full of seeds of good or evil. One cannot rise unimproved or unhurt from the reading of a book or magazine. Even to waste time on colorless literature means distinct loss to the reader. As we read, so are we, book and soul reacting upon each other.—George Blake Peck.

TWO FELLOWS WE KNOW

Mr. Meant-to has a comrade,
And his name is Didn't-do;
Have you ever chanced to meet him?
Did they ever call on you?

These two fellows live together
In the house of Never-win,
And I'm told it's haunted—haunted
By the ghost of Might-have-been.

—C. E. Baker, Ee.

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MARRIAGES

APPLE-JEFFREYS

On June 9, 1920, at 5:00 P. M., Mr. James Franklin Apple and Miss Lollie W. Jeffreys were united in marriage by the writer at the home of Mr. C. G. Jeffreys, Alamance County, N. C.

There were present a few relatives and friends of the contracting parties to witness the ceremony.

Mr. Apple is a prominent young minister of the Christian Church. He is pastor of three good country churches. Mrs. Apple is an influential young person in her community and church, Long's Chapel, her husband being her pastor now.

A little more than a year ago Brother Apple officiated in the marriage of the writer. I am glad to return the compliment.

They will reside at Elon College. Their many friends and this scribe wish for them the blessings of a long, happy and peaceful life.

L. L. WYRICK.



OBITUARIES

CAPERELL

Sister James Caprell departed this life May 29, 1920, at the age of seventy-four years.

She leaves to mourn their loss, three sons and one daughter. The deceased was a faithful member of Pope's Chapel, and had been since a child. We will miss her sweet spirit and kind words; but she has gone to her reward, while we are left to toil on, with a hope that some time, some where we shall meet again.

She was laid to rest beside her loved ones, who had gone on before, in the family plot at the church of her early choice. Services conducted by her pastor.

B. F. BLACK.

WILLIAMS

At the age of seventy-nine years, Sister Ann Williams laid down her earthly armor, and God said, "Come up higher." Her son, Rev. D. M. Williams, a student of Elon College in 1890-91, was no doubt looking for her as her spirit, somehow,

winged its flight to those portals, which lead to a city whose Builder and Maker is God. What a happy reunion!

The deceased leaves to mourn their loss one brother and one sister: Sill Pearce and Vandelia Davis; three children: Mrs. Nora Hall, R. E. Williams and David Williams.

Funeral services conducted by her pastor at Oak Level Christian church and the remains laid to rest in the family plot. May the Lord comfort the dear ones who will miss mother so much.

B. F. BLACK.

EDWARDS

At the age of nineteen years, Sister Othelo Edwards, the young wife of Brother H. T. Edwards, was called to her reward, while the young husband, mother, father and twelve brothers and sisters are left to mourn their loss. Services were held in Liberty church (U.) where the deceased was a faithful members, conducted by her pastor, assisted by the Baptist pastor of Bethel church, Brother Mitchner.

The church was crowded; the flowers were beautiful. Brother Ruth of Franklinton sang a beautiful solo.

The husband and family have the sympathy of the people of the entire community. May the Lord comfort the bereaved ones.

B. F. BLACK.

JONES

Another Elon student has been called from labor to reward. Sister Lucy Jones, at the age of fifty-five years, laid down her earthly task, to take up her heavenly abode.

For years she taught school in Franklin County. True to her trust, sweet in disposition, patient in her calling—a model Christian woman. She was an inspiration to her pastor, even in her afflictions.

Would that we all were like her in our attitude towards our fellow creatures and our God.

She leaves to mourn their loss two brothers: W. R. and W. J. Jones, and four sisters: Mrs. L. A. Holmes, Miss Emma Jones, Mrs. Corinna Ray and Mrs. Annie L. House, and a large circle of friends.

She was laid to rest in the family plot at Pope's Chapel, after funeral services conducted by the writer. Many beautiful flowers covered the grave.

B. F. BLACK.

WHITAKER

Thomas H. Whitaker departed this life May 5, 1920, in his sixty-fourth year, after an illness of many months. His family was with him in his last hours.

He leaves to mourn their loss, his beloved wife, Mrs. Henrietta Whitaker, five sons and four daughters: G. T., W. C., L. L., J. H., and V. R. Whitaker, all of Franklin County; Mrs. Mary Smith of Kittrell, N. C.; Mrs. Sallie Moize of Durham, N. C.; Mrs. Mollie E. Young of Henderson, N. C.; and Miss Bessie Whitaker of Franklinton, N. C. Also twenty-one grandchildren, two brothers, J. Y. and W. H. Whitaker; two-half brothers and one-half sister, and a host of friends.

Brother Whitaker had been a very active man all of his life. He believed in progress in State and Church, and was always willing to do his part to help make the world better.

The funeral services were conducted at the home of the deceased by Rev. J. D. Wicker of Sanford, N. C., assisted by Rev. G. J. Green and the writer. He was laid to rest in Franklinton cemetery.

The crowd that gathered and the many floral designs placed on the vault, attest the esteem in which the deceased was held. The true devotion and loyalty of children to father and of father to children was a marked characteristic in the family.

May the Lord comfort this dear people, so sorely bereaved.

B. F. BLACK.

BYRD

Mrs. Grace Annie Byrd, wife of L. M. Byrd, died at her home in Portsmouth, Va., June 10, 1920. Mrs. Byrd was the daughter of James M. Bowden of Zuni, Va., and was thirty-seven years, four months and fifteen days old at the time of her death. She was a loyal member of the Newport News Christian church and was loved by all who knew her. She leaves a devoted husband, two daughters, an aged father, four brothers and many friends to mourn her death. The funeral services were conducted at Mt. Carmel Christian church and her remains were laid to rest in the church cemetery, there to await the coming of her Lord. May the Lord bless the bereaved ones, especially the motherless children.

H. H. BUTLER.

STALLINGS

Riddick P. Stallings, son of Mrs. Etta B. Johnson, died at Oteen hospital, N. C., on May 3, 1920, after a lingering illness of nearly two years. He died of complications following an attack of the influenza.

Mr. Stallings was born on December 26, 1892, and was for some time a popular clerk at the C. & O. railroad, Norfolk, Va. When war was declared in 1917, he entered the service of the United States as a volunteer, and having had considerable experience in railroad work, was at once made chief clerk of pier 9 at the dock of the C. & O. railroad where he remained until his health failed in the spring of 1918. On November 27 of that year he was sent to the U. S. General Hospital at Oteen, N. C., where he remained until his death. His mother, whose devotion to him was indeed beautiful to behold, spent the last ten months with him administering to his every want.

Mr. Stallings was a very popular, congenial and warm-hearted young man and made friends wherever he went.

He had been a member of Cypress Chapel Christian church from boyhood, and died an earnest, devout Christian. The twenty-third Psalm seemed to be his special solace in his last illness. He would quote that Psalm and express a willingness to go since his Shepherd had promised to go with him and lead him through the dark valley of death.

He leaves a mother and four brothers: Captain Stallings of the Virginia Pilots Association, Eddie Stallings of the Daily Press and Times-Herald of Newport News, Floyd Stallings of Philadelphia, Pa., and Arthur Johnson, to mourn their loss. We sympathize with them in their great loss, but their loss is his gain.

A FRIEND**COX**

On June 1, 1920, Brother W. O. Cox, son of Calvin Cox, passed from labor to rest, aged fifty-two years, seven months and three days.

On February 4, 1893, he was married to Mattie Dorsett. To this union were born eleven children, three of whom died in infancy. He leaves to mourn their loss a devoted wife, eight children, two brothers, three sisters, and a host of friends.

He professed faith in Christ and united with Parks' Cross Roads church twenty-eight years ago. Since that time he has held some office in the church almost continuously. At the time of his death he

was the church's most efficient treasurer. He has been leader of the choir for a number of years. The chair that he filled at the organ will be hard to refill.

Not only has the church lost a valuable member but the community has lost one of its most useful citizens. He was kind and good and gentle to all who knew him. Surely a good man has been taken from us. That is the best that can be said of any man. May God bless the bereaved ones.

A. T. BANKS.

BRADY

Mrs. Pearle Brady was born October 30, 1883 and died May 30, 1920. On November 11, 1907, she was married to Herbert F. Brady. To this union were born four children, Alfred Ferree who died in infancy, Jessie Hampton, and Causey Julian who still survive. The last one sleeps on mother's arm.

She leaves to mourn their great loss, her husband, two children, father and mother, one brother, four sisters and friends of all who knew her.

Sister Brady was active in all the work of the church. In early years she united with the M. E. Church, South, and was a faithful member. After she was married she moved her membership to the Christian church at Ramseur to be with her husband. She was always ready to do her best in anything the church called upon her to do. She was active in the Philathea Class, Ladies' Aid, Woman's Missionary Society and at the time of her death was collector-treasurer for the church.

The loss of such a person cannot be estimated either in the church or community. Her life was a ray of hope and sunshine to all who knew her. She was gentle, kind and full of smiles. It was always a pleasure to be in her presence. Certainly our loss is Heaven's gain in this noble character. God comfort those who mourn.

A. T. BANKS.

PENDERGRASS

On May 27, 1920, Mr. John W. Pendergrass of Raleigh, N. C., was severely burned when his clothing which was partly saturated with gasoline was set on fire by a short circuit in the ignition system of an automobile on which he was working. Hopes for his recovery were held out the next day after the accident. On the second day symptoms of the dreaded complications were prominent, and on May 30, the fourth day of his suffering,

he died at the age of twenty-six years.

Brother Pendergrass professed faith in Christ several years ago and became a member of New Elam Christian church to which he was ever loyal. His consistency was noticed and admired even recently when just a few days before the accident which caused his untimely taking off, he motored from Raleigh to be with life-long friends in a service at the old home church.

Rev. O. B. Mitchell, pastor of Johnson Memorial Baptist church, Raleigh, assisted the writer in the funeral service. The interment was with Junior Order honors.

The Lord bless the mother and young wife who survive.

B. J. HOWARD.

RAINS

Decemus S. Rains died April 20, 1920, at the age of eighty years, seven months and seven days. She was married to A. E. Rains, March 22, 1866, who preceded her in death some years ago.

To them were born three children, Daniel F. Rains of Thomasville, N. C.; and Mrs. B. F. Craven and W. A. Rains of Ramseur, N. C., Route 1. She professed faith in Christ and joined the M. E. Church at Concord many years ago at which place she was a member at the time of her death.

She was afflicted for a long time but she patiently endured to the end. Interment at Park's Cross Roads. God bless the bereaved.

T. J. GREEN.

BRINKLEY

Mrs. Sallie E. Brinkley, widow of the late John W. Brinkley of Nurney, Nancemond County, Va., died June 1, 1920. She was forty-seven years of age at the time of her death. Mrs. Brinkley was a good Christian and a devoted mother. Her sorrows were many and her afflictions were great, yet she bore them all with much fortitude, being fully resigned to her Lord. She leaves five children, three sons and two daughters. Her sons are C. W. Brinkley, S. R. Brinkley and L. E. Brinkley. Her daughters are Mrs. R. B. Ashworth and Miss Julia Brinkley. She also leaves an aged mother, two brothers, two sisters and two grandchildren. Her funeral services were conducted at Cypress Chapel Christian church and her remains were laid to rest in the church cemetery. The Lord be with and comfort the bereaved ones.

H. H. BUTLER.

KITCHEN IDEAS

Baked Liver and Bacon.—Place a layer of thin slices of scalded liver on a greased baking platter, cover with thin slices of bacon and a dash of pepper. Bake in the oven until the bacon becomes crisp.

Egg Salad.—Three hardboiled eggs, mayonnaise dressing, lettuce, two sour pickles. A delicious salad may be made from the above ingredients. Chop into rather small pieces the eggs and pickles. Combine these and salt. Add enough mayonnaise to thoroughly mix the salad. Serve on lettuce leaves. This mixture may be used for filling for sandwiches and is particularly good for this purpose.

A new pocket kitchen which weighs two pounds and is about the size of a kodak, contains a broiler rack with legs which can be thrust into the ground, two frying pans with detachable handles, which may be used together to make a roasting or baking vessel, a kettle for stewing or boiling, two drinking cups, knives, forks and spoons. There is also room in the kit for salt, pepper, sugar, tea and coffee.

HABIT

The only way to get rid of a bad habit is to stop it right off. If you try tapering off, this is the result. You drop the "H," and you still have

A Bit

You think you are getting over it by dropping a little bit of the evil things; so you go on and drop the A, but you still are

Bit

That is to say, you are not getting on at all. You are fooling yourself. You are just where you were. You are still bit by the evil thing. However, you think you are progressing, and so you drop the "B." But you are no farther on; you still have

It

And "it" is the sting of habit; "it" has been the whole trouble all along. You are where you started. Even when you drop the "I" you still have just as you had

T

This stands for temptation. And temptation is a longer word to get rid of than habit. Better do the thing wholesale and drop all the letters at once.—*Exchange.*

GOOD-NIGHT PRAYER

Father, now I go to rest
In my safe and quiet nest;
Keep my little heart to-night
Close to thine, till morning light.
Bless my friends, and in thy love
Watch and keep them from above
Till the sunshine comes again,
For our Saviour's sake. Amen.
—Elizabeth Atwood, in *Mothers' Magazine.*

THINGS TO KNOW

In making candy, a teaspoonful of vinegar will prevent stickiness.

Pickled mackerel contains more nutriment than most other fish.

When apples for pies are insipid put a little lemon juice in them.

Cut apples will not turn brown if put in salt water for a few minutes.

Parsley, watercress and lemon are the accepted garnishes for fish.

When cooking an egg that is cracked put a little salt in the water.

Canned tuna fish makes excellent salad. It should not be chopped.

SMILES

"Hiram writes from school that they are puttin' in an electric switch."

"There's no end o' them new-fangled ideas. The birch rod was good enough in my day."

Northerner—"What's that white fluffy stuff you are picking?"

"That, sah, will be wool when yo' wear it next winter in the No'th."—*Life.*

Teacher—"Don't you know that punctuation means that you must pause?"

Willie—"Course I do. A motor driver punctuated his tire in front of our house Sunday, and he paused for half an hour."—*Passing Show.*

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A good interpretation of the word responsibility, is responsibility—man's response to God's ability, or his own ability under God.—*George Biernes.*

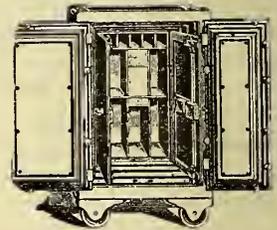
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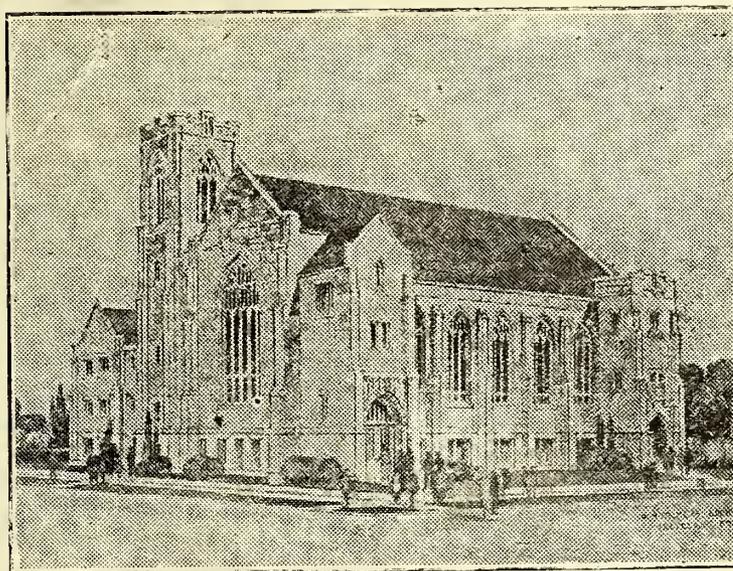
THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXII

BURLINGTON, N. C., JUNE 30, 1920

NUMBER 26



PROPOSED BUILDING

Third Christian Church

Corner 34th Street and Llewellyn, Ave., Norfolk, Va.

REV. LEON EDGAR SMITH, D. D., Pastor

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UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

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Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of one-half cent a word.

Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

"A nation that rides in automobiles should not permit its children to walk in ignorance."

OUR YOUNG PEOPLE AND OUR COLLEGE

With the closing of the Men and Millions Campaign July 1, we feel free to ask pastors and friends to turn their attention to that which should be the desire of the whole Church, namely; that of recruiting the ranks of our college.

In every community there are young people who should attend college, and who would attend if only encouraged a little. The Church needs the enlarged vision that these young people can get by attending college. Their communities need the reaction that will come to them by the new ideas that will be brought back, while these young men and women vitally need the preparation such as Elon can give.

Pastors shepherd their flocks. How splendid the idea! And how beautiful the scene when year by year there is found coming from these flocks "lambs" to enter our college for definite training! We have begun to question the fruits of a pastor's ministry when a year's

work will not stimulate at least one young person to attend college. "Where there is no vision the people perish." Our people need vision in these days above all other things. We do not question their sincerity; we do not doubt their religion; we do not discount their willingness. Where we have failed to put over a full and definite program, it has been where the people did not have a vision of the real needs involved. There need to be scattered in every community young people of a larger vision, such as a college training can give. This type of manhood and womanhood cannot go into communities unless they first go out of these communities. Many of them will not go out unless we go in after them.

Elon is our college. We can say "ours" in its broadest meaning, for Elon had no millionaire to found it, has had no wealthy capital to nurse it, and has never drawn its patronage from families of inherited wealth. She has built her equipment and done her educational work at the same time. She has filled our pulpits with men of great minds and they have caught a vision and helped to usher in a new day for the Church and the Kingdom.

It is our privilege to set our hands and hearts to the task of inducing our young people to go to Elon this fall. We can help by sending names of prospective students to President Harper; speaking to and encouraging those who are now receiving literature; by counseling with parents; by inspirational talks and addresses, and finally by translating our interest in Elon into definite service for her.

"Our license to BE is our mission to SERVE."

MEN AND MILLIONS CAMPAIGN ENDS

The Men and Millions Campaign officially ends on July 1. The extension of time has given many churches opportunity to raise their quota and they have done so. Some have not, while a few have not entered into the work. They had their own opinion about it and pursued their own course. However, nearly every church in the Convention entered whole-heartedly into the work and co-operated beautifully.

AMERICAN CLERGY SAIL TO VISIT EUROPEAN CHURCHES

The first of the "friendly visitors" from American churches to the churches of Europe sailed from New York today. Rev. Arthur J. Brown, Chairman of the Federal Council's Committee on Fraternal Relations, will carry the message of American friendship to the churches of France, Hungary, Italy and Switzerland. Mr. Charles V. Vickrey, Secretary of the Near East Relief, sailing on *La Savoie*, will visit the churches of Armenia, Belgium, Bulgaria, Czecho-Slovakia, Holland, Hungary, Greece, France and England. Rev. Charles S. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America also left on *La Savoie* to visit Belgium, France, Switzerland, Italy and Holland. Rev. William P. Merrill, pastor of the Brick Presbyterian Church in New York City, sails on the Adriatic for England, France and Switzerland.

Other prominent American clergymen, on a similar errand, will sail at an early date. The purpose of these visits is to strengthen the ties of international friendship between the churches and to try to restore the shattered confidence of these people in the sincerity of our American ideals.

YOUR PASTOR'S VACATION

Vacation is here and the pastor who has been hard at work during the year is thinking of taking a few days or a few weeks off for rest. Vacations are always worth while, though we have our knowledge from observation and not experience.

"All work and no play makes Jack a dull boy," and all preaching and no rest and study make a poor preacher. One continual grind soon makes work a drudgery and then it loses its life and interest. Freshness is always telling in work of any kind. A day off gives one an opportunity to get out and find lessons in nature and think new thoughts, take to himself larger ideas and plan for their enlargement.

Vote your pastor a vacation. He will come back a broader man, be a better preacher, a more helpful pastor, and will appreciate your thought of him.

The vote to give him a vacation, backed up with a purse to help bear the expense, would certainly be in order and both pastor and people will get more out of it.

JULY FOURTH

July fourth is a national holiday. The date comes on Sunday this year and July fifth will be celebrated.

Many have the wrong idea of what a national holiday means. Their idea of it is to abuse it by abusing themselves. Instead of making it a day of recreation and enjoyment they turn it into a day of dissipation for themselves and bring disgrace upon our freedom. Freedom is not license to get drunk, to kill and to take the name of God in vain. Freedom is too sacred to be looked upon in that light. It is by freedom that we enjoy the happiness of homes, association of good men and women, have the pleasure and privilege of worship, the protection to pursue the things which make for us happiness and sustain our homes.

Let us keep and celebrate the day with soberness and sincerity. We are considered one of the greatest nations of the world and it is our privilege to continue this great recognition. However, we cannot hope to do it by turning our holidays into that which will bring mourning to our people.

AS THE EDITOR SEES THIS ISSUE

Dr. W. T. Walters favors us with the Christian Endeavor topic for July 4. The Christian Endeavor topic has been absent of late due to changes in the personnel of the Board of Religious Education. We are still short on the comments of the Sunday School lesson, but have had no request for their continuation, or inquiry as to their absence. We understand that the Board has not been able to get any one to undertake the work.

Rev. J. T. Kitchen gives SUN readers another good article this week. Brother Kitchen is musical in his writings and strikes the heart strings of many readers. We hear many good things from our readers about his articles.

The panoramic view shown on page 16 reminds former Elon students of by-gone days, and present students in that institution that a welcome awaits their return. And too, it beckons the prospective student to join ranks there this fall for a larger preparation.

Brother E. T. Cotten calls the attention of the Eastern Virginia Sunday School Convention to some important matters in this issue. His counsel is timely, progressive, and we trust that his message will be read and heeded.

The report from the Orphanage this week will remind the churches that our Orphanage has a class that *will* and *can* sing and give entertainments. Write Brother Johnston for a date and get the class to your church.

President Chas. H. Stephenson of the North Carolina Sunday School and Christian Endeavor Convention is rallying his forces for a great Convention at Elon College, July 13-15. See program in full in this issue.

Pastor and preacher, G. O. Lankford, of the Eastern Virginia Conference, and Layman, J. Byrd Ellington, of the North Carolina Conference, make requests in this issue that should be heeded.

Dr. Staley's "Suffolk Letter" contains a suggestion that other communities could put into practice. The letter speaks for itself and the interested church member will certainly read it.

Recording Secretary Staley, of the Seaside Chautauqua informs us that the annual gathering will be postponed for this year. His official announcement can be found on page 9 of this number.

The children this week, we think, will enjoy "The Original Pollyanna" story given under the heading: "Little Folks."

Mrs. J. W. Harrell gives us a clear-cut article this week and lays the issue before us. Her letter should be read by every woman of the Church—and man, too.

Miss Bessie I. Holt adds to the interest of this week's issue by her splendid article on "Enlisting Our Young People." Let us help her to enlist them.

THE SUN's front page should deepen our interest in church building and cause us to lift our hats to the hustling little band of workers of the Third church.

Drs. Atkinson and Harper make an announcement for Brother Wellons that will be read with interest by many SUN subscribers.

PASTOR AND PEOPLE

PASTORS IN EASTERN VIRGINIA CONFERENCE

On Thursday, July 22, the second day of our Sunday School Convention which will meet with the Isle of Wight church, our Convention program calls for a recognition service of the young people who volunteered as life recruits during our Men and Millions Campaign. It is earnestly desired that every life recruit in the Conference be present at that time. Now, Brother Pastor, will you endeavor to have your life recruits attend the Convention for that day? We need your cooperation in this matter. We beg of you that you help us without fail.

G. O. LANKFORD,
General Secretary.

EASTERN VIRGINIA CHRISTIAN SUNDAY SCHOOL CONVENTION

Although the proceedings of the last session of the Eastern Virginia Christian Sunday School Convention were printed and mailed to all the Sunday schools of the Convention within ten days after adjournment, and even distributed among the members of some of the schools Sunday, August 3, 1919, some failed to receive a copy. For this reason we are herein copying a few very important items to be noted in preparation for the coming session of the Convention, Wednesday and Thursday, July 21 and 22, at Isle of Wight Christian church, Isle of Wight Court House, Va.

"It was moved and carried that the schools be requested to send in checks in whole dollars and no cents, hereafter, on account of fractions of dollars necessitating greater work to the tabulating committee.

"The Convention voted to set the membership dues for the year 1919-20 at five cents per member enrolled, and Mission Apportionment at ten cents per member enrolled.

"Constitution and By-Laws.

"Art. IV. Section I.—All elders and licentiates belonging to or working within the bounds of the Eastern Virginia Conference, all superintendents in the schools of the Convention shall be members and each school of 100 members or less shall be entitled to two delegates and one delegate for each additional 100 members, provided that no school shall have more than four delegates, and provided further that at least one-half of the delegates from each school shall be teachers.

"Section II.—This Convention shall include the Christian Endeavor Societies within the bounds of the Eastern Virginia Conference, and these Societies shall be entitled to representation on the same basis as Sunday schools, and shall be required to pay the same membership fee."

We trust the schools will take notice of the above in electing their delegates, making out the annual reports, and sending in checks, for in so doing we help improve the Convention. Last year, on account of rainy weather, nearly half the schools were not represented. Let us plan to have each and every school represented this year at Isle of Wight regardless of weather. With a

full attendance, every Department Superintendent rendering a brief written report, and enthusiastic addresses, we can make this one of the best ever held.

E. T. COTTEN,
Recording Secretary.

June 23, 1920.

NOTICE, PLEASE!

The second annual Sunday School and Christian Endeavor Convention of the North Carolina Christian Conference will meet at Elon College, N. C., July 13, 14, 15, 1920.

Every Sunday school and Christian Endeavor Society within the bounds of this Conference should be represented with a live, wide-awake and progressive delegation. Will you do your part? If you have an orchestra, or a part of one, *please* take it with you to the Convention. "Awakening Songs" the *song book adopted by the Convention last year will be used. Please bring all you have.* The opening session will be at 8:00 o'clock, Tuesday evening, July 13. There will be six sessions of the Convention and we want you to attend every one of them. Get busy and stay busy—talking, preaching, and boosting the Convention, please, until same becomes history.

C. H. STEPHENSON, *Gen. Sec'y.*

NOTICE

I wish to make this request of all Sunday school secretaries or treasurers of the Sunday schools of the North Carolina Sunday School and Christian Endeavor Convention which meets at Elon College in July. That you make remittance of your dues by check. This saves time and worry for both you and the treasurer.

J. BYRD ELLINGTON, *Treasurer.*
Ridgeway, N. C.

CHRISTIAN ENDEAVOR TOPIC FOR JULY 4, 1920

"Our Duty to Our Country."—Isaiah 1:16-20 (Consecration Meeting)

The word *duty*, when applied to us in reference to our nation, is so closely allied to the words *loyalty* and *patriotism* as to be almost inseparable.

We need a larger conception of patriotism or duty. The historian has persistently held up the soldier as the highest type of patriotism and about the only class that was worth mentioning. We would not take one iota of glory from the soldier; his record has been written in privations, in hardships, in sacrifice and in blood. The service he rendered to his country has been great, but others in other walks of life have performed tasks that meant just as much to their fellowmen and some day we shall erect our marble columns, write pages in our histories, and tell our children of our heroes and heroines, who through sacrifice and difficulties wrought for us in times of peace.

Duty to our country may be classed under three heads, viz: Defensive Duty, Passive Duty, Constructive Duty.

1. *Defensive Duty*—The soldiers who drive back the invading army are rendering a defensive duty. The doctors who told us to kill the mosquito and shut out the fly, to prevent the spread of disease, rendered a defensive duty. The moral forces which stopped the destructive ravages of the saloon and closed up the dens of vice have rendered a service, which in magnitude and far-reaching influence, will parallel the records of any war. Any effort that is put forth to check or stop any evil force is an act of defensive patriotism. He who could today crush out Bolshevism and administer a cure for the state of unrest, would prove a hero of the highest type.

2. *Passive duty*—Patriotism does not necessarily consist in blowing horns, beating drums, waving banners and making long-winded patriotic speeches.

The great mass of our people, who show their faith in our nation do so by holding up its high ideals and obeying its laws form the strong rock of patriotism on which our nation is founded. Breaking the law is unpatriotic and disloyal.

3. *Constructive Duty*.—Every organization or movement, that has for its aim the betterment of the race, is a constructive force and he who gives his influence and activities to these forces is rendering a constructive duty.

Christian Endeavorers will find fields for constructive service in the following organizations and movements: Christian Endeavor Society, Sunday School, Church, Temperance Organizations, Child Welfare Work, Social Service, Missionary Societies, School Leagues, Patriotic Societies, Boy Scouts, Camp Fire Girls, Reading Clubs and Young Men's and Young Women's Christian Associations.

Questions to be Answered in the Meeting

1. What is the highest conception of duty to the nation?

2. What can the Christian Endeavor Society do towards making the nation better?

3. Can a man, who is not a Christian, render the highest patriotic service?

References—Ps. 127:1; Prov. 29:2; Ps. 121:4; Deut. 21:1-2; Prov. 29:27; Ps. 34:14; Jer. 50:20.

W. T. WALTERS.

SUFFOLK LETTER

June 20 was Suffolk's greatest Sunday school day. It was parade day by the Sunday schools of the city and Nausemond County. City superintendents had charge of the plans and the parade. Each denomination had a float followed by their respective schools. The Presbyterian school led with a float representing the "finding of Moses," with the Princess, the baby and the nurse; then came Oxford Methodist with a float, "Go Teach All Nations," showing men and women in costumes to represent all nations; Main Street Methodist with a float, "The World is My Parish" with a large globe with map of all nations and John Wesley standing by the globe with open Bible; St. Paul's Episcopal school's float represented the first English church in America in 1607 and Robert Hunt who held the first service; the Christian church followed with float as a

boat representing "Rock of Ages" with white cross to which young woman was clinging and angel's standing by and this float was counted the best; and last came the Baptist float representing "A Model Sunday School" with teacher in place and class, with lesson, "Suffer Little Children to Come Unto Me."

The procession was formed in Main Street and headed by Mayor Macleary and Sergeant Baker, followed by pastors, superintendents, Woodmen Band of Portsmouth; Judge J. L. McLemore, Dr. Hugh Knowles of Norfolk, leader of song, and Judge Frank Christian of Lynnhburg; the orator of the occasion. Following the city schools were schools of the same denomination from Nausemond county. The largest attendance of any county school was from Oakland Christian church, and the next largest was from Providence Methodist.

The line of march was up Main, up Washington to Clay, down Clay to Market, down Market to Main, and down Bank to Joyner's Park. Following the floats beginners and primaries were carried in trucks, followed by the schools on foot with their classes by number carrying banners and attended by their teachers.

On the platform in the park were seated superintendents, pastors, Mayor J. H. Macleary, Dr. Knowles, leader of song; Judge McLemore, and Judge Christian.

Music by the Band, "Onward Christian Soldiers," by the throng, prayer by W. W. Staley, Judge McLemore introduced Judge Christian, who made a fine address on "The Dynamics of Teaching." He was listened to with rapt attention and praised by all who heard him. The Judge is himself a teacher of a class of five hundred with two hundred and fifty in regular attendance every Sunday. J. F. Rawles was chairman of the Committee and had charge of the exercises. After music by the Band, and song led by Mr. Jollay, the benediction was pronounced by Rev. Ernest Stevens, pastor of Oxford church. The procession, with four abreast, encompassed two city blocks, and perhaps more than two thousand people were at the park. There had never been such a parade in Suffolk before this, and the Sunday school can claim the first place in the field of public demonstration in this city and county.

This parade was conceived and planned to make a demonstration of the Sunday school forces of Suffolk and Nausemond, to get the schools together in friendly co-operation, and to awaken renewed interest in Sunday school work; and I have written of it to let others see what this community is trying to do in this field of Christian activity.

W. W. STALEY.

A CARD OF THANKS

We wish to thank the people of Holland and vicinity for the generous and brotherly spirit in which they ministered to our every need during the illness and death of our darling baby. Nothing seemed to be left undone by these kind hearts and loving hands to render assistance and bring comfort to our stricken hearts. Feeble words cannot express our debt of gratitude; only a loving heavenly Father can render due appreciation for such gracious service, and may He abundantly reward every one with his most precious blessings.

Holland, Va.

MR. & MRS. W. M. JAY.

**PROGRAM SECOND ANNUAL SUNDAY SCHOOL AND
CHRISTIAN ENDEAVOR CONFERENCE OF THE
NORTH CAROLINA CHRISTIAN CONFERENCE**
Elon College Chapel, Elon College, N. C.—July 13-15, 1920

Train Schedules
(Southern only)

Westbound	Eastbound
9:44, 11:32 A. M.	1:27, 7:54 and
6:50, 9:27 P. M.	5:54 A. M.
	4:43 P. M.
9:00 A. M.	10:00 A. M.

FIRST DAY—EVENING
Tuesday, July 13, 1920

- 8:00—Musical Exercises
Led by Prof. George M. McCullers
- 8:20—Devotional Exercises..... Rev. N. G. Newman
- 8:30—Address of Welcome..... Mr. C. M. Cannon
- 8:40—Response Rev. Herbert Scholz
- 8:50—Business Session.
- 9:00—President's Annual Address.. Dr. S. T. A. Kent
- 9:30—Assignment of Homes
Mr. J. A. Dickey, Chairman
- 9:50—Announcements.
- 10:00—Benediction.

WEDNESDAY—FORENOON
Theme, "Organization"

- 9:00—Song Service, led by Prof. C. O. Lehmann.
- 9:15—Devotional Service..... Rev. J. Lee Johnson
- 9:30—Business Session.

Reports

- 9:45—Christian Endeavor:
Junior Mrs. F. M. Clements
Intermediate Rev. F. C. Lester
Young People Rev. J. V. Knight

Addresses

- 10:00—"Organization" Mr. R. C. Boyd
- 10:20—"Equipment" Rev. F. C. Lester
- 10:40—"Development" Rev. A. T. Banks
- 11:00—"Conference on Methods".... Rev. J. V. Knight
- 11:30—Report, "Home Department,"
Mrs. Alton Johnson
- 11:40—Report, "Cradle Roll"..... Miss Bessie Holt
- 11:50—Address: "The Country Sunday School
Organized for Service".... Prof. C. O. Lehmann
- 12:10—Address: "Education, The Need,"
Dr. J. W. Harrell
- 12:30—Recess.

WEDNESDAY—AFTERNOON
Theme, "Teaching"

- 2:00—Song Service, led by Prof. John R. Brown.
- 2:15—Devotional Service Rev. B. F. Black
- 2:25—Business Session.

Reports

- 2:45—"Teacher Training"..... Rev. C. B. Riddle
- 2:55—"Primary Department" Miss I. B. Wicker
- 3:05—"Intermediate Department".... Rev. J. S. Truitt
- 3:15—"Adults" Mr. S. D. Scott

Addresses

- 3:30—"What Should be Taught in the
Sunday School"..... Rev. N. G. Newman

- 3:50—"Missions in the Sunday School—
Why?" Dr. J. O. Atkinson
- Open Discussion*
- 4:15—A Pastor's Relation to the Sunday
School, led by..... Rev. C. B. Riddle
- 4:30—Recess.
"Visit Our Orphanage."

WEDNESDAY—EVENING

- 8:00—Musical Music Committee
- 8:30—Address: "Cutting Your
Niche" Prof. W. H. Stephenson
- 8:40—"Pageant," by Young
People's Missionary Society of Elon College
- 9:30—Address, "Our Orphanage".... Chas. D. Johnston
- 9:40—Concert Orphanage Class
- 10:30—Benediction.

THURSDAY—FORENOON

Theme, "Organization"

- 9:00—Song Service, led by..... Prof. E. M. Betts
- 9:15—Devotional Service Rev. F. C. Lester
- 9:30—Business Session.

Reports

- 9:45—"Organization and
Expansion" Mr. P. T. Hines
- 9:55—"Co-operation" Dr. N. G. Newman
- 10:05—"Music" George M. McCullers
- 10:15—"Literature" Dr. J. W. Harrell
- 10:25—"Superintendents" Prof. L. L. Vaughan

Addresses

- 11:05—"Enlisting Our Young People for
Service" Miss Bessie Holt
- 11:25—"The City Sunday School
Organized for Service".... Prof. L. L. Vaughan
- 11:45—"The Function of the Sunday
School" Rev. R. F. Brown

Open Discussion

- 12:05—"Sunday School Advertising,"
led by Mr. P. T. Hines
- 12:30—Recess.

THURSDAY—AFTERNOON

Theme, "Teaching"

- 2:00—Song Service, led by Music Committee.
- 2:15—Devotional Service Rev. George D. Eastes
- 2:30—Business Session.

Reports

- 2:40—Nominating Committee.
- 2:50—"Missions" Mr. W. M. Brown

Addresses

- 3:00—"Religious Education—A Task for
the Sunday School"..... Dr. J. W. Harrell
- 3:20—"How Teach in the Sunday
School" Dr. N. G. Newman
- 3:40—"Missions in the Sunday School—
How?" Dr. J. O. Atkinson

Open Discussion

- 4:00—"The Relationship of the Sunday School
to the Church," led by Rev. Stanley C. Harrell
- 4:20—Unfinished Business.
- 4:30—Adjournment.

Officers of the Convention

- President—S. T. A. Kent.....Ingram, Va.
- Vice-President—E. L. Moffitt.....Asheboro, N. C.
- Secretary—Herbert ScholzMacon, N. C.
- Gen. Secretary—C. H. Stephenson.....Raleigh, N. C.
- Treasurer—J. Byrd Ellington.....Manson, N. C.
- Registrar—J. E. McCauleyElon College, N. C.
- Chairman Entertainment Committee—
J. A. DickeyElon College, N. C.

Departmental Secretaries

- Teacher Training—C. B. Riddle.....Burlington, N. C.
- Home—Mrs. Alton Johnson.....Lillington, N. C.
- Adult—S. D. ScottGreensboro, N. C.
- Cradle Roll—Miss Bessie Holt.....Burlington, N. C.
- Primary—Miss I. B. Wicker.....Durham, N. C.
- Intermediate—J. S. Truitt.....Sanford, N. C.
- Superintendents—L. L. VaughnRaleigh, N. C.

Christian Endeavor

- Junior—Mrs. F. M. Clements.....Greensboro, N. C.
- Intermediate—F. C. LesterGraham, N. C.
- Young People—J. V. Knight.....Greensboro, N. C.

General

- Music—George M. McCullers.....McCullers, N. C.
- Co-operation—N. G. NewmanElon College, N. C.
- Literature—J. W. Harrell.....Burlington, N. C.
- Missions—W. M. Brown.....Burlington, N. C.
- Organization and Expansion—
P. T. HinesRaleigh, N. C.

“SUITED”

I was in Burlington a few days ago, when a good looking Brother took me by the arm and led me into Sellars' Store. We stayed there a few minutes and when I came out, I had a nice hat, and suit of clothes, all paid for. These things were given me for which I am very grateful. Yesterday I had on the new suit and hat. The ladies' said I looked like a major general. Two of them asked me where I got my new suit and the price. I could not tell them the price, but told them where I got it. This is the second suit I ever had given me. It is very cool and nice.

J. W. WELLONS.

June 28, 1920.

DANVILLE, VA.

Since the fifth Sunday in May we have had a great time at the Danville Christian church. On the fifth Sunday morning the series of meetings opened at eleven o'clock. After a preliminary service which consisted of a song service, prayer by the pastor, welcome address by Rev. O. W. Guinn of Danville, and a historical sketch of the church by Rev. P. T. Klapp, Dr. J. O. Atkinson preached the dedicatory sermon.

At noon a sumptuous feast was spread which all seemed to enjoy. In the afternoon, Dr. Atkinson made a short address stressing the importance of young people in the church. Following this address Miss Bessie Holt

addressed the congregation on "Woman's Part in God's Work." After her address a Woman's Missionary Society and Young People's Missionary Society were organized.

In the evening, Rev. J. G. Truitt preached at eight o'clock. The people of Danville were greatly pleased with the services of the day and wish to thank all who helped to make it a success.

Following the fifth Sunday, a ten days' revival was held. Rev. J. Lee Johnson did the preaching. We feel that we owe God many thanks for the wonderful work done through Brother Johnson. As a result of the meeting about forty-five professed Christ, several consecrated themselves, thirty-two joined the church, and the whole membership was revived.

Our church is moving on fine and has been since the foundation, but we are looking for greater things in the future. Rev. J. G. Truitt will baptize candidates on the second Sunday in July.

It is a great thing to be in the service of the Lord and see the work prosper. Unto God be all the glory.

JOSEPH E. McCAULEY.

ANNOUNCEMENT AND SUGGESTION

Recently our venerable Brother, Rev. J. W. Wellons, now in his ninety-fifth year and for nearly seventy years a minister in our Church, announced in THE CHRISTIAN SUN that he would pray for any who desired it. In response to that announcement many afflicted ones laid their cases before him. It has been a real benediction to Brother Wellons to hold up to the Lord these dear friends. His method is to appoint a time when both he and the sufferer shall pray with faith, nothing doubting.

Many kind expressions of help through this spiritual ministry have cheered his heart and he is willing to continue this service for any who may seek it through faith. Brother Wellons' approach to this sacred method of helping the helpless is thoroughly scriptural. He does not think that prayer will accomplish everything, but he does believe that the prayer of righteous persons availeth much with the Lord, and as we have said, the cheering messages of help received that have reached him encourage him to desire to help others still.

Brother Wellons is now in his ninety-fifth year. Travel is taxing on him, yet he is perfectly willing to go to see any who especially desire a personal visit or to come to congregations as requested for a few days intensive ministry to the afflicted therein whether of mind or body. Some whose malady permitted a personal visit have come to him with excellent results.

Let any who feel Spirit-led write directly to Rev. J. W. Wellons, Elon College, N. C.

J. O. ATKINSON,
W. A. HARPER.

MISSIONARY

ENLISTING OUR YOUNG PEOPLE

The most outstanding need of the Church today is that of winning our young people to Christ and the Church. It is a problem worth every Christian's consideration.

Matthew Simpson said, "The Church by its neglect of childhood loses more people to the Kingdom of God than all our revivals are able to bring back." This in spite of the fact that our Savior said, "It is not the will of your Father that one of these little ones should perish." (Matt. 18:14). We admit with shame that our own churches have been too negligent of the youth. That eminent writer was correct who said: "Bringing up the next generation is the biggest job this generation has." It is a job that every Christian is responsible for, and each should have a helping hand in.

We are told that forty per cent of our population today is under twenty-one years of age. Stop dear friends, and think for one moment, what a field we have here for service. In our own Christian churches of the Southern Christian Convention we have 25,000 members. In the homes or in reach of these thousands there must be another 25,000 young people out of the Church who should be won. Just think of 25,000 young people for whom we should be laboring and whom we should be reaching for Christian service!

One of the Bishops of the M. E. Church said, "The conservation of the youth in all lands is the largest piece of conservation we have on our hands." Haven't we as a Church been too conservative on the wrong lines, in regard to our young people?

When Christ was on earth he recognized the youth, He had work for them, He had need for them. When the multitudes were hungry, how important the lad was with his few loaves and fishes! Christ needed just the thing the lad had. He today needs our boys and girls, just what they have and are. We do not find anywhere that the lad reserved any of the loaves and fishes for himself. He gave what Christ wants us today—his all. The tendency today is for both young and old to make reservations in the wrong direction. We need to get our young people to let themselves go for Christ. I have found this one of the great troubles since I have been Superintendent of Young People's work, that our leaders have so many reservations they do not have time for God's work.

For a year and half I have been working as Superintendent of Young People's Work of the North Carolina Christian Conference, and at the last session of our Convention, I was asked to become Superintendent of the Young People's Work of the Convention. I wish that the friends of our Church could realize with me what a wonderful privilege for Christian service this is. And yet what a fearful responsibility. Friends cannot realize how unworthy I am to assume such a task, and how unequal to the great task, I feel, and yet in my feeble way I am not only willing but eager and anxious to do everything within my power to reach for our

Master's use the young people of our churches and congregations. I now plead for the prayers, the sympathy, the help, the Christian co-operation of our pastors, leaders, laymen, co-workers. I need and will greatly appreciate help and suggestions from any source.

My desire, and that for which I am willing to spend and be spent, is to line up our young people for Christian service. And my thought is that there is no better way to do this than to organize them into Young People's Missionary Societies. This will give the young people something of their own; something to do in the Master's service, and something worth while to read, think and talk about. "A Young People's Missionary Society in every church of the Southern Christian Convention," is that for which I am longing, laboring, and praying. To this end I am willing to go anywhere, do anything within my reach, as invitation may come and opportunity may afford.

I have just prepared a Text Book on "How to Begin and Carry on a Young People's Missionary Society." This is for free distribution and will tell any intelligent young woman in any congregation just what she may do to have a live and active society. Send for a copy of this book, and let me help you in trying to direct some of the boundless energy of our young people into channels of usefulness and blessing in our Savior's name.

Let us see, dear friends, if we cannot get at least a fraction more than twenty thousand young people of our congregations and communities to become interested and active in the work for Him Who did and gave so much for us.

Burlington, N. C.

BESSIE I. HOLT.

The Work of Our Women

(All items for this department should be sent to Mrs. J. W. Harrell, Burlington, N. C.)

It is the dawning of a new day for the women of the Christian Church, a day of larger service and greater usefulness, a day fraught with tremendous responsibilities and opportunities. Shall we not thank God that we live in such a day? *Service* is our watch-word. Our eyes are being opened to the needs of the world. We are getting a vision of the larger task. God's voice is calling in a very distinct way. John 11:28, "The Master is come and calleth for thee." Shall we hear and heed His call; or shall we continue in the old way? No time for His service. No time to think of others and their needs. No time for anything but self and selfish purposes. No time to attend a missionary meeting. But my friends, we do find time for the things we want to do.

Our mission work needs the co-operation of every woman in our Church. The work needs you and you need the inspiration, the joy and blessings which result from such a service. No, we cannot continue in the old self-centered way, because God is pointing us to the wide-open door of service. He is laying upon our hearts the evangelization of the world. There is no greater work in all the world than the carrying of the Gospel to the ends of the earth and every woman should want to have a share in it.

Last week we emphasized the financial and organization goals adopted by the Southern Convention Woman's board. This week we are emphasizing the membership goal, which calls for two thousand new members during the next two years. If each Conference Board and each local Society will assume some definite share in this extension work we shall easily attain this goal. Plan some time during the year for an intensive campaign for new members. Give every woman in your church and congregation an urgent invitation to become a member of the Missionary Society. There are hundreds of our women, young people, girls and boys who have never identified themselves with our missionary organizations. It is only the few faithful ones who are trying to carry forward the work. We need to multiply our workers in order that we may enlarge our work. The needs are imperative. We need men, we need money. We need intercessors. Our workers in Japan and Porto Rico need larger and better equipment. Our Mission Boards cannot meet the demands that are upon them. Appeals for more workers, better equipment, larger salaries; increased cost of living calls for an increase in salaries for our missionaries. Our Boards cannot send out more missionaries and cannot support and equip them unless we enlarge our work on the home base. Our greatest need is more prayer and the teaching of Christian stewardship.

Our Young People's Work

The Christian Church cannot afford longer to neglect the development of her Young People's Department. It is true we have made a beginning, and our faithful leaders have no doubt been untiring in their efforts to start the work. Those of us who have done initial work in the various departments know what it means to create a sentiment and build up a work, this foundation work has been done and now it is time to expand.

Our Corresponding Secretary's report to the Southern Christian Convention Board meeting in Raleigh showed that in the Southern Convention we have thirty-four Young People's Societies, nineteen Willing Workers, thirty-two Cradle Rolls and six Boys' Societies. We have 222 churches in the Convention. We readily see the great need of organization. We have the young people and we have the children. Shall we not begin at once to build up this department?

Surely there is some one in every church who will become responsible for this work. Begin to agitate the subject in your own church. Think and talk about the need and possibilities of a Young People's Society, a Willing Workers' Societies, 19; Young People's Sunday school superintendents, and presidents of Woman's Societies use their influence in behalf of the work. Write to the Young People's Superintendent of your Conference Board and she will gladly help you.

Corresponding Secretary's Report

(Mrs. A. T. Banks)

"Go Forward" is doubtless the motto of the women of the Southern Christian Convention, in regard to our mission work.

It is gratifying to report a large increase in numbers of Societies within the past two years, which readily shows that missionary zeal is taking hold of our women and we see a new day for our work.

Let us look to the day when every church shall have a Woman's Missionary Society, Young People's Society, Willing Workers, Boys' Society, and Cradle Roll.

I report the following: Woman's Societies, 85; Willing Workers' Societies, 19; Young People's Societies, 34; Cradle Rolls, 32; Cradle Roll members, 475; Boys' Societies, 6; Young Men's Societies, 1; Woman's Junior Societies, 1; Missionary Scouts, 1; Home Departments, ———. Total number of Societies, 179; in crease of 42 Societies.

SEASIDE CHAUTAUQUA POSTPONED

At a meeting of the Central Executive Committee of the Seaside Chautauqua held in Norfolk, Virginia, May 31, 1920, with the following members present: C. H. Rowland, D. D., President; S. M. Smith, General Secretary; L. E. Smith, D. D., Assistant General Secretary; and W. W. Staley, Recording Secretary, the following was passed by unanimous vote:

After full discussion of the subject and in consideration of the Forward Movement and the Men and Millions Campaign, and other circumstances, L. E. Smith moved, and it was unanimously approved,

That, as the program has not been completed, the Chautauqua be postponed for 1920, and carried over to 1921; and that the *guarantee fund* be kept in tact with the hope of a successful session in 1921.

On motion of S. M. Smith, the chairman was requested to appoint a *new* Program Committee of *five* at once, and that the Chairman be one of that number; and that they prepare the program at an early day. The Chairman then appointed the program committee as follows: W. H. Denison, W. A. Harper, Heman Eldredge, S. M. Smith, and C. H. Rowland.

Adjourned to meet at the call of the Chairman.

Signed: C. H. ROWLAND, *President*.

W. W. STALEY, *Recording Secretary*.

A GOOD SUGGESTION

Tar can be taken off with petroleum.

Tea stains can be taken out with boiling water or glycerin.

Hot milk is better than boiling water for removing most stains.

If, in ironing, you scorch an article, soap-suds and the hot sun will remove it.

Drop a lump of sugar into teapots when they are put away and they will not acquire an unpleasant taste or odor. It is worth the trouble to obviate that musty smell so usual in metal pots kept covered some time.

DEVOTIONAL

LIFE, LIGHT AND LIBERTY

Life very naturally comes first, next light, and then liberty. These three things are enjoyable in the greatest degree, and life would not, and could not, be at its best without the last two mentioned. Every one who has them doubtless does, or ought to, fully appreciate them. What is life? Being full of great deep mystery does not tell what it is. It is sometimes named energy—and is often called spirit. It is vital force that breathes in the animal kingdom and exists in and sustains the vegetable, causing growth and development in both. For without these unseen forces neither could exist or survive. Life is so sweet and dear to all ages and conditions of people, that they love to live it and enjoy it. The breath of life was first breathed into a man's nostrils and he became a living soul. The frame work which God had so wonderfully made was all ready to receive life, and the unseen energy made the self acting body complete with spirit and power. Life, surrounded by so many mysteries, is certainly a most fertile thing for thought and investigation.

Life is an attractive, entertaining reality. The rose—touched with life and blooming into blushing life—is beautiful, fragrant and useful. Each rose has a thorn which adds nothing to its usefulness, in our way of thinking. But the thorn does not have a rose. Roses are pleasing to the sense of smell but the thorns are displeasing to the sense of feeling. There are also many more thorns on a stem than there are roses on it. Life too, has its thorns, and many of us—yes, all have been hurt by them. We have to take the bad with the good things of life—the sour and bitter with the sweet in its practical experience.

Thorns in the flesh will be felt on life's journey, and they are not pleasant to have. Even the great man, Paul, had one, and it troubled him so much that he asked the Lord to remove it. Three times he plead with the Lord to take it out of his flesh. But it still keenly and deeply remained. The blurs, blemishes and bad parts of an individual are seen first. If the imperfect parts were let alone for a while, and in this way of doing things, you may help some one to fall in love with the better parts of his nature and character, and thereby help him so to admire them as to let go the bad habits and cling close to the good ones.

Life is so lovely and dear even if we do have to try to hold it with faltering steps and trembling hands. This natural life is our greatest earthly heritage. The greatest thing the world has given to us and the last thing we want to part from. Springs, rivers, oceans, lakes, islands, mountains have been resorted to and explored for medicine and means to prolong and perpetuate life. Much study, time, patient research has also been given for this same purpose.

Satan told the truth once, and once only when he said: "All that a man hath will he give for his life." He understood human nature very well—he made it a special study—that was his business, and he keeps right

on at it all the time. Yes, so valuable and important is life that folks of all sorts will give all they possess for it. Spring sparkling with health and life, ocean trips visiting other countries, ascending mountain heights, are resorted to for better and more life. Life, life, life—how we love to live it! Take good care of it then, and make the best use of it.

Light is one of the principal means by which we see. In darkness the most desirable thing is light. Life first, then comes light—one of the most helpful and healthful mediums by which we live. It comes to our needs with glad relief. Some one has said that it is 95,000,000 miles from the earth to the sun, and that it takes light about three minutes to come that long distance to the earth. That is a wonderful thought to contemplate. Still more wonderful it is that the mind can go and come that great distance in about three seconds of time. O, the world is so full of light if we will just live in it, and enjoy it! Then the light that gleams from God is the light of the world. Why sit in the darkness of sin so long when we can have more light?

Take the light of heaven and walk out of the old, damp, dark prison of sin and have liberty—the liberty of pardon and peace.

You remember that Patrick Henry was very much concerned about the political issues of his day. Speaking then with his matchless and vibrant voice of the liberty of this country in an eloquent flood of thought at Richmond, Va., he said: "Sink or swim, survive or perish, live or die—give me liberty or give me death."

Everything from the lowest to the highest degree of life wants liberty. And you notice that a great effort is being made to get free—to be set at liberty. No nation wants to live in bondage forever, and many nations of the world are getting freedom, and every one of them ought to have liberty. Emperors, kings, queens, and other oppressive rulers are being dethroned, and the last one ought to be. The lion tried twice to put his greedy paws upon the proud, strong eagle of America but the eagle took the lion in his talons and rushed him back. The eagle still soars high over the land of the free and the home of the brave.

J. T. KITCHEN.

HOPE

This world holds perplexities and troubles for us and often we need a word of comfort to help us along. God has set apart a day, Sunday, that we can all come together in His house, and get comfort from His Word. I always look to that day as the emblem of eternal rest. Often the text itself is a help and gives us strength for the days that follow. The lines of a song come to me, "If in your path some thorns are found, oh think who bore them on his brow. If grief your sorrowing heart hath found, it reached a holier than thou."

What shall separate us from the love of Christ? Shall tribulations, distress or persecution? I am persuaded that neither death nor life nor angels nor powers nor things to come. No height nor depth nor any creature shall be able to separate us from the love of God which is in Christ Jesus. So when things go against us let us remember that the night will soon pass and morning will dawn upon us.

Our heavenly home is free from sickness, pain and sorrow. We ought to be able to look forward to death as going on a pleasant journey where we will meet our loved ones gone before, but best of all to be with our Savior. Death may be nearer than we think. If we are steadfast, we shall be in the unbroken circle in that world of light.

MRS. J. L. HALL.

News Ferry, Va.

TELLING JESUS

A dear little girl once said to me: "Every night I tell my papa all that has happened in the day; because, you know, he goes to his work in the morning before I am up, and it is so far he takes his dinner along, so I don't see him till he comes home in the evening. Then, after we have our tea, he holds me on his lap a while before I go to bed, then we have a nice talk and I tell him everything."

I looked at the little one's smiling face, and asked, "What do you tell him?"

She answered: "Oh, I tell him all I said, and what I played, and about the little troubles; and he talks with me about all, and if I have done anything naughty, he prays about it with me; but I always try to be good, because when I must tell him something naughty about myself, he looks so sorry, and it makes me cry."

If our earthly father is so sorry to have his dear children do wrong, then how grieved our heavenly Father must be, Who gave His only Son to die for us, that we might be kept from sin. Let us be very careful never to grieve our Saviour.—*Christian Conservator.*

Church Construction

DESCRIPTION OF THE PROPOSED BUILDING FOR THIRD CHURCH, NORFOLK, VA.

On the front page of this issue can be seen the proposed building for the Third church, Norfolk, Virginia. The officials of the church have issued a very neat and attractive four page folder containing the cut we are using and giving a full description of the building. We are reprinting the folder in part and feel that SUN readers will be glad to read, and will read, it with pleasure:

Third Christian Church

The building is located in Park Place section, one of the finest residential sections of the City. It faces Llewellyn Avenue, extending from 34th to 33rd Street, the entire East end of the block. It is two blocks from City Park, Granby Street and two blocks from Colonial Avenue, and one block from the main car line of the City. It has every accessibility and yet free from the noise of busy streets. It is accessible to Villa Heights, Park Place, Virginia Place, Colonial Place and Riverview. These sections are connected and lie North of the Norfolk and Western Railroad. There are approximately thirty thousand people living in this part of the City. There are four other most splendid churches located in these sections and are sharing in the joy of administering to the substantial citizens of this community.

We are about two miles from the main business part of the City, the location of the Y. W. and Y. M. C. A., hence it is mandatory on the part of the church to meet the needs of our young people and to help to solve our community problems.

The building will cover a ground space of about 96 x 125 feet in size, and is to be located on the lot now owned by the church on the corner of Llewellyn Ave. and 34th St.

The general style of the building is what is known as perpendicular Gothic, so as to the better adapt it to the special needs of our modern church, as well as to the local conditions as affected by the site, drainage, cost, etc.

The general effect of the building both as to its exterior as well as to its interior will be distinctly that of a church and Bible school combined. In its plan it is a combination of church and school in that the church proper and the Bible school are side by side and separated by a pair of large sliding partitions, made as sound proof as possible and finished and decorated to match the walls.

When, on special occasions, these partitions are shoved back, the seating capacity of the church is practically doubled, and all persons are within easy seeing and hearing distance of the speaker, and also of the choir.

The auditorium, a room 53 x 65 feet, entered through a spacious foyer, having entrances from both streets through the vestibules or enclosed stair halls. In addition to the main entrance from the foyer, there are also minor entrances at each side of the front of the church, thereby not only facilitating access to the auditorium but exit as well.

The main Sunday school room, 44 x 44 feet in size is also provided with a good entrance from each side. Two large school departments on the main floor open on the main room, being separated from it by section-fold doors. Each department is further divided into four class rooms 12 x 22 feet in size.

Beneath the choir loft, and on the same level as the church floor, is the secretary's room, having its main entrance from the ground floor vestibule facing 34th Street, and a few steps up, over the same vestibule, is the pastor's study.

The baptistry is located in the center, back of the pulpit platform. The curb being about eight inches higher than the platform. The baptistry and the space on either side of it is separated from the pulpit platform by an ornamental arcade backed by velour curtains.

The choir loft is located above the secretary's room and baptistry, but as the ceiling height of the above are kept as low as possible, the elevation of the front of the choir is not such as to be at all objectionable, but is just high enough to be in good proportion for a satisfactory chancel. The choir seats are well elevated toward the back so as to make the choir work more effective.

Both church and Sunday school departments have balconies, that of the church extending back over the foyer, so that it really overhangs the seating on the main floor very little.

Back of the Sunday school balcony there are a series of nine class rooms. For the general services of the school the pupils using these alcoves will come forward and occupy seats in the balcony, thus sharing in the services with equal advantage with those on the first floor.

Both balconies are provided with two exits located at their respective ends. On this floor is also located a large room for the use of the choir, and connecting directly with the choir loft. At the front of the building and occupying the second story of the tower is a room 13 x 21 feet that can be used for a class or club room.

The principal features of the basement or ground floor, are the dining and entertainment room 53 x 65 feet, the ladies' parlor 23 x 26 feet, the primary department 22 x 45 feet and



THE ORIGINAL POLLYANNA

To thousands who never met Eleanor H. Porter, author of "Pollyanna," the news of her sudden death will bring deep regret because her pen is stayed in the midst of her most productive years. But to those who knew her in the intimacies of friendship or even in the touch and go of a chance acquaintanceship, a sense of heavy personal loss is joined to disappointment over the earthly termination of so unusual a career in American literature.

Mrs. Porter began writing more than twenty years ago. She placed her stories in a number of periodicals. The *Congregationalist*, had the pleasure of printing in those earlier days a number of those wholesome, cheerful tales. They showed the marks of careful workmanship and predisposition toward seeing that which is best in human nature.

But Mrs. Porter did not attain fame until she brought Pollyanna into being, the delightful and lovable girl who invented and played the "Glad Game," to the consternation of the Ladies' Aid and in the very presence of her uncomprehending and austere New England aunt. There was something so original and at the same time so irresistible in the child that while you doubted at first whether there ever had been or ever could be such a bundle of sunshine in the world, you were led to believe that she must have had an existence somewhere else than in the author's imagination. Now that she has passed from life, it may be proper to affirm that there was once such a girl and that it was Mrs. Porter herself, though she would be the last person to declare the fact. She did not grow up, to be sure, in the exact surroundings in which Pollyanna moved. The tie between Mrs. Porter and her mother was very close, and the latter's death a few years ago made a large vacancy in the home circle. But those who knew Mrs. Porter in her later years as the gracious, modest, friendly woman who sought to put at ease every other member of the social circle in which she moved, who gave herself so unsparingly to the service of organizations like the Author's Club could easily credit the witness which those who knew her in girlhood brought to her constant embodiment of unselfishness and good cheer.

Certainly Mrs. Porter's Pollyanna stories, which have gone all over the world in book form and whose influence has been still further widened by the transference of the plot to the films and the stage, have sweetened the life of countless homes, made parents and aunts and grandparents more considerate of the little people with whom they deal, and helped children to conquer their moods of selfishness and gloom.

"Just David" added to Mrs. Porter's reputation, for the little violinist was akin to Pollyanna in temper and outlook: "O, Money, Money!" and "The Road to

Understanding" showed the working of the same germinal ideas, though they were applied to people in mature life. Her latest book, "Mary Marie," exhibited the author still growing in her art, which she continued to prosecute with unflagging industry almost up to the time when death took her.

Mrs. Porter was a direct descendant of Governor Bradford; she was an honored member of the Congregational Church in her native town, Littleton, N. H., which she joined in her early years. During recent years in Cambridge she attended the North Avenue Church, and her funeral was conducted by Rev. Charles F. Weeden, D. D. Her Christian faith was simple, vital, and constantly outreaching. She lived her religion and was therefore able to put the best elements of it into her books.—*Exchange*.

COURTESY

A mother had need one evening to pass between the light and her little son. With sweet, grave courtesy, she said: "Will you excuse me, dear, if I pass between you and the light?"

He looked up and said: "What made you ask me that, mother?"

"Because, dear," she answered, "it would be rude to do it without speaking. I would not think of not speaking if it had been Mr. F——, the minister, and surely I would not be ruder to my own boy."

The boy thought a moment and then asked: "Mother, what ought I to say back?"

"What do you think would be nice?"

He studied over it a while, for he was such a wee laddie, and then said: "Would it be nice to say, 'Sure you can'?"

This was mother's time to say: "That would be nice, but would you like to say, just as Mr. F—— would, 'Certainly'? It means the same thing, you know."

That little lad, now a young man in college, is remarked for his never-failing courtesy. A friend said of him recently: "It's the second nature of W—— to be polite."

The mother smiled as she thanked God in her heart for the grace which helped her to be unfailingly courteous to her boy.—*Selected*.

DRUG HABIT

There appears to be a general impression that prohibition has caused an increase in the drug habit. Dr. George H. Simmons, editor of the Journal of the American Medical Association does not think so. Moreover he has just published an editorial in his journal showing that the restriction of the use of alcohol in Germany

during the war was followed by a diminution of the use of harmful drugs. In an interview with Dr. Arthur Dean Bevan, former president of the American Medical Association, he dictated and afterward signed the following statement:

"It is possible that in this transition period a few people cut off from the use of alcohol have restored to drugs as a substitute, but if this is true it is simply a temporary matter and due to this transition from the free use of alcohol to prohibition and the number of these cases is very small compared to the number that were made drug addicts by the free use of alcohol in the past."

THE CHRISTIAN ORPHANAGE

SINGING CLASS GOES VISITING

The Singing Class spent the third Sunday with Brother A. T. Banks' churches at and near Ramseur, N. C.

We gave the concert at Shiloh church Saturday night, at Parks' Cross Roads Sunday at eleven o'clock and at Ramseur Sunday night.

The weather man was against us as it rained much of the time and kept many from church who would have been present had the weather been more favorable. There was quite a storm raging at Ramseur about the time to go to church and it rained till it was too late to go, so our congregation was small. But while no one could cope with the weather man, we were glad to see the rain as we have been very dry for some time and our crops were suffering for rain.

We were very kindly treated by all the good people where we stopped and every one in the Class had a good time and want to go back to Ramseur some time when the weather is more favorable. Brother Banks is greatly loved by his churches and he has a great people to serve. They are big hearted and are prosperous and it is a great community to live in.

We noticed that the wheat crop is splendid in that section, and we just thought how easy it would be for the churches in that section to make up twenty-five bushels of wheat each and send to the Orphanage. What a small sacrifice it would be to the churches but what a great blessing it would be to us in this work! Most any farmer would be glad to contribute from one to five bushels and be the better off by so doing. Why not a number of the churches in the wheat sections do this? Just after harvest is the best time while everybody has plenty of wheat.

We find that there is much fruit this year, too. We want to say we have many glass jars and will be glad to ship a supply to any one who would like to fill some for us. Let us know the number you want and they will be shipped immediately.

CHAS. D. JOHNSTON, Supt.

"Your world will be wide or narrow according as you build your fences shutting other lives out or in."

FINANCIAL REPORT FOR JUNE 30, 1920

Amount brought forward, \$15,473.77.

Children's Offerings

Ruth M. Sanford, 10 cents; Virginia Pearl and U. T. Ayscne, 20 cents; Total, 30 cents.

Sunday School Offerings

(North Carolina Conference)

Durham, \$15.21; Lebanon, \$2.48; Auburn, \$3.00; Monticello, \$4.00; Wentworth, \$8.44; Shallow Ford, \$3.07; New Lebanon, \$1.00; New Lebanon Barnea Class, \$1.00; Amelia, \$1.45; O'Kelley Bible Class, First church, Greensboro, \$25.00; Mebane, \$2.00; Smithwood church, \$2.40; Christian Chapel, \$1.86; Bethlehem, \$2.56; Liberty, (Vance), \$4.77.

(Eastern Virginia Conference)

Holland, \$24.00; Windsor, \$6.93; Rosemont, \$5.00.

(Virginia Valley Conference)

Leaksville, \$2.68; Ivor, \$2.91; New Hope, \$2.00; Wood's Chapel, \$2.00.

(Georgia and Alabama Conference)

Richland, \$2.71; Mt. Zion, \$1.00; Total, \$127.47.

Singing Class

Ramseur church, \$18.09; Parks' Cross Roads, \$37.01; Shiloh church, \$15.23; Total, \$70.33.

Special Offerings

Good Hope Sunday school, Oronoque, Kans., \$15.00; J. H. Jones, on support of children, \$30.00; G. L. Jones, on support of children, \$35.00; John J. Pritchett, \$20.00; Total, \$100.00.

Total for the week, \$298.10; Grand total, \$15,771.87.

LETTERS FROM THE COUSINS

Dear Uncle Charley:—We are enclosing our dues for this month. I wonder if you will come this summer to Liberty and bring Mary and Hattie. They are the little girls who stayed with us. We had such a good time. I wish they would come again. Love and best wishes to all.—*Virginia Pearl and U. T. Ayscne.*

If we come to Liberty this summer we will bring Mary and Hattie. We cannot get along without them.—*"Uncle Charley."*

Dear Uncle Charley:—Enclosed you will find ten cents for the orphans. I must tell you of the pleasant trip I had yesterday. Papa took mother and six of us children to Union Christian church, in Virgilina, Va. Rev. C. E. Newman preached a splendid sermon, found in Prov. 3:6. We went from church to see mother's aunt. The trip going and coming was nearly one hundred miles. It was a treat to us. Love to all.—*Ruth M. Sanford.*

You are a bright little girl to remember the preacher's text. You can beat Uncle Charley. When Uncle Charley was a little boy he would go to sleep in church. I wonder if any one accuses him of that now.—*"Uncle Charley."*

"Politeness appears to have been invented to enable people who would naturally fall out, to live together in peace."

CHURCH CONSTRUCTION

(Continued from Page 11)

the beginners room 23 x 27 feet in size, and the rooms for the heating and ventilating apparatus. The dining and entertainment room has a large platform at one end and a large well equipped kitchen at the other end.

The ground floor rooms are conveniently reached from the lower landings of the four entrance vestibules. Toilet rooms are provided on both the ground floor and the main floor.

It is planned to heat the building by steam and ventilate the principal rooms by a fan system supplying fresh air.

The ceiling of the main auditorium is arched in a very simple manner and divided into panels by means of projecting ribs. The main Sunday school room will have a flat ceiling and will also be lighted with pleasing ceiling lights with a skylight in the roof above it.

The capacity of the main floor and balconies for general assembly purposes will be about as follows:

Main floor of Auditorium, 650; Balcony of Auditorium, 225; Choir, 50; Total Church, 925. Main Sunday School room, 335; Department rooms, 250; Sunday School Balcony, 225; Total Sunday School for assembly purposes, 800; Total assembly for Special Occasions, 1,725. The capacity of the entertainment room on the ground floor is 575 for assembly purposes and 275 for banquet purposes, without crowding.



STIRRING AND INSPIRING

In "Reconstructing The Church," by Dr. William Allen Harper, we have a forward-looking book by a forward-looking man.

The author got his forward look by looking back to apostolic days, and insisting that the Church be reconstructed in harmony with apostolic teachings and ideal.

The message of this volume is stirring and inspiring. It is in line with what is silently going on today, in spite of great opposition.

It is in line with what must continue until consummation, if the Savior's prayer for His people is to be answered.

JAMES I. VANCE.

Nashville, Tenn.

"RECONSTRUCTING THE CHURCH"

Dr. Harper's book, "Reconstructing the Church," is a readable volume and presents some very timely and interesting thought. The author should not be misunderstood by the term *reconstruction*, for he does not mean to remake the Church in its divine significance, but rather to reorganize its machinery of operation and mediums of expressing itself to the world.

This volume points out in vivid style certain measures necessary for opening the way to the solving of great problems in Church, State, and social life.

Its thirteen chapters of constructive thought, neatly bound into a volume of 188 pages and bearing Fleming H. Revell's imprint should be its endorsement for entrance into many studies and libraries.

C. B. RIDDLE.

REV. B. J. EARP RESIGNS

Rev. B. J. Earp, who for the past three years has been pastor of the Christian churches in Page County, has resigned, to take effect the middle of August. Rev. Mr. Earp plans to enter Vanderbilt University this fall, and will leave this county about the last of August.

On last Saturday the Pastoral Committee of the Page Valley Christian Pastorate met at Shenandoah, and accepted Mr. Earp's resignation, after first voting their thanks for the faithful service that has been rendered during the past three years.

The committee elected to fill the vacancy caused by this resignation, Rev. R. P. Crumpler, of Varina, N. C., who will begin work about the first of September or the last of August. Rev. Mr. Crumpler is a man of some experience both as a teacher and pastor, having taught school in some of the high schools of North Carolina, also served as pastor in several of the North Carolina churches.—*Luray News and Courier*.

The National Convention of the Democratic party is in session this week at San Francisco, Cal. At this writing there is much speculation as to who will be named as the party candidate for the presidency. Mr. McAdoo has refused to seek the nomination as once expected.

"If we had what we want we should probably be around looking for some one to help dispossess it."

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OBITUARIES

LANGSTON

Mrs. Sallie M. Langston departed this life May 25, 1920. She was paralyzed on Monday and died the next day. She was married forty-two years ago to W. D. Langston and to this union were born four children. A great and good woman has been gathered home. In girlhood she joined Holy Neck church and was a member there until Sarem was organized. She was a charter member of Sarem and the little church will miss her. She is survived by her husband, one son, J. R. Langston, one daughter, Mrs. Sallie Mary Gatling; one sister, Mrs. Luther Rawles; eleven grandchildren and a large number of nieces and nephews. The funeral services were conducted by the writer at Holy Neck church. She rests in the church yard, with many near relatives to await the coming of the blessed day. May the God of comfort bless the sorely bereaved family in this time of sadness.

J. M. ROBERTS.

TATE

Mrs. Annie Tate died at her home on Washington Street, Burlington, N. C., June 15, 1920, in her 87th year.

She was twice married. Her first husband was James Fouville. To them were born four children, all of whom preceded her to the grave.

Her second husband was Robert William Tate. To this union were born three children, two of whom are living.

Mrs. Tate was a member of the Christian church and had been from early life. Her life was one of those quiet, peaceful lives that flow, on undisturbed by sunshine and shower. The funeral services were conducted by the writer from the Burlington Christian church and the interment was in the cemetery at New Providence Christian church, Graham, N. C.

May the dear Master comfort the bereaved.

P. H. FLEMING.

SMITH

Charles H. Smith departed this life June 15, 1920, at the age of forty-seven years. He fell at his work and sustained injuries from which he died. He was thrice married. He leaves to mourn his death a wife and five children. His re-

mains were brought to Greensboro, N. C. for burial. The funeral services were conducted by the writer. The Lord keep, bless and comfort the bereaved ones.

P. H. FLEMING.

SLACK

Lunda Jane Slack was born November 7, 1862 and died June 9, 1920, aged fifty-seven years, seven months and two days. She was married to J. B. Slack November 12, 1882. To this union twelve children were born. She leaves a husband, seven sons and three daughters, four brothers and two sisters, besides many other relatives and friends to mourn their loss.

The voice of her neighbors was "a good woman has died." She was laid to rest in the cemetery at Why Not in the presence of many friends and her grave was covered with flowers.

T. J. GREEN.

RESOLUTIONS OF RESPECT—LANGSTON

Whereas, God in His infinite wisdom, has called hom our beloved sister, Mrs. W. D. Langston, we offer the following resolutions:

First. That we cherish her memory, extend our sympathy to the bereaved family, and pray that her noble spirit may be incentive to us to be more faithful and more loyal to our Lord.

Second. That while we deeply lament the loss of our departed sister, we know full well that it is her gain and bow in humble submission to the will of God.

Third. That a copy of these resolutions be sent to The Christian Sun for publication, a copy be sent to the family and a copy be spread upon the minutes of our church.

MISS SELMA HARRELL,
MRS. D. S. HARRELL,
MRS. W. J. FELTON,
D. S. HARRELL,
W. J. FELTON,

Committee.

BROOKS

Mrs. Martha S. Brooks, wife of Charlie E. Brooks, died at her home near Isle of Wight Court House, Va., May 27, 1920. She was a good Christian mother and a loyal member of Antioch Christian church. She leaves a devoted husband, six children, an aged mother, one brother, four sisters and many friends to mourn her

death. The funeral services were conducted at Antioch Christian church and her remains were laid to rest in the church cemetery. The Lord comfort the dear bereaved ones.

H. H. BUTLER.

DR. J. H. BROOKS

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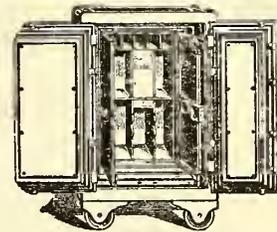
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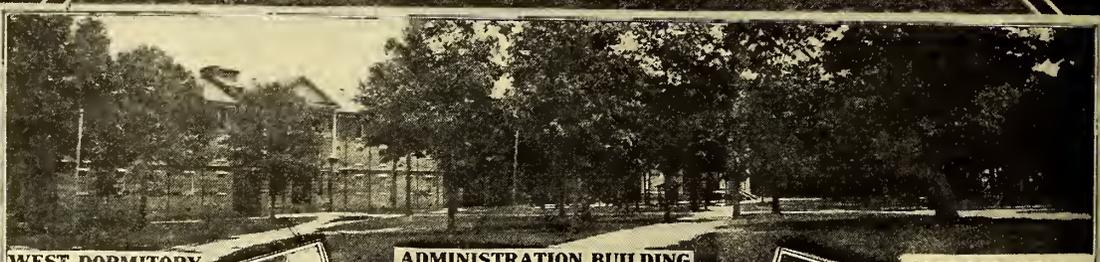
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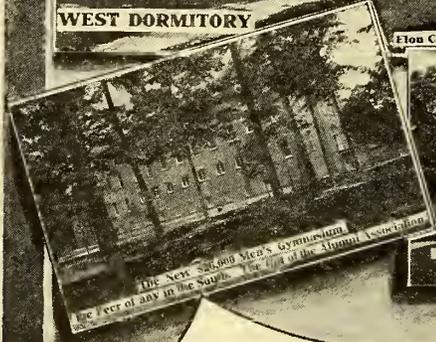


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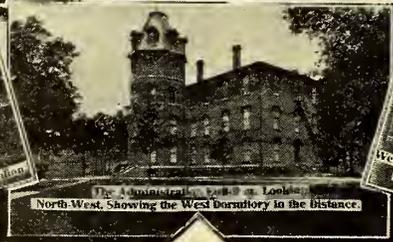
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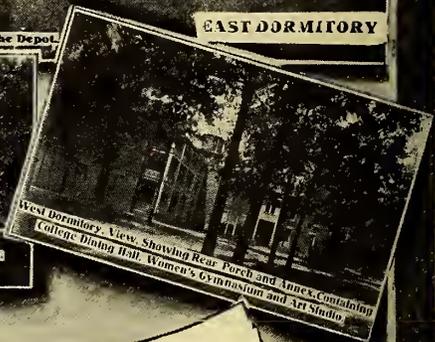
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The Administration Building, Looking North-West, Showing the West Dormitory in the Distance.



West Dormitory View, Showing Rear Porch and Annex, Containing College Dining Hall, Women's Gymnasium and Art Studio

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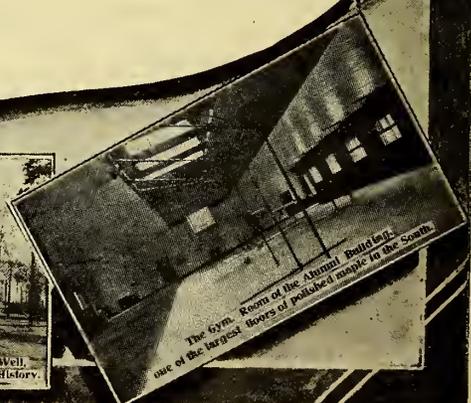
Pres. W. A. HARPER, Elon College, N. C.



East Dormitory, showing the Administration, Expansion and Power House in the Distance



West Dormitory, a Winter View. The old College Well, now a Campus Lounging House, but Sacred in Elon History.



The Gym. Room of the Alumni Building, one of the largest floors of post-1861 maple in the South.

ESTABLISHED
1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXII

BURLINGTON, N. C., JULY 7, 1920

NUMBER 27

Church or Grave Yard ?

Here are some figures that speak louder than language:

A certain church, whose name need not be given, has in its cemetery \$60,000.00 worth of monuments. That church pays for home missions \$15.00 a year; for foreign missions \$20.00 a year; for all other purposes \$63.00; pays its pastor \$120.00 a year. There are only thirty children in its Sunday school.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

Entered at the Burlington, N. C. Post Office as second class matter.

Subscription Rates

One Year	\$ 2.00
Six Months	1.00
	In Advance

Give both your old and new postoffice when asking that your address be changed.

The change of your label is your receipt for money. Written receipts sent upon request.

Many persons subscribe for friends, intending that the paper be stopped at the end of the year. If instructions are given to this effect they will receive attention at the proper time.

Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of one-half cent a word.

Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

"Success means that you have dared to do something no one else dared to do."

A DISAPPOINTMENT

It is a bit of good logic that it is all right to know the dark side, but poor business judgment to let it be known. Taking this thought for whatever it is worth, we feel constrained, however, to take THE CHRISTIAN SUN family into confidence in a matter, for we are sure that many, if not all, of us are intensely interested in it.

We have been nursing an idea during our four years as Editor of this paper that if it could be made possible for a larger number of our people to read THE SUN, for a while, that they would become permanent subscribers. The means kept us from making the experiment, until the proposal came from the Men and Millions Field Committee. It was decided upon, and 3,600 new names added to THE SUN'S mailing list for a period of three months.

So much for the preface. Just before the three months period ended a well planned "follow-up" campaign was started from THE SUN'S office to enlist these persons, who had received the paper free as regular

subscribers. Repeated appeals by letters and other methods brought *less* than *one hundred* new names, while more than one-half of the list came in on the third appeal, agreeing to subscribe the remainder of 1920 at a special rate. We felt constrained to make this offer because of the complaint that nearly all the paper was being devoted to the raising of money and we had a desire to show them THE SUN under normal conditions.

A disappointment! Sure, and yet an editor must get used to disappointments, learn how to take all kinds of criticisms and keep sweet.

The poor showing was a disappointment mainly because so many of our closest and most loyal friends have shared the opinion with us that if THE SUN could be placed into the homes for awhile it would be a great help to secure subscribers.

It may be possible that the following reasons will explain the meager response:

1. Many not being sufficiently interested in the Men and Millions Campaign to read the paper, and thus failed to form the habit of reading it.

2. Emphasis being placed on the Movement by ministers and others, the interest of THE SUN was left out.

3. The appeal for subscribers following immediately after the Movement's financial canvass probably failed because of the solicitation of the first canvass.

These are only possible reasons why the very poor enrollment of new subscribers.

However, we have read of this same condition with other Church periodicals. We note that *The Herald of Gospel Liberty* is experimenting on the same thing, and trust that Editor Kerr and Business Manager Rathbun will tell us how they come out in their efforts.

After all the pastor is the one man who can educate the people to appreciate and support the Church paper. We are creatures of habits. The reading habit must be cultivated and it is difficult to do it in a few weeks. If a number of persons would agree to read THE SUN each week for a period of six months, and then do it, the Church could well afford to send the paper free. The habit would be formed in this time.

Our very worthy predecessor and versatile writer, Dr. J. O. Atkinson, once remarked to us that our mailing list would grow by the process of education and by developing our people to the reading habit. Here is the truth of your sane philosophy, Dr. Atkinson.

"Live—Laugh—Learn—the time will come when you can't."

A BUSINESS MESSAGE

THE CHRISTIAN SUN must meet its bills just as individuals, and it takes money to do so. The subscription receipts for two months have been the smallest in years. Statements from the office have been of little

good to the cause. A custom of years has led THE SUN into indulging many subscribers for a while after their subscription becomes due. Oversight and neglect upon the part of many make this a vital problem. The hour has struck when this paper *must* insist upon prompt renewals, or else the Board of Publication will be called upon to pass a strict rule to give due notice and discontinue on the day the subscription expires. *If such a rule were in force today, nearly one thousand names would be cut off—and a very large number of them among THE SUN's longest and most faithful subscribers.*

The situation in a nutshell is this: When you allow your subscription to lapse the Convention has to borrow the money to carry your account until you renew. Each subscription during 1920 will cost over \$2.50 each, and it does look a little unfair to THE SUN to make its subscription price less than cost (the deficit being borne by the Convention) and then be asked to carry past due subscriptions for personal convenience.

Brethren, look at your label. Looking at the label is not all that is needed—you know what we mean.

If the Church isn't all right, come in and help make it all right. Don't stay on the outside and knock it.

PRESIDENTIAL NOMINEES

Warren G. Harding, nominee of the Republican party for the presidency of the United States, was born in Corsica, Morrow County, Ohio, November 2, 1865, and was educated in Iberia College, 1879-1882. Engaged in newspaper business at Marion, Ohio, since 1884; President of the Harding Publishing Company and publisher of *The Daily Star*; member of the Ohio Senate 1900-1904; Lieutenant Governor of Ohio 1904-1906, and was nominated for Governor of his state in 1910 but was defeated. He has been a member of the United States Senate since 1915. Mr. Harding is a member of the Baptist Church and his home address is Marion, Ohio.

James M. Cox, nominated by the Democratic party for the presidency of the United States, was born at Jacksonburg, Ohio, March 31, 1870. He was reared on the farm and educated in the public and high schools. He worked in the printing business and taught public schools and later became newspaper reporter and connected himself in an editorial capacity with *The Cincinnati Enquirer*. In 1898 he bought the *Dayton (Ohio) Daily News* and the *Springfield Press-Republic* in 1903, forming *The News League of Ohio*. He was a member of the Sixty-first and Sixty-second Congresses from the Third Ohio District. He was governor of Ohio 1913-1915, 1917-1919. Mr. Cox is a member of the Episcopal Church and his home address is Dayton, Ohio.

It is significant to note that both nominees have been active in the printing industry, and that speaks well for that classic art of this day and age.

If the world is bad, who made it so? If the world is to be made better, it will take all of us, so come on.

SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION—NORTH CAROLINA CONFERENCE

It has been written and repeated in THE SUN that the date of the Sunday School and Christian Endeavor Convention is July 13-15 and that the place is Elon College, N. C.

See that your Sunday school is represented.

See that your pastor goes. Pay his way.

Be on time by starting on time, and stay until the last day.

Go to help make the Convention bigger and better.

Go to do some talking—and to let others do some.

Go to transact business for the King. Be in earnest. Be there!

NOMINATIONS

The National Democratic Convention in session at San Francisco, Cal., this week, nominated Governor J. M. Cox, of Ohio, as the candidate for the presidency, with Franklin D. Roosevelt, Assistant Secretary of the Navy, as the candidate for the vice-presidency.

In the second primary for the nomination for the Governorship of North Carolina held July 3, the Democrats nominated Cameron Morrison of Charlotte, defeating Lieutenant O. Max Gardner of Shelby, N. C.

ANOTHER GREAT MEETING

Rev. E. M. Carter tells in this issue of another great meeting conducted by Brother Lightbourne. Brother Carter adds this in a personal note: "The meeting at La Grange is by far greater than the Lanett meeting. They are having a fine meeting there."

REV. J. V. KNIGHT TO LEAVE GREENSBORO

Rev. J. V. Knight has resigned the Greensboro work and accepted a call to Raleigh. He takes up the Raleigh work November 1.

MISREAD AND MISUNDERSTOOD

Brother J. W. Payne, Wedowee, Alabama, writes under date of June 28: "I notice in last week's SUN that little Ralph Peel O'Berry, thirteen months old, is the youngest subscriber to the Men and Millions Movement, but I suggest that you correct that. I took little Charlie Jones Kirby's subscription, for Rockstand, when he was just nine months old. I took two other subscriptions in this family from members under five years of age, and last Saturday took the father's subscription for THE SUN."

Brother Payne misread the statement. Young O'Berry is the youngest subscriber to the fund from *Liberty Spring church*. Look up the statement and see what it says. Not the youngest subscriber to the fund, but the youngest from *that one church*, just as little Charlie Jones Kirby is the youngest from Rockstand.

We print the letter and explanation in case others misread the statement.

TO CELEBRATE THE THREE HUNDREDTH ANNI-
VERSARY OF AMERICA'S ORIGIN

(Contributed)

The year 1920 is doubly significant, historically. It marks the three hundredth anniversary of two important events which led to the founding of the Republic of the United States of America. One is *the signing of the Mayflower Compact and the landing of the Pilgrims*; and the other is *the meeting of the first American legislative assembly*.

On November 11, 1620, in the cabin of the *Mayflower*, a tiny bark lying off the Massachusetts coast, a little band of liberty-loving men, from "*Brittania*," entered into what history has styled the *Mayflower Compact*. This agreement bound the 41 adult males in the ship's company into a civil body politic for the better ordering, preserving, and furthering of their mutual ends. And it provided for such just and equal laws and offices as should be necessary for the general good of the colony.

Ten days later, so records Dr. Charles W. Eliot's inscription on the Pilgrim Memorial Monument at Provincetown, Mass., "*the Mayflower, carrying 102 passengers, men and women and children, cast anchor in this harbor 67 days from Plymouth, England.*"

"This body politic, established and maintained on this bleak and barren edge of a vast wilderness, a state without a king or a noble, a church without a bishop or a priest, a democratic commonwealth, the members of which were straitly tied to all care of each other's good, and of the whole by every one.

"With long-suffering devotion and sober resolution they illustrated for the first time in history the principles of civil and religious liberty and the practice of a genuine democracy."

Meantime, uninformed of the Pilgrims, fellow-colonists of Captain John Smith had met at "*James City*" (*Jamestown*), Virginia for the first American Legislative Assembly. On July 30, 1619, they had thus broken ground for the foundation of the present democratic form of government in the United States.

This year (in 1920) these events are being commemorated in the United States, in England and in Holland. In August, the origin of the Pilgrim movement will be celebrated in England. And early in September, meetings will be held in Holland in memory of the Pilgrims' sojourn in that country.

In September, a "*second Mayflower*" will set sail from Southampton, England, to follow to the American shore the path taken by the original *Mayflower*. (But this second *Mayflower* will be modern, and therefore much more seaworthy than her smaller predecessor.)

This boat, carrying many prominent people of England, Holland and the United States, will anchor in Provincetown Harbor in late September. Its arrival will perhaps mark the crowning dramatic episode of the entire Tercentenary celebrations.

These events will not be celebrated in the United States by the citizens of Massachusetts and Virginia alone. Nor solely by the New England and South Atlantic states. Communities throughout America are planning to take this opportunity to review the "*foundation upon which the United States rests*,"—and to re-emphasize those principles which these ancestors established, and which their sons, their followers, and their followers' sons have handed down to us through our form of representative government.

America is appropriating, from national and state treasuries, hundreds of thousands of dollars to be used in plans for the commemoration. One plan is to erect, overlooking Plymouth harbor, a colossal statue of Massachusetts, the Indian chief who befriended the Puritan pioneer. Another is to set the Plymouth Rock, which in 1741 was raised above the tide, in its original position.

Seventy American cities, including New York, Chicago and Boston have started plans for their celebrations of the Tercentenary. The Sulgrave Institution and the American *Mayflower* Council have been active in coordinating these plans.

Community Service (Incorporated), One Madison Avenue, New York, has drawn up suggestions for the use of communities planning to celebrate. These have been distributed for the use of schools, churches, clubs and general community groups throughout the United States and her territories. By writing to Community Service at the above address, individuals can secure valuable information and counsel regarding suitable plays, pageants, tableaux, recitations, ceremonials and music suitable for use in their communities.

LIBERTY BELL

Here are some things about the Liberty Bell it would be well to cut out and past in your scrap-book:

July 8, 1776, the bell was rung for the proclamation of the Declaration of Independence.

On October 24, 1781, the bell rang out for the surrender of Cornwallis.

April 16, 1783, it rang out the proclamation of peace.

September 29, 1824, it rang to welcome Lafayette to the Hall of Independence.

July 4, 1826, it ushered in the year of jubilee, the fiftieth anniversary of the republic.

July 24, 1826, it tolled for the death of Thomas Jefferson.

July 4, 1831, is the last recorded ringing of the famous bell to commemorate the day of independence.

February 22, 1832, it rang to commemorate the birth-day of Washington.

In the same year it tolled the death of the last survivor of the Declaration, Charles Carroll, of Carrollton.

July 2, 1834, it tolled once more. Lafayette was dead.

July 8, 1835, while being tolled for the death of Chief Justice John Marshall, a crack was developed, starting from the rim and inclining in a right-hand direction toward the crown.

Its voice is silent, but its deeds will ring in the hearts of all patriotic people so long as the name of liberty shall last.—*Selected*.

PASTOR AND PEOPLE

A MEMORIAL SERVICE AT BEREA

The first Sunday in June we had a rare treat at Berea. The services opened with a song service by the chorus, after which Rev. A. F. Iseley led the opening prayer. After this we were favored with a selection by four men known as the White Oak quartette. The four men who sang for us were: Messrs. R. E. Loman, W. E. Wyrick, A. P. Jarvis and J. B. Bradley. After this the Scripture lesson was read and an offering taken. We were then favored with a solo by Mrs. William Huff of Gibsonville. Dr. Lawrence then delivered a memorial address on the subject, "Where Are The Dead?" After the address Miss Jennie Willis Atkinson of Elon College played a march by which the children marched to the graveyard with flowers. While the flowers were being distributed we were favored again with a quartette by the same four men. After the distribution of the flowers and the end of the singing, Dr. Lawrence announced the benediction.

The day was pleasantly spent, and many spoke of it as being the most pleasant services held at Berea in years.

JOSEPH E. McCauley.

A "COTTEN" FIELD

In my pastoral work I have the privilege of driving over many miles of roads through the country, as the four churches which I serve are in various parts of two counties, Nansemond and Isle of Wight, Virginia. This sort of work furnishes plenty of fresh air, views of beautiful nature, of the crops, and splendid association with people. Some Sundays I drive from the service in the morning to dinner, and from dinner to an afternoon service twenty-eight miles distant. On those days I travel sometimes a little too fast to gain many of these attractions of which I mentioned above. However, I noticed that the farmers are wearing smiles and more cheerful expressions than they wore a few months ago. Since the cool spring has made its departure, the crops are giving hopes of a good harvest, and already those farmers who cultivated Irish potatoes are reaping a nice reward. He who sows well, works faithfully, and trusts the Giver of every good and perfect gift, generally reaps his reward.

However, I am more interested in another sort of crop and that is the spiritual harvest in a "Cotten" field. Like the farmers who smile, I too, have causes to be cheerful, for many things have taken place in this field, some of which I shall mention briefly. In the beginning, permit me to say that all the churches in this field went over the top in the Men and Millions Forward Movement, in face of financial obligations already existing and other difficulties, and did it too long ago to write about now.

Bethlehem

Fourth Sunday afternoon, June 27, the Bethlehem church was packed and scores were compelled to remain outside on account of the lack of room. An entertain-

ment by children always draws a crowd, regardless of weather—hot or cold. "And a little child shall lead them." A little over an hour was filled with recitations, exercises, and music by the seventy-five children and choir, which proved to be very interesting as well as inspiring. The recitations and exercises were delivered by both the boys and girls in a very praiseworthy manner. The solos and songs by the little children were rendered in a very creditable manner. The choir had practiced under the leadership of Mrs. E. T. Cotten, and the new songs, which were inspiring, were rendered well. For this Children's Day program much credit is due Miss Elizabeth Taylor for playing the piano, and to the lady teachers of the children's classes. A very encouraging announcement was made to the effect that the Building Committee would meet the contractor Saturday. The members constantly face the need of a new church, class rooms are needed for the many large classes, and with near \$18,000 in cash and pledges we are expecting greater encouragement in the near future.

Windsor

Fourth Sunday morning, the pastor preached on the subject, "A Call to Arise," developing the theme under three heads—1. People in Trouble and in Danger. 2. A Call to Save. 3. Deliberation in Obedience to that Call. After the sermon three young men were received into the church, which scene rejoiced the hearts of all present. This makes a total of twenty-five members received into the Windsor church lately. This day happened to be the pastor's birthday, and with such a successful service in the morning and a Children's Day entertainment in the afternoon, it was a happy birthday, indeed. The union prayer-meetings in Windsor have grown in interest and attendance. The attendance has increased from twenty-one to forty-seven within a month. Brother Lorenza Bailey led the last meeting, which was full of interest. Several splendid talks were made, one of which was by Rev. J. T. Kitchen, whose articles in THE SUN we have read. Prayer meetings are very helpful to any church, and union prayer-meetings in a community gives forth a fine spirit of church service.

Mt. Carmel

The first Sunday in last month the people of Mt. Carmel witnessed a "Home-Coming" scene. The weather was not very favorable, but many drove over rough and muddy roads and even a few were present from the city of Norfolk. The pastor preached from the text, "And they returned home," and in this sermon he had occasion to compliment the members of Mt. Carmel Christian church on their home church, for it is a large, comfortably seated, modern country church. The twelve memorial windows show a spirit of respect for those who built the church, and adds greatly to the beauty. The people in this community are quite a church-going people and although the church seats near four hundred, more room is needed. So this year over four thousand dollars has been raised in cash and pledges to add four new class rooms to the building. It was encouraging to all, and especially to the Baraca class,

when the first lumber was placed on the ground. To this young men's class is due much credit for starting the class room movement.

In conclusion, let not past success fill any one with too much pride, but inspire and exhort each and all to greater efforts in Christian work and more loyal service for our Master.

E. T. COTTEN.

July 2, 1920.

GREAT MEETING AT LANETT, ALA.

The Lightbourne-Davis meeting, which we have just closed at Lanett, Ala., was the greatest we have ever held at this place. The preaching of Brother Lightbourne was so clear, forceful and convincing that those who heard him were convinced first of the sincerity of the speaker and of the necessity for a deeper consecration of their own lives. "Sam" is equally as great in his profession. With his manner of performance, the people were held throughout the entire service with rapt attention by the preaching of the Gospel and the Gospel in song and music.

The results of the meeting were: Fifteen accessions to the Christian church, three to the Disciples of Christ, besides the many who reconsecrated themselves and those who decided for a better life. Though, really, the results could not be described at that, but eternity will tell. These men are specialists in their line and their equal has not been in this section.

E. M. CARTER.

IMPORTANT MEETING

Those expecting to attend the Sunday School and Christian Endeavor Convention to be held at Elon College, July 13-15, and desiring entertainment, should notify me at once the day they expect to arrive, and what hour if possible. Since quite a number of our people are away on their vacation, it will be necessary to know in advance those who are expecting entertainment.

J. A. DICKEY, *Chairman*
Entertainment Committee.

Elon College, N. C.

WHAT CAN YOU SAY ABOUT FLORIDA?

I make a few suggestions: Write J. A. Johnson, Clerk of Board of County Commissioners, Polk County, Bartow, Florida, and you will get reliable information about the county in Florida for groves. I see from the commissioner's report, that Polk County ships more than one million boxes of citrus fruits each year. It will average two thousand car loads of winter vegetables each season; has more phosphate than any county in the United States. This county is about the center of Florida, midway between the Gulf of Mexico and the Atlantic Ocean. From the same circular we learn that new towns are springing up and the opportunities offered by Polk County are real and substantial.

Many of our Christian people go to Florida every winter in order to spend a few weeks, or months, and escape the vigors of a Northern winter. Others go to

make Florida their home for all seasons. With a little concert of action, we might establish a Christian colony in Florida next fall. By going out into the woods of Polk County, where land is cheap, location healthful, fire-wood plentiful, cheap cottages could soon be erected, groves planted, gardens made and a new village started. Some could remain all the time, others return every winter.

For suggestions, write or see, Daniel Albright Long, Burlington, N. C.

CHRISTIAN ENDEAVOR TOPIC FOR JULY 11, 1920

Christian Brotherhood Among Races and Nations.

Acts 17; 24-28

Three of the great problems confronting us today bear a close relation to our topic. They are: The League of Nations, the social and industrial unrest and missions. Whatever may be the fate of the League of Nations, or whatever may be the character of it, if adopted, it will be a failure, as a preserver of peace, unless it is founded on justice and established in the spirit of Christian Brotherhood.

Whenever we learn to exercise the same spirit of forbearance, and standard of honor, among nations, that a Christian community demands of one man, in dealing with another, a League of Nations that will forever prohibit war will be a possibility. We must get away from the double standard and apply the principles of Christianity to nations as well as individuals.

Among the many factors entering into the present social and industrial unrest, in this and other countries, is the lack of Christian Brotherhood among the races.

All too often has the nation and the Church neglected the alien that came to our shores. We have placed him in the worst sections of our cities, where he is surrounded by the most corrupt influences and then we have left his training, almost entirely, in the hands of the walking delegate, the political trickster and the "red." The result has been, that we have thousands of people living in our country who are not in sympathy with our ideals and institutions. This can be remedied by the practicing of Christian Brotherhood among the races.

The spirit of missions is the spirit of brotherhood and only as we hold up God as the Father of all and Jesus Christ as our elder brother, can we hope to reach the unsaved in heathen lands, and the foreigner within our own country.

Questions to be answered in the Meeting

1. What do we mean by Christian Brotherhood?
2. What is being done for the foreigner in the United States?
3. What is the ideal for a League of Nations?

W. T. WALTERS.

Richmond, Va.

NO CHAUTAUQUA THIS YEAR

The Central Executive Committee of the Seaside Chautauqua and School of Methods in a recent meeting decided not to hold a session this year.

A canvass of existing circumstances showed that conditions are more unfavorable this year than heretofore.

For several months past practically all the ministers and leading laymen, especially in the South, have been giving all of their spare time to the Men and Millions Forward Movement.

Work in the local churches has been neglected. Pastors as well as laymen are far behind with their regular work. All have made liberal financial contributions. Many who have heretofore taken a vacation will not be able to do so this summer. The program committee of the Chautauqua, on account of these conditions, found it difficult to secure speakers for this year.

Taking all these things into consideration, the Central Committee thought it unwise to undertake to hold a session this year.

The General Secretary was instructed to continue the collection of pledges, and to solicit further contributions in order that the Committee may be in position to make next year's session the best yet.

The program committee will begin at the earliest possible moment to secure speakers for the next session. There has been no lack of interest in the Chautauqua this year aside from the fact that conditions make it almost impossible even for its most loyal supporters to give it the support necessary.

It is believed that the action of the Central Committee will be generally approved.

S. M. SMITH,
General Secretary.

Norfolk, Va.

FROM OTHER PENS

How Comes It?

How comes it that we, here in America, are so ready to glorify the Irish allies of Germany? Why is it our Congressmen are so ready to vote an endorsement of those allies of Germany, past, present, future, in such wise as to make our own ally, England, an object of international hatred? Is it not a species of apostasy? —*Central Christian Advocate.*

Not Through With War

We are not through with the war and its consequences. The necessity is still upon us to produce an economize. The old rule which called for plain living and high thinking is still a good rule. It was made by a lofty class of people, and it has always tended to secure lofty successions. Prodigality and laziness never were of any use in the world, and there is no need or room for them today. It is always well to work and to save.—*Herald and Presbyterian.*

“Don't be a Dancin' Fool”

Uncle Sam recently nailed all over the streets of Birmingham the following card: “Don't be a dancin' fool. Be a man. Help your country by joining the navy.” We pass on our old Uncle's exhortation. It's time the dancing craze was passing. Our young men,

whether in the navy or in the army, business or professional life, will not be worth much to their country or anybody else if their greatest accomplishment is found in their heels.—*Alabama Christian Advocate.*

Salvation

Christian salvation means more than deliverance from future fires of hell; it means putting out the hell-fire of sin and selfishness in human hearts; it means extinguishing the flames of vice and corruption that menace the social order. “The Son of God was manifested that he might destroy the works of the devil.” And the most dangerous of devilish works are not those that fill the bottomless abyss with burning misery, but those that fill the present life with a consuming conflagration of worldliness and wickedness.—*Michigan Christian Advocate.*

Saintly Character Silently Built

A saintly character is not built with sound of hammer or ax or any tool of iron, but so silently that those who stand nearest may be unconscious of the noble temple that is rising. The greatest political and social institutions are those which began in a very modest and quiet way, while many others which began with great show and display have shrunk into insignificance and have disappeared. From the very beginning the silent hammer has been the method of building the Christian Church, and to what great size that structure has grown is not recognized even by the people of God until something leads them to careful inspection.—*United Presbyterian.*

NEW COMERS TO THE SUN FAMILY

M. B. Allen	Newark, N. Y.
Mabel Osborne	Waverly, Va.
Mrs. Edward M. Tamkin	Waterlick, Va.
Mrs. H. A. McIver	New Hill, N. C.
L. C. March	Norfolk, Va.
John Chamblee	Louisburg, N. C.
A. R. Kirby	Roanoke, Ala.

As we go to press this (Wednesday) noon we learn of the passing of Brother O. T. Hatch, Liberty, N. C., which occurred today.

1 We are unavoidably delayed this week, but trust that each subscriber will get his or her paper not more than one day late.

“No one knows what it is to walk with God in the deepest sense who has not walked with him in the dark.”

“Many a man in seeking to go to heaven buys a ticket that will take him only halfway. Respectability will get him started, but regeneration will carry him through.”

“It is comparatively easy to become interested in the saving of men's souls. If you know Christ in your own personal life, such work as approaching men in the interest of faith will come naturally. You will not need to force yourself into the mold of an evangelist. You will become one if you pray with a desire to be made able to help others.”

MISSIONARY

HOW THE GOOD WOMEN HELP

But for the constant help of good women, what would our mission work amount to? In sending a personal remittance of \$10.00 on her mission pledge, Sister J. E. Harris, Suffolk, Va., Route 3, of Bethlehem church, writes: "We had Children' Day 27th. The collection will be sent in shortly. I wish it were more. I had my babies' mite box opening, too, and I feel so thankful. I have \$5.15 to send Mrs. Bryant. I only have ten babies enrolled in the Cradle Roll, and this is the most I ever received from them. I feel that the people are beginning to see the need of more mission work. We have a grand Woman's Missionary Society—thirty-six members and not a year old yet. We enjoy the study book so much. We are fortunate in having Sister E. T. Cotton (our pastor's wife) to help us. She is so good and such a help to us in lots of ways. She helps in our choir, in our teaching, in our Society and in many other ways."

* * *

When it comes to the monthly Sunday school offering for missions you must hand it to our Sanford school. Burlington and Durham are the only two schools that surpass Sanford. The Sanford collection for one Sunday in June was \$13.12.

We have had a standing offer now for some time to this effect: That if any Sunday school will send one Sunday's offering a month to the Orphanage, and one Sunday's offering to Missions and then does not get enough the other two Sundays to pay its current expenses and buy its own literature this writer will make up the deficit. So far no school has called on us, though several have accepted the offer. The result has invariably been an increase and the two Sundays a month kept for self easily paid for current expenses. "As much for others as for self" should be the motto of every school.

* * *

Damascus Sunday school, (Orange County, N. C.) has adopted the plan of sending one Sunday's offering a month to the Orphanage, one Sunday's offering each month to Missions. This is in keeping with the decision of the North Carolina Sunday School Convention at its last session, and also that of the Southern Christian Convention. No school can lose, and thus far every school trying it has gained, by adopting this plan. As long as a school spends all its offerings on itself it only gets enough for itself, and hardly that. And it does not deserve any more. Any policy of selfishness prevents growth, development, progress. We certainly ought not to pursue any policy of selfishness in managing the finances of our Sunday school.

* * *

Big Oak church, Randolph County, Brother E. K. Freeman, superintendent, joins the growing number of our Sunday schools which give one Sunday's offering to Missions and one Sunday to the Orphanage. All of our schools can do this to the great help of each and the hurt of none. Let the good work go on.

J. O. ATKINSON.

The Work of Our Women

(All items for this department should be sent to Mrs. J. W. Harrell, Burlington, N. C.)

LITERATURE MONTH

(Mrs. J. W. Harrell)

July is Literature Month in our Missionary Societies. If there is a Society that has no Literature Superintendent, we hope you will appoint one at once. The Literature Superintendent of the local Society, or Conference Board, has a great opportunity. If alert and active, willing to put time and energy into her work, she may be of inestimable value to the local Society. If she is willing to do research work and keep in touch with the latest books, periodicals, tracts, and leaflets that are being gotten out in great abundance by our Boards, she may become the greatest educational force in the community. Many of our Societies are willing and anxious to do better work, and the Literature Superintendent has it within her power to put new life into her local Society and church.

People are not interested in missions because they do not know about missions. We cannot become interested in any subject of which we have no knowledge. "The greatest foes of missions are prejudice and indifference and ignorance is the mother of them both." "Study to show thyself approved." If we would become approved, efficient workmen we must take time to read and inform ourselves.

One of the duties of the Literature Superintendent is to secure subscribers to *The Christian Missionary*. Our goal set by the Woman's Boards of the Southern Christian Convention is five hundred new subscribers to *The Christian Missionary* during the next two years. We should double this number. This magazine should be found in the home of every member of the Christian Church. It is the missionary magazine of our denomination and the price is within reach of all—only fifty cents per year—the only thing that I know of that has not advanced in price. If you want information about our mission fields—facts concerning the work and the workers, you should become a subscriber. Each issue contains letters from our missionaries—facts fresh from the field and splendid editorials by our Home and Foreign Secretaries. Our Woman's, Young People's and Children's Departments are always interesting. Now we are to have a page for the presentation of our Southern Woman's work.

Our Woman's Boards have designated July as Literature Month. At this meeting the work of this department will be presented and an offering taken in each Society for the Literature Fund.

* * *

We are patiently, but anxiously, waiting to receive matter for this department. Not a line from any one yet.

* * *

I have secured the reports of our Southern Board officers from the Secretary and I am sure you have been interested in these splendid reports each week.

What has become of the Committee appointed by the Convention to supply this page? Mrs. C. H. Rowland, Mrs. W. T. Walters and myself were appointed with two others to be named by the President. Mrs. A. F. Smith and Miss Bessie Holt were added to this Committee. I understood they were to send me the matter and I was to arrange it for publication. Let us hear from you. We want to make this department count for the work.

LITERATURE REPORT

(Mrs. M. F. Cook)

I regret that I cannot make a very accurate report as I have not had full reports from all the Conferences. Therefore, the work in this department will not show up as well as has really been done. I present the following statistics:

Between six and seven thousand pieces of literature have been distributed; 600 mite boxes used; about 450 subscribers to *The Christian Missionary* have been secured, and thirteen Societies reporting regular study classes.

The work in this department has been steadily growing each year, and I feel very much gratified with the amount of literature that has been issued since our last meeting. So many Societies have expressed their appreciation of the pamphlets issued by our Woman's Board and use them for study in preference to anything else.

We would urge that all Societies try to get all members to subscribe to *The Christian Missionary*. We also insist upon a more liberal use of leaflets and the serious and thoughtful study of the mission books. Those of us who have studied "The Crusade of Compassion" have had our hearts peculiarly touched with the appeal for and crying need of medical missions in some heathen lands.

The Home Mission book, "Christian Americanization, a Task for the Church," arouses us to our duty and responsibilities to the unsaved in our own homeland. The Junior books have been especially fascinating. "Mook," a Chinese story, is delightful. "The Honorable Crimson Tree and Other Tales" is a collection of stories about our little neighbors across the sea who are just learning about corn clubs which will help them fight against famine and who are just learning ideas on sanitation which will help fight diseases, etc.

The Home Mission books for Juniors are "Ministers of Mercy," and "A Call to the Colors," which utilize the idea of the Mobilization of Christian soldiers have been so full of interest that I am sure that we shall look forward with eagerness to the new books for another year.

I hope that you will plan to supply every member with a mite box and invite other women, not members to share with you the privilege of making a Thank Offering for special blessings. Right here, I would like to emphasize more activity in the Missionary Home Department. Many women not able to attend the monthly

meetings will be glad to sign the Home Department enrollment cards, accept a mite box, and thus contribute to the general work of the Societies.

Mission libraries should be instituted in more churches. Train the young people to make use of them. When once they have cultivated a taste for this literature they will find it so entertaining and full of real life that they will not care for some of the trashy fiction that pollutes the mind and demoralizes the character of so many. Their hearts will be touched by the needs of the people and they will be constrained to lead lives of Christian service.

Methods of securing more Christian literature for the women and children of heathen lands are worthy of time and thought. Something very positive in the way of developing character and moulding the thought of these nations becomes an urgent demand. A new day has come in our history. We must realize that the world is no longer large but that these people are our neighbors and it is our duty to help them in whatever way we can, and that henceforth nations must stand or fall together.

A world vision is making possible for us a world program. Our Conference and Convention Boards, and Men and Millions Committees have made programs that challenged us. We must all go forward together in these great campaigns to bring true peace into the world. We all love our country and we all know she can never be free or strong until the lives of individuals square with the ideals which are called American but which we know to be Christian. Christian Americanization means a benediction to the whole world, thus our business of spreading the Gospel is co-ordinate with that of keeping the home fires burning. The truest American patriot today is not one who would keep liberty and democracy for our land alone, but, as we already know, will fight to "make the whole world safe for democracy." Just so, the truest Christian knows that genuine patriotism comes most effectually by way of the Cross, and is willing to sacrifice all that the whole world shall enjoy the priceless privileges of the Gospel.

When we know that all peoples are begging for that which has enriched us, shall we give them the stone of indifference instead of the Bread of Life? As soon as we seek to *give more* than we *receive*, because we desire above everything else others good, so soon do we introduce into human relationship the true Christian spirit.

Two things are essential in the development of this spirit—religion, which is faith and following in the footsteps of the Master intelligence—which means Christian education. How are we to supply these needed re-enforcements?

1. *By Prayer.* A close study of the history of Christianity shows that nothing worth while has ever been accomplished without prayer. "The effectual fervent prayer of a righteous man availeth much." So important is prayer to the accomplishment of what is intended to be the final victory of Christ that the Father said: "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possessions.

2. *By Propaganda.* Publish the tidings in the pulpit and the press, so that the people may hear it, read it, and understand it.

How can we hope to accomplish our task when the people are ignorant of the need to haste to obey our Lord's command?

I feel that our Men and Millions campaign is doing more than anything our denomination has ever undertaken to reach the masses of the people and quicken the spiritual life of the whole Church. More of our young people, who had never thought of it before, will consider seriously a life of Christian service. More people will give of their means because of the campaign for tithers, and because of the final financial drive which has given every man, woman, and child an opportunity to help place our dear old Christian Church in the front line of service. I believe the success of this campaign will be largely due to the publicity and literature that has been scattered abroad. Some of our best thinkers have put their ripest thoughts into the clearest and most convincing statements to show our people their duty and given to each one the rare opportunity to use faithfully the talents which our Lord has committed to us in trust.

CHRISTIAN EDUCATION

LAUNCHED—WHERE SHALL WE ANCHOR?*

P. E. Lindley, A. B., Class of 1920

The designated day has arrived on which we must set sail from these college shores. And it is, I feel, an occasion that holds for us a deeper significance than we shall at the time fully apprehend. Today we experience in reality the actual sensations of that event towards which all former transactions pointed, and one from which all the future dates of our career shall be reckoned.

But this hour alone—within itself—divested of all local associations would be well nigh meaningless. The real significance of the day lies beyond the limits of itself. The particular age of history in which we live lends lasting purport to this occasion. Certain ages preceding us have been conspicuous, it is true, some epochs perilous, others golden periods of triumph—but ours is different and in a way stands out even more spectacular.

The "twenties" especially have always been intensely interesting anyway. Each unreturning century has numbered its "twenty" with befitting prominence and glory. Even before this resourceful continent rose to the knowledge of civilized man the indispensable twenties were making their historical fame.

In 1420 the great Revival of Learning known as the Renaissance became active spreading intelligence among men and restoring culture and civilization to the Christian East. 1520 being a year of extensive exploration, marks the day on which De Allyn touched the Carolinian shores and discovered a home for progressive civilization in this our South. No true American can read the sacred records of 1620 without feeling anew his country's pride, for at that time our Pilgrim

Fathers, noble and devout, landed on the shores of Plymouth—established a new order in a new world. And then 1720 speaks for progress and equality particularly in Massachusetts where representative government received the Explanatory Charter from England foreshadowing as it did the full birth of Democracy. Once again, recall the eventful year of 1820. Our Republic then young was growing. Already the nations of the world stood amazed at the bright affluence of her glory. So then in 1820 we reached to the far North took the hand of Maine and led her into the family of states, while at the same time in the extreme South we pushed by the gulf, accomplished the limits by the ratification of the Florida Purchase. But for all that, however great, 1920 which now yields us its favors and fears is, of all twenties, most noted and brings an era before unparalleled.

You, ladies and gentlemen, well recognize the unspeakable condition of affairs today. You can feel the conflicting tendencies that would dominate the universe. Needs are more sorely pressing than they have ever been. Cry for competent leadership is everywhere the normal breath of humanity. Opportunities are liberalized for any student in the highest service of mankind. That's today! Then "who knows but that we are come to the kingdom for such a time as this." Therefore we, inexperienced mariners look far out upon the white capped waves and from this platform today forecast life's voyage, as best we may, like courageous seamen.

And now let us lift our eyes to some of the monstrous tasks that are waiting. There are duties incumbent upon college men and must be performed by them ere the sails are furled.

Ignorance, a ghastly monster, stalks throughout our land and there follows him an army in America today of 15,000,000 illiterates. Twenty millions are strangers to the English printed page. The late selective draft law gathered in 700,000 unable to read and write. On the fields of France alone there were 165,000—one out of every five—who could never know the rapture that accompanies the reading of a message from home. Twenty-three million American youths are in no school, while nine million are not even enrolled. Witness the results of it you slums of decaying manhood; testify again ye unclad families in tears and poverty. Let us open up the pure fountains of knowledge, class-mates, and let its floods roll on 'till they course before everybody's child throughout the land. Let the lamp of learning "shine so bright that all can see to walk in justice, love and peace and glorious liberty."

Furthermore, an education in Christian ideals is positively obligatory to enduring democracy. Herein I fear our country is found wanting. Religious material is legally discarded from the public schools, and there is no fold provided to which the little untaught feet may repair from the cold of vice and materialism of our day. For five days in each week well trained teachers instruct our youth, yet about thirty minutes at best is

alloted to the Church school. Religious Education, happily termed "the nation's light," must merely gather the crumbs that trip from the calendar. Catholics provide 200 hours of religious instruction annually. Some Jews 250—we Protestants, only twenty-four hours. Besides, there are over twenty-six million American children in no Sunday school whatever. An explanation, it is of the fifty-eight million Americans with no church affiliation. Children in our native land are waxing strong in heathenism at home. If these three enemy armies, illiterates, non-churchmen and untaught children, formed in double column they would belt the globe three and a half times at the equator. They constitute a triple alliance that threatens the very life of our democracy. Patriotism demands that every loyal American rush to arms and wage a campaign of education and social evangelism and a campaign for the spiritual nurture of childhood. To neglect these children is to furnish a menace to our society and to lose unparalleled opportunities for the conservation of child life to high and useful purposes.

It is sad, too, to witness the inadequacy of physical relief among the suffering in our day. 11,794 persons die in infancy in North Carolina annually. Tuberculosis slew as many during the four years of war as fell in the hour of battle. 270 people pass away in New York city with every setting of the sun. Mind you! That the major portion of this mortality results from preventable cause no one can gainsay. We are doing entirely too little! Hear the cries of the poor and afflicted for more and tender care! Five thousand patients a day are turned away by Protestant hospitals in the United States. Our children's homes refuse ten to one received just for the lack of accommodations. Such are the affairs now, and hence, classe-mates, as we have here assembled to take council together the last time within the venerable halls of Elon,—my parting words are: *America needs you!*

But should your exploration protract to some land o'er the deep and touch the shores of the "dark sobbing" continent, your destined lot will disdain the powers of human calculation. World evangelism, we shall discover, is still merely an embryo. The voice of the Inter-Church Movement declares that the rate of heathen population exceeds that of Christian forces there. There are more heathen today than there have ever been. Tomorrow will see more heathen than ever lived at any one time. So on many fronts we are waging a losing battle. Sin, ignorance and disease, are raging over continental fields of darkness yonder where millions of our fellows in blood and in tears tarry through the starless night waiting still the very first radiant glow of hope. These are the tasks that all but stupify us.

But we must plant a new society there and elsewhere as best we may, in the principles of the fullest liberty and the purest religion. We must subdue, also, the industrial wilderness that is before us here. Somebody must fill the regions of the great continents that stretch almost from pole to pole with civilization and Christianity. The temples of the true God shall rise where now ascends the smoke of idolatrous sacrifice. Fields, gardens, the flowers of summer, and the waving golden

harvest of autumn shall spread over a thousand hills and stretch along a thousand valleys not yet since the creation reclaimed to the use of civilized man. Even from the simplicity of our social unions here there must arise wise and resourceful agencies of human industry and society. And from our zeal for learning here there must come forth institutions that will scatter knowledge to the ends of the earth to guide the pathway of those far scattered and unknown, but who shall with us some day look back to this spot and to this hour with unabated pride and affection. While all the united forces of light, resplendent and pure, shall encircle the entire habitations of man in the great conquest of world freedom and the peace of ages.

*Winning oration in the contest for the Stanford Orator's Medal at Elon's recent commencement.

DEVOTIONAL

SUFFOLK LETTER

The contrast between right-doing and wrong-doing opens the door into a large field for study. It might seem a contradiction in terms to say that all evil starts at the top and works downward, and that all good starts at the bottom and works upward; but nevertheless, this seems to be the order of development in good and evil. The tempter of Eve seems to have been the Devil, who was a rebel in heaven and cast out of heaven, when he and his angels rebelled against authority; "and his angels were cast out with him." So then, evil started in heaven among the rebellious angels.

The work of redemption begins with the lost, with sinners. "I am not sent but unto the lost sheep of the house of Israel." "The Son of man is come to seek and to save that which was lost." The whole scheme of the Gospel begins with the lowest human condition; and that is in harmony with all benevolent service. Education begins at the bottom of human conditions; medical service begins with the diseased; and charity begins with destitution. The danger point is in prosperity and not in adversity. Solomon was the wisest man and became the biggest fool. Samson was the strongest man and yet he surrendered his strength. His manhood was his temptation.

Scepticisms is born in the high schools. Children have faith. The Christian mother who reads the Word of God and has no higher learning believes more than the Master of Arts. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Learning built on faith is a great factor in human progress; but learning without faith is a menace to human progress, for "without faith it is impossible to please God."

We sometimes blame ignorance for the unrest and corruption of society; but the evils that curse the race start with some trained mind that insinuates its mischief into ignorant minds. Untutored men are simple in their thought, submissive in their disposition, willing to learn, and believe what they hear or read. What the

world needs today is the spirit of the Gospel in the leaders of the world. The common people are disposed to honesty, virtue, neighborliness, and toil; but wealth and learning concoct the plans for excesses, irreligion, and neglect of the Lord's house and the Lord's day; and the people follow the standard set by those who lead.

The nations that have fallen into decay are the nations that grew rich, indulgent, idle, extravagant, and then down the path of social shame. All the arts of advanced civilization have been used to corrupt youth. The films of the present day have the right name. They are the thin veil through which young eyes look into the realms of danger that would never appear but for the art that should be used to dignify life, demonstrate work, and reveal the noblest and best in human character and progress.

W. W. STALEY.

JESUS WITH US

To the Christian it is a blessed thought that there is One Who has gone over the road which He asks us to travel. One Who has gone before strewing blessings all along the way, smoothing out the rough places, straightening the crooked places, removing barriers until the road which had at a distance looked impassible, and the tasks which had seemed impossible of performance, seemed smooth and easy when we reached them. Oh, it is a blessed, joyous thought, that there is a great all-powerful, loving, Hand working day and night filling our pathway with blessings, removing difficulties we never could surmount, shielding us when danger threatens.

But that is not the best there is for the Christian. There is One Who is with the faithful trusting Christian all the time, all the way. "Lo, I am with you alway, even unto the end of the world." Sometimes the road seems long, and the upward climb looks very steep. Often we grow foot-sore and weary. He who patiently traveled Judea's hot, dusty roads, slackens the pace to suit our weary, tired feet. He does not go on, leaving us to struggle on alone, but stays *with* us until our strength is renewed, then keeps with us.

We encounter many a thorn along the way, thorns which hurt, which mercilessly wound us as we come in contact with them. But He Who had the thorn-crown pressed upon His brow said: "Lo, I am *with* you." If sickness, pain, or intense suffering has come to you, know this, He Who suffered such anguish as no human being ever suffered, said, "Lo, I am *with* you." Even in the valley of the shadow of death, He Who conquered death is with His faithful, trusting ones there. He never leaves or forsakes the one who obediently walks in the path He has mapped out for that one. If we feel ourselves sinking beneath waves of anxiety or trouble, it is because we, like Peter, have taken our eyes off of Him Who would be the master of our lives. Even then He is within reach and the Hand which lifted Peter up is reached out to rescue us if we will but trust our hand in His.

Realizing the actual presence of our living Lord with us, not only lightens every burden, but it dispels every fear. It is not always easy to witness for Jesus. It is not always easy to teach others to observe all things whatsoever He has commanded, when we have to look into the faces of those who are sneering, who are scoffing at Jesus' own Words. When Jesus chose you and I for His witnesses, He knew there would be men and women who would still meet His commands, His most precious truths with sneers. His "Be not afraid, but speak, and hold not thy peace." His "I am *with* thee, and no man shall set on thee to hurt thee," which was spoken to Paul holds good for you and for me.

Our Lord is not a far off, out of reach Friend, but He is an ever present Friend, ready to share every joy and sorrow of our lives. Walking with every trusting, obedient disciple alway, even unto the end of the world. Are you daily, hourly conscious of the presence of Him Who is alive forever more, walking with you, talking with you alway? Is the companionship of the living Lord growing sweeter and dearer to you day by day? Are the attractions of the world growing less and less for you? Have you renounced all that you may walk closer and ever closer with Him, that you may talk more and more intimately with Him until you go to be forever with the Lord?

MINNIE LOHR.

Mt. Vernon, Ohio.

Men are convinced more quickly and certainly by what they see than by what they hear. It is not, "Let your lips speak," but, "Let your light shine."—*Mattie D. Babcock.*

"The soul that God cannot satisfy will never find satisfaction either in heaven or hell. There is no worse hell than the condition where a starving man will not eat and cannot die."

SMILES

How was iron first discovered?
Fresh.—"I'm a little rusty on that, but I think they smelt it."

"Did you read about the man who swallowed his teaspoon?"

"No; what happened to him?"

"Why, he can't stir."—*The American Boy.*

The school visitor was asking the class a few questions. "Now, how do bees dispose of their honey?" he inquired.

"They cell it," announced the clever boy of the class.

"Robert," asked the teacher of a small pupil, "how many days are there in a year?"

"Three hundred and sixty-five and a fourth," answered Bobbie.

"How can there be a fourth of a day?" asked the teacher.

"Oh," replied the little fellow, "that's the Fourth of July!"—*Olive Leaf.*

THE CHRISTIAN ORPHANAGE

PICNIC TIME

Our financial report still grows. It is far ahead of this time last year. We lack just a small amount being to the \$16,000 mark for this year.

We hope to break dirt for the Children's Home right soon. The contractors have the plans and are making their figures as to the cost of the building. The Building Committee has not fully decided whether it will contract the building or put it up with day labor, and will not know till it gets figures on the job.

Our object is to do the work at as small a cost as possible for a first-class job.

We want to say to our Sunday school friends that we now have a beautiful grove with a cool well of water and it will be an ideal place to have picnics. A number of Sunday schools held their picnics here last summer and seemed to enjoy themselves very much. It is a treat to our children to have the Sunday schools hold their picnics at the Orphanage. They enjoy mingling with other children and make their acquaintances and form new friendships and get something good to eat, and they do enjoy it to the limit.

We want to extend to you a cordial invitation to come to the Christian Orphanage to have your picnic this summer. It will be no trouble to us but a delight to have you come. A cool and shady grove, plenty cool well water and plenty of shelter in case of rain. Come—you shall be welcome!

Our farmer boys finished their harvest June 30. Our wheat crop is fair and we have thirteen acres in oats. We are doing our best to make all on the farm we can as it cuts down our cost of living. The weather has been so dry that our Irish potato crop will be cut very short and we had planted out the largest crop we have ever planted.

The singing class rendered its program for our Reidsville church on the fourth Sunday and had a large and appreciative audience. The contribution was splendid. The children were sent out to different homes to be entertained for dinner and all had a happy day and hope to go back to visit the Reidsville church again some time.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR JULY 7, 1920

Amount brought forward, \$15,753.87.

Children's Offerings

Paul Walker, 10 cents; Freeman Bray, 10 cents; Frank Bray, 10 cents; Vivian Oray Lewis, 20 cents; Clarence and Loyd Piper, \$2.00; Total, \$2.50.

Sunday School Monthly Offerings

Damascus, Orange County, \$10.25; Graham Christian church, \$1.16; Mt. Auburn church, \$14.19; East End Christian church, Newport News, \$11.26; Suffolk, Va., \$25.00; Wake Chapel, \$5.74; Morrisville, \$2.00; Total, \$69.60.

Singing Class

Reidsville church, \$51.73.

Children's Home

Dr. Omer S Thomas, Dayton, Ohio, \$5.00; Elizabeth Jones, Liberty Springs, Va. ch., \$1.00; Louise Harrell, Cypress Chapel ch., Va., \$1.00; Gibsonville Telephone Co., \$5.00; Total, \$12.00.

Special Offerings

Mrs. Martha Oliver, Bethlehem ch., (Va.) \$1.00; Sunday School Convention (N. C. and Va.), \$20.10; Total 21.10.

Miscellaneous

For sale of one cow, \$55.00.

Total for the week, \$211.93; Grand total, \$15,965.80.

LETTERS FROM THE COUSINS

Dear Uncle Charley:—Here I come again with my dues. I suppose you thought I had forgotten you, but I am here just in time. Wishing you and the cousins a happy vacation.—*Frank Bray.*

Yes, you are in time all right. I hope you will have a good time this summer. It is very warm here.—*"Uncle Charley."*

Dear Uncle Charley:—I am a little boy seven years old. I want to join the happy band of cousins. I wish I could play with them all this very day. I am enclosing ten cents as my dues. Love to all.—*Paul Walker.*

If you were here you could have a good time playing. Our little floks love to play.—*"Uncle Charley."*

Dear Uncle Charley:—I am a little boy ten years old. Our school ended June 9, 1920. I am glad vacation is here. I wish the little cousins could see what a nice little calf we have. You will find enclosed a dime. I want to help with my little mite. With love.—*Freeman Bray.*

Our little folks have some pet squirrels and enjoy them very much.—*"Uncle Charley."*

Dear Uncle Charley:—I guess you think we have forgotten you and the little cousins, as we have waited so long to write. We do not forget the little children who have no mother or father, because we do not have a father ourselves. We are enclosing two dollars for the little cousins.—*Clarence and Loyd Piper.*

I had thought you were about to forget us. I am glad to get your letter this week. Always glad to get your letters.—*"Uncle Charley."*

Dear Uncle Charley:—Here I come again with my dues for May and June. I hope all the cousins are well and are enjoying these summer days. In answer to the question, "Did any of the cousins have any little kittens?", asked by Frank and Herbert Burton, I want to tell them I have three—fat and frisy. They are black and gray and their names are Grayon, Zebra and Fox-Trot.—*Vivian Oray Lewis.*

We have two little girls who would enjoy being with you and to play with the kittens. I think they are pretty, too.—*"Uncle Charley."*



MARRIAGES

ANDERSON-GARRISON

Mr. W. L. Garrison and Miss Nannie Lillian Anderson were married June 23, 1920, in the Christian church, Haw River, N. C. The church was beautifully decorated for the occasion. Miss Mamie Johnston of Burlington, presided gracefully at the organ and Mrs. W. I. Ward, of Graham, sang a beautiful selection. The impressive ring ceremony was used, the writer officiating. The many friends of the couple wish for them a long and prosperous life.

P. H. FLEMING.

CLARK-THOMAS

A beautiful marriage took place Wednesday afternoon, June 30, at 2 o'clock, at the home of the bride, when Miss Julia Elizabeth Thomas, of near Broadway, became the bride of Mr. H. S. Clark of Durham.

The room was artistically decorated with potted plants and cut flowers.

Rev. T. E. White, of Sanford, read the marriage service, the beautiful ring ceremony being used.

The bride wore a handsome going-away suit of mid-night blue with accessories to harmonize and carried a shower bouquet of bride's roses and sweet peas.

The many handsome and useful gifts attest the popularity of the couple.

Immediately after the ceremony Mr. and Mrs. Clark left for Wilmington and other points where they will spend their honey-moon. They will make their home in Durham.

Their many friends wish them much joy and happiness in life.

T. E. WHITE.



OBITUARIES

RESOLUTIONS OF RESPECT.—ZIRKLE

Since God in His wisdom has removed from our midst Sister Fannie J. Zirkle who for many years was a faithful member of Antioch Christian church, and the Ladies' Aid Society, we desire to express our love and esteem in the following resolutions:

First. That we humbly bow to the will of Him Who doeth all things well.

Second. That we strive to follow her example by giving our best service to the work she loved.

Third. That we extend our sympathy to her aged husband, and pray God's grace may be given him in this hour of sadness.

Fourth. That a copy of these resolutions be sent her family, that a copy be recorded upon the minutes of the church and Aid Society and also a copy sent to The Christian Sun for publication.

MRS. R. A. HENTON,
MRS. BARBARA ANDES,
MRS. T. H. SHOWALTER,
Committee.

KING

Henry Clay King departed this life June 17, 1920, aged 76 years, 9 months and 27 days. He was a live and loyal member of Long's Chapel Christian church, a deacon thereof and had been for a number of years. He was a good citizen, a helpful neighbor, a devoted husband, and a kind father. The church has lost a good and faithful member and the community a true and tried citizen. His place cannot be easily filled. He bore his suffering patiently and trusted the Christ that saved him; and as he grew weaker and weaker, and as the days came and went, was only waiting till the Master said, "Come up higher." When the end came he simply fell asleep. He leaves a wife and five children. The funeral services were from the church, conducted by the writer and Rev. J. W. Holt. Rev. J. F. Apple had charge of the music. The interment was in the Long's Chapel cemetery. We left the grave a bank of beautiful flowers.

P. H. FLEMING.

DUNLAP

Mrs. Mary J. Dunlap died June 13, 1920 at the age of sixty-two years, nine months and twenty-four days. She was married in 1878 to John W. Dunlap and to this union were born six children. Mrs. Dunlap professed faith in Christ and joined the church in 1873. She leaves to mourn her death three boys and two girls, several grandchildren and many friends. Her husband preceded her to the spirit land some years ago. The funeral services of Mrs. Dunlap were held in the home and her remains laid to rest in the home cemetery, there to await the resurrection morning.

W. N. HAYS.

BRADLEY

Sister Mary Bradley departed this life June 28, 1920, aged 77 years, 9 months and 23 days. She was preceded by her husband and one child. She was a faithful member of Mt. Zion Christian church. For the past three or four years she was not able to attend church, being an invalid for nearly two years, but her heart and prayers were there. She bore her suffering patiently, and surely God has called her from a life of suffering to a life of happiness.

The funeral was conducted by her pastor, the writer. A large crowd witnessed the burial. Her body was laid to rest in her church cemetery. We will miss her. A good woman has gone to receive her reward.

J. F. APPLE.

RESOLUTIONS OF RESPECT—BRADY

Whereas, our Heavenly Father has been pleased to call home our dear sister, Mrs. H. F. Brady, and whereas, in her going, our church, our Sunday school, our Ladies' Aid and Missionary Societies, as well as the entire community, have suffered an incomparable loss. Therefore, be it Resolved:

First. That we bow in humble submission to the Divine Will, knowing that she has gone to "that Cathedral, boundless as our wonder, whose quenchless lamps the sun and moon supply, its choir the wind and waves its organ thunder, its dome the sky."

Second That we shall strive to emulate her example in simple faith and Christian living, knowing that "here we have no continuing city, but seek one to come."

Third. That we extend to the bereaved husband and children, father, mothers, sisters, brother, and a host of surviving relatives our tenderest sympathy, and bid them look forward to the time when "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

Fourth. That we shall present a copy of these resolutions to the bereaved family; that we shall spread a copy on our Church records, and shall send a copy to The Christian Sun and County paper for publication.

MRS. I. H. FOUST,
MRS. C. A. GRAHAM,
MRS. T. A. MOFFITT,
Committee.

RESOLUTIONS OF RESPECT—EDWARDS

It is with sorrow we note that the white winged messenger has visited our Ladies' Aid Society and borne from our midst our beloved sister, Fidelia Moring Edwards.

Whereas, Sister Edwards so endowed herself by her courtesy and affability, that her memory will forever be cherished in our hearts.

Therefore be it Resolved:

First. That the Ladies' Aid Society of Durham Christian church has lost one of its most faithful and true members.

Second. That we bow our heads in silent submission to the will of Him Who doeth all things well.

Third. That a copy of these resolutions be spread upon the minutes of the Society, a copy sent to The Christian Sun for publication and a copy sent to her family.

MRS. J. P. AVENT,
MRS. R. J. KERNODLE,
MRS. J. C. PATE,

Committee

TUCK

W. A. Tuck was born February 24, 1840, in Halifax County, Virginia, and died June 6, 1920, aged eighty years, three months and eighteen days. When a young man he married Miss Fanny Sanford of Person County, N. C. After her death he married Miss Ella Allen who died while on a visit in California in 1906. He is survived by six sons and three daughters and a number of grandchildren. In the fall of 1918, Brother Tuck had grown too feeble to look after his farm work, so he disposed of his chattels and went on a visit to his six sons who had settled in Fresno County, California. After being there a few weeks he grew restless for his old home where he had lived for more than half a century. So his son, Marvin, gave up his business and came home with his father. Later Roy, another son, returned and these two young men did what was possible for his comfort till the end came.

Brother Tuck had been a member of Union Christian church, Virgilina, Va., for nearly sixteen years. He lived a consistent life, had the confidence of neighbors and, by hard work and economy, had reared a large family and met all his obligations. He was a man of practical judgment and honest in all his dealings with his fellowman. The funeral and burial were at Union cemetery conducted by the writer who had been his pastor for over twelve years. As he served faith-

fully as a soldier in the Civil War, so he served faithfully his Maker after uniting with the church and has gone to his reward.

C. E. NEWMAN.

DR. J. H. BROOKS

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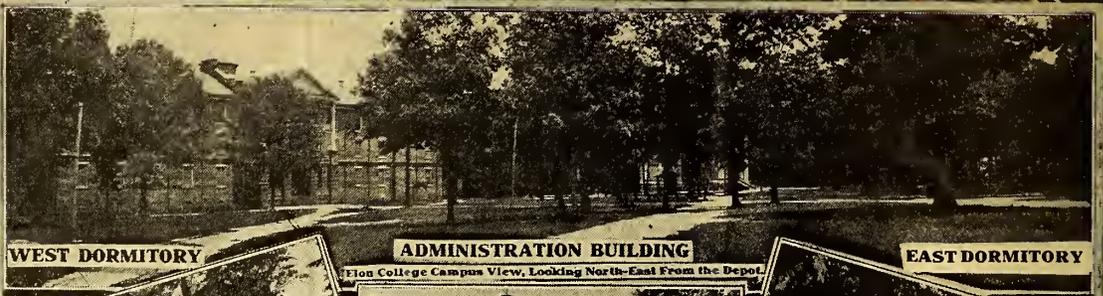
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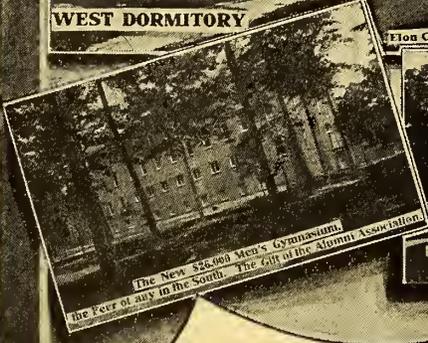


WEST DORMITORY

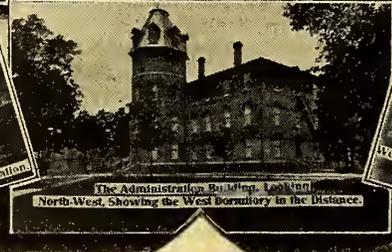
ADMINISTRATION BUILDING

EAST DORMITORY

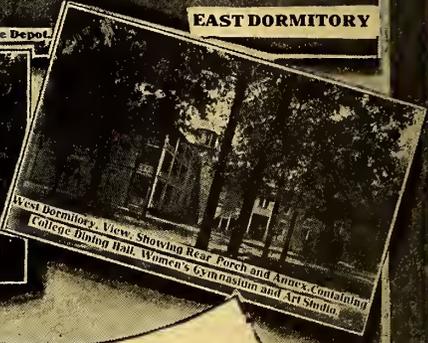
Elon College Campus View, Looking North-East From the Depot.



The New \$26,000 Men's Gymnasium, The City of the Alumni Association, the Feet of any in the South.



The Administration Building, Looking North-West, Showing the West Dormitory in the Distance.



West Dormitory, View, Showing Rear Porch and Annex, Containing College Dining Hall, Women's Gymnasium and Art Studio.

Elon College - - - - Our College

The Recruiting School of Our Ministry

The Training School of Our Laity

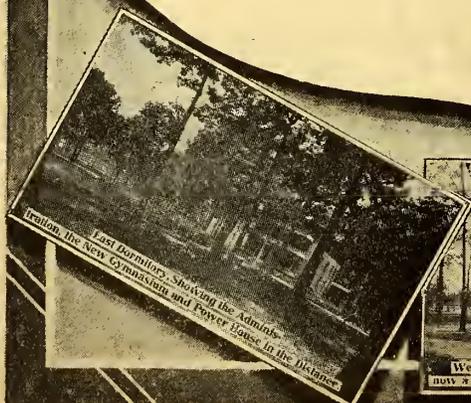
THE Hope of Our Future

☞ Last year Elon trained 400 Promising Young People, nearly 200 of them being from our Church.

☞ A Minister in another N. C. Church says: "I am frank to acknowledge my partiality toward Elon, I don't think so good a College spirit can be found in any College in our State as in Elon."

For full particulars, address

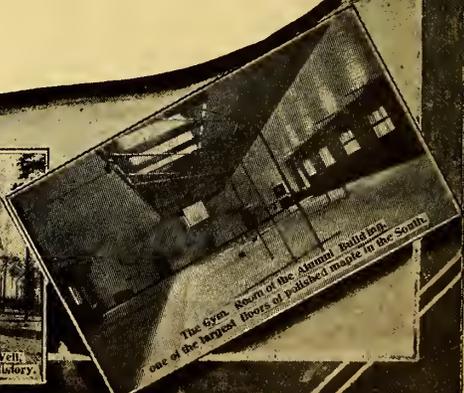
Pres. W. A. HARPER, Elon College, N. C.



East Dormitory, showing the Admin. Building, the New Gymnasium and Power House in the Distance.



West Dormitory, a Winter View, the Old College Well, now a Campus Lounging House, but Sacred in Elon History.



The Gym Room of the Alumni Building, one of the largest floors of polished maple in the South.

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1844

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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXII

BURLINGTON, N. C., JULY 14, 1920

NUMBER 28

Service of Mankind

FREDERICK LYNCH

JESUS would have us devote our lives to high service of all mankind in His name, and to allegiance to His kingdom. There are many today who put allegiance to their country or race above allegiance to humanity, which is His kingdom. But Christ took no thought of self. He never worried about defending Himself. His chief allegiance was not to Jerusalem nor to the Jewish race. His only thought was the service of His brothers. His chief allegiance was to humanity. Above all nations was the kingdom. Surely He would have us follow Him in a self-forgetful service. Surely He would have us love His kingdom first. What an opportunity to all brave souls to do what Christ would have us do!

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

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Six Months 1.00

In Advance

Give both your old and new postoffice when asking that your address be changed.

The change of your label is your receipt for money. Written receipts sent upon request.

Many persons subscribe for friends, intending that the paper be stopped at the end of the year. If instructions are given to this effect they will receive attention at the proper time.

Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of one-half cent a word.

Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

"There are brakemen enough in the Church to last a hundred years, if we never receive another. They are the men who are afraid the Church will go too fast. What we need is more firemen."

AMONG OUR READING

Reading is one of a man's companions. We pity the person who does not enjoy the reading of good books and periodicals. Sometimes we think that the trouble with an editor is that he has too much reading matter about him. There are exchanges that come to his office and many papers that he must necessarily subscribe to.

The morning assortment is the picking out of the letters from among the papers. Our mail box is full of papers nearly every morning, to say nothing of one of the large dailies. We get accustomed to certain "faces" and look forward to their coming and usually know the day on which they will arrive. Among those that bring information, inspiration, and enlightenment to our sanctum, are the following:

The Herald of Gospel Liberty, *Christian Vanguard* and *Christian Missionary*, all of our own denomination. Editor Kerr of *The Herald* issues a clean, wholesome

and handsome paper. He is a good writer and his editorial pages are always sought. *The Christian Vanguard* brings us the news from Canada, with almost every issue a note from a college room-mate. *The Christian Missionary*, with its monthly visits, never fails to find a place for careful examination and reading. Then we should mention the *Missionary Herald and Christian-Star*, issued by our colored brethren. It is always spiey, running over with enthusiasm and sees the bright side. We consider it well named.

Our Methodist Protestant brethren issue some excellent Church publications. Dr. J. F. McCulloch, Greensboro, N. C., editor of the *Methodist Protestant Herald*, is a hard worker and issues a good paper considering the publishing advantages that he has. It never escapes our attention. *The Methodist Protestant*, published in Baltimore, and so ably and scholarly edited by Dr. Frank T. Benson, is a valuable contribution to our reading matter and we always seek its pages. *The Methodist Recorder*, issued from the City of Brotherly Love, is the chief organ of the Methodist Protestant Church and the editor of that paper is a literary artist, whose pen we recognize and whose paper we admire.

Our Presbyterian co-workers issue a number of very handsome publications and we have the privilege of reading the following: *Presbyterian Standard*, Charlotte, N. C., *Christian Observer*, Nashville, Tenn., and the *New Era Magazine*, sent out from the Philadelphia publishing center. All these papers are well edited, neatly printed, and their articles are always uplifting and inspiring.

The Biblical Recorder, Raleigh, N. C., under the able editorship of Dr. Livingstone Johnson, *The Christian Index*, Atlanta, Ga., under the direction of Rev. L. D. Newton and others, are the two Baptist papers that get a portion of our time. These two papers are strong advocates of the Bible and Baptist principles.

Our Methodist Episcopal brethren have so many "Advocates" that in making a selection of current reading matter from that denomination, it is difficult to decide which to take. However, our choice has been with the *North Carolina Christian Advocate*, Greensboro, N. C., *The Christian Advocate*, (New York), and *The Christian Advocate* (Nashville, Tenn.) The North Carolina paper is more or less local, but is ably edited by Brother Massey and well managed by Brother Blair. *The Christian Advocate* (New York) is considered in Church journalism as "the literary classic," while Dr. T. N. Ivey, editor of *The Christian Advocate*, (Nashville), gives his readers a very able and well balanced paper.

Our Disciples Brethren issue many papers, but not having time to read them all, we depend on *The Christian Evangelist*, St. Louis, Mo., for our information concerning that denomination, and consider it fair, impartial, and for the upbuilding of the Kingdom.

The Wesleyan Methodist, Syracuse, N. Y., is one of the principal papers of the Wesleyan Methodist Church and its weekly visits are always welcome.

The Christian Endeavor World, and *Dixie Endeavorer* keep us posted on doings of the great Christian Endeavor work; *The Christian Work* and the *Christian Herald* inform us of independent and inter-denominational activity; *The Manufacturers' Record* is our guide in the business world; *The Ladies' Home Journal* makes pleasant reading, especially the "Office Dog" page, known by all subscribers, while the *Progressive Farmer* teaches us how to run our garden and is always full of more information than we can translate through the hoe handle or solve by the push of our wheel plow.

We are confident that we have omitted naming several of the smaller publications that reach us, and of course, have not mentioned the many weeklies that we find only time to open and look over hurriedly.

An evening with these periodicals is an evening of pleasure, delight and edification. Some of their editor's we know personally, while others we feel that we know by association of thought.

There is one paper that we have not mentioned. In boyhood days we learned to read it and to love it. As the years went by its attachment grew greater and stronger. Its day of arrival we had numbered on our calendar, and if for any reason that it should be late, its disappointment would be that akin to a child's disappointment. We read it from page to page, over and over, and analyzed its advertisements. We see it no more as we saw it then. Its content comes to us now in many forms and from different directions. We take it piece by piece, make and mend and mar, read, re-read and revise, until we finally say to the pressman, "O. K.—let it go."

How sweet it would be to get away just a few weeks back to a certain hillside, seated under an old oak tree, just above the spring, and have the postman hand us THE CHRISTIAN SUN, not having seen that issue before!

A LITTLE FRIENDLY CHAT WITH OUR CONTRIBUTORS

No paper could desire a better class of contributors than THE CHRISTIAN SUN has. We mean by this that we are never bothered with articles of doubtful character and are rarely ever called upon, or find it necessary to discard an article on account of its content. Articles are some times too long and may not be practical for use.

But that which we desire to counsel about is concerning marriage and obituary notes. Our contributors are complying with fine spirit to our request that marriage and obituary notes not exceed 150 words and be sent within sixty days after date of event. The trouble that some of our contributors give us is the failure to give accurate information. Occasionally we get a marriage note from a pastor which he has clipped from some paper. He may, or he may not, tell us what paper that the article was clipped from. These clippings usually come from some daily paper and the note reads somewhat after this fashion: "Mr. Blank and Miss Blank were united in marriage in this city at 8 o'clock last evening, the ceremony being performed by Rev. Mr. Blank." We may have chance to know what city that

"this city" refers to, but but the chances are that we do not. Only a small part of the paper is sent and hence we have no date lines. Fortunately, or unfortunately, so far, we have never been endowed with the ability to read minds, and so we cannot tell what date "last evening" was, or is. For such a note to appear in THE SUN is inaccurate and vague, to say the least. THE CHRISTIAN SUN is printed in Burlington and "this city" would mean Burlington. THE SUN is always dated on Wednesday and to say "last evening" would make it always fall on Tuesday preceding the date of the paper, which would not be correct in any sense. Further suggestions along this line would not be necessary.

But another brother officiates at a wedding and says that "the bride was *the* accomplished daughter of Mr. and Mrs. So and So." We have no way of knowing that the bride is the *only* daughter of Mr. and Mrs. So and So. She may be, or she may not be. If she is the only daughter, then it would be correct to say that the bride was *the* accomplished daughter. Suppose, however, that Mr. and Mrs. So and So have more than one daughter of marriageable age, then are they not also accomplished? Or does it happen that only one of the daughters is accomplished, and the others are not?

Again, a good and thoughtful pastor conducts the funeral of some one and writes that "Sister Mary Smith was laid to rest yesterday afternoon at 4 o'clock." This note reaches us two weeks later. When is yesterday afternoon? And still another Brother says that "Deacon Jones was taken sick on Wednesday afternoon and passed away the next day." What Wednesday afternoon? Here is another: "Sister Smith was buried May 16." And does not say when she died. In some cases it may be necessary to keep the body out of the ground two days. Then the question with us is: Did Sister Smith die the sixteenth or the fifteenth? We have no way of knowing. And finally, a Brother sends in an obituary note and says that the deceased passed away on the morning of June 10. He leaves off the year. A loved one of the deceased sees the note in the paper, clips it out, and puts it in the family Bible. It is a part of the family history. Generations coming on begin to look up family history, and what would they be left to guess if the Editor should fail to insert the year?

A marriage or an obituary note for a Church paper should be written in simple and direct language so that it would make intelligent reading any time when separate and apart from any other part of the paper.

Brethren and beloved, if you cannot pass a fan to your Editor on these hot days—or some such means to help him keep cool—then, please, Brethren, please, write direct, give us the information, and help us to make the tasks and toils of this editorial sanctum lighter.

AFTER THE CONFLICT.

We have had a great *conflict* in the Southern Christian Convention. Odd way to say it, isn't it? Sure, but that is the way of it. The Men and Millions campaign brought a conflict to many good and great

souls. The conflict was with a small program and a large one. The two met. The two had to meet, for the little program had been on duty too long—all too long. It had served its day and could not longer meet the needs and cope with the situation.

Conflict! Sure, but a short one. The old gave away to the new and our people caught a vision of a new day for the service of the Master through the Church. They saw, they looked, they worked—they achieved.

And now the conflict between the small program and the larger undertaking is over. The organized effort has ceased. Back behind the lines the work is yet to be done. What we have achieved is only the start. The life-recruits are to be looked after, the tithers encouraged to continue their practice of stewardship, and the subscriptions collected by the local church or some other organization. The program has just been built; its execution is our task now.

Let us from the smallest organization to the largest; from the weakest church to the strongest, go forth to victory for our Christ through and by the program which we have made by sacrifice and toil.

NOTICE OF INFORMATION.

We have received so many orders and inquiries for Government and Principles during the last few months that we feel that a public statement regarding the revised edition should be given at this time.

Dr. W. W. Staley, Chairman of the Revision Committee, officially informs us under date of July 5, that the Committee will have to have another meeting and that the meeting will be held in August, he thinks, and that the revised edition will be published soon thereafter, if the cost is not beyond the reach of available funds.

We have four or five copies each, of the thirty-five and fifty cent editions. The outlook now is that we will not be able to fill orders for the revised edition soon. We will keep the public informed as to the progress of the revised edition.

ARMY AND NAVY CHAPLAINS.

At the July meeting of the General Committee on Army and Navy Chaplains, held at the Washington office of the Federal Council, an outline for a proposed course on the chaplaincy for use in theological seminaries was approved. Copies may be secured from the secretary, Rev. E. O. Watson, Woodward Building, Washington, D. C. The committee voted its appreciation of the steps taken by the Recreational and Educational Division of the War Department in providing for the equipment of chaplains and for making provision to enable chaplains to attend their denominational conventions or assemblies. No recommendation was made regarding the appointment of a Chief Chaplain under the provision of the new army bill.

PASTOR AND PEOPLE

SUFFOLK LETTER

The aftermath of the Men and Millions Campaign furnishes a *residium* and a *precipitate*. The *residium* is in unread literature, unimproved opportunity, and tasks that remain unfinished; the *precipitate* is in new ideas of work, new things accomplished, and a new purpose in Christian activity. On one hand was faith and enthusiasm; on the other, doubt and indifference. This was not surprising to thoughtful and prayerful people, because *all movements* meet these opposites in action. There should be no adverse criticisms nor invidious comparisons, but results should be accepted in the spirit of thanksgiving.

Several things are very plain when one reviews the campaign and its results, and a few of them can be listed. More literature, more addresses, more public meetings and more talk characterized the campaign than any movement in the history of the Convention. More members were added to the churches than had ever been added in the same length of time by personal religious work without revival meetings. More money was subscribed for the Lord's work than was ever subscribed in the same period of time, and the subscriptions were made by more members, than had ever been subscribed by the constituency of the Convention. More tithers were enrolled by voluntary decision than had been enrolled during the entire history of the Convention since 1856. But "there remaineth yet very much land to be possessed;" and this land is to be possessed by continuous, persistent, heroic, and plodding work. Movements are like floods in streams. The river at flood may drown the wheels that turn the mill; movements, for the time, may stop the regular work of the church; but it is the stream that runs all the year that grinds the grain; and it is the people who are regular in attendance, and systematic in contributions, and faithful in prayer, and friendly to all people, who produce results. The floods fill the pond and furnish power for a time afterwards; the movements furnish new impulses to the lagging hearts, and leave the church on higher ground. There are some mills on streams that never grind except when there is a flood; there are some members who are enthusiastic in revivals and movements who are rarely seen in the church at regular services; but putting all the threads together the Men and Millions Movement has set the cause forward, has tested the strength of the Convention, has revealed the thought and spirit of the people and rewarded the workers. It would be a fine thing for churches that have not done their share of the work to look out for a favorable period during the five years and add to what they have already done. It is not too late for churches, that did not have the help they needed during the campaign, to do something during the period of five years allotted to the work.

W. W. STALEY.

**VIRGINIA VALLEY CENTRAL CONFERENCE
CHANGES DATE OF MEETING**

Owing to local conditions, it becomes necessary to change the date of the Virginia Valley Central Conference.

The session will be held with the First Christian church of Winchester, August 5-8. Those who expect to attend should notify the chairman of the Entertainment Committee, Mrs. B. R. Richards, Winchester, Va.

W. T. WALTERS, *Pres.*

2023 West Grace St.,
Richmond, Va.

LIGHTBOURNE AND DAVIS FOR CRAGFORD, ALA.

I have arranged to have the Evangelist, Rev. Victor Lightbourne and Sam Davis, the great pianist, to be with us at Cragford, Ala., the week after the third Sunday in July, beginning on Tuesday, July 20, and continuing through Sunday, July 25. We will be glad to have as many as can to attend these meetings. Rev. Victor Lightbourne is a great preacher and Sam Davis is known as a great pianist.

C. W. CARTER.

Wadley, Ala.

CHRISTIAN ENDEAVOR TOPIC, JULY 18, 1920

Why People Are Unhappy: The Cure. Ps. 32:10, 11, Jno. 15:9-14

The Cause

1. *Disappointments*—The failure to accomplish our desires, the unfaithfulness or attitude of our friends.

2. *Worry*—Much of the unhappiness of the world is caused by worrying over the things of the future that never happen and over the things of the past that could not be helped.

3. *Pessimism*—The habitual looking on the dark side of things, always makes us unhappy.

4. *Sorrow*—The sorrows of life should humble us and bring us closer to God but often times we take the opposite view and our lives are made miserable.

5. *Hate*—No one can be happy, that carries a feeling of ill will or hate in his heart toward another.

6. *Sin*—All forms of sin rob us of true happiness. The ideal of both saint and sinner, is a good life and as long as no effort is made to realize that ideal, we cannot be otherwise than unhappy. Man was intended to be in harmony with his Maker and as long as that harmony is broken by the intervention of sin we are unhappy.

The Cure

1. *Love*—Cherish a kindly feeling toward every one.

2. *Optimism*—Try to find the good traits in every character, and the bright side to every circumstance, instead of sitting down and brooding over the difficulty, get up and try to find a way out.

3. *Service*—Make your life useful by rendering service to others as you bring happiness and joy to them the reflex action will bring happiness and satisfaction to you.

4. *Faith in Christ*—All disappointments, difficulties and sorrows can be borne, if we look to Christ with faith and have a hope in Him for the future.

Questions to be Answered in Meeting

1. What is the true source of happiness?
2. Why does the sinner not know true happiness?
3. What is the secret of my happiness? Answered by three members.

W. T. WALTERS.

KITTERY POINT, MAINE

The First Christian church at this place is getting more active every day. We are trying to do our part in the salvation of mankind.

The community is taking a greater and more active part in the life of the church than when I first came to this place as pastor, and of course this makes those who are interested in the church work feel that we are making the required progress.

The attendance at our services is on the increase and we as pastor and people are working for the uplift of this community.

The church here is one hundred and fourteen years old and dates from the time that Maine was a part of the colony of Massachusetts. In fact the church organization is fourteen years older than the state of Maine. Thus one can readily see that for over a century it has been shedding its light for the uplift of the place in which it is located. That we may be true to the traditions of a great past and fail not to meet crises of a greater present is our desire.

H. J. FLEMING, *Pastor.*

HOME COMING.

Sunday, July 4, was home coming day at Mt. Zion Christian church.

Mt. Zion church was organized thirty years ago by Rev. W. R. Knight, who served as pastor for seven years. Brother Knight was present and told us about the beginning of the church at Mt. Zion. There are only two of the charter members living.

Rev. J. D. Elder (deceased) was its next pastor and served as such for two years.

My father, Rev. C. M. Dollar, was its third pastor. He was pastor, I think, about twelve years and was followed by Rev. E. M. Carter, who served them for five years. The writer is pastor at present and is serving out his eighth year.

The work has been very pleasant. Since I have been on the field we have not had any difficulties. Bro. J. S. Sledge, who made us a good talk Sunday, told us that things had gone along smoothly all the while.

The church has not failed in several years to meet the conference requirements. Last fall the pastor's salary was double what it was five years ago. There have been some additions to the church every year since I have been pastor, though some have moved away.

The church has a good Sunday school and prayer meeting at present and we are expecting a good revival in August. Brethren pray for us.

J. D. DOLLAR, *Pastor.*

REV. H. W. ELDER AND FAMILY BEREAVED.

As we close our forms for this issue we learn of the passing of Miss Mary Elder, daughter of Rev. and Mrs. H. W. Elder, Richland, Ga. We have the following taken from *The Richland News*:

"Richland has never received a sadder message and our people have never been more heartbroken than on Monday night when the message came from the Wise Sanitorium at Plains that Mary Elder had passed out of this life and entered into the realms Beyond. She had been in delicate health for several months but her condition was not considered serious until just a few days prior to her death, and the sudden fact that she was dead brought profound grief to the hearts of every man, woman and child in Richland. Reared here, everybody loved her and everybody praised her.

"Having finished the Richland Public School course some few years ago she had entered Elon College and would have graduated there in one more year, after which she had prepared to consecrate her life to God as a missionary in the foreign fields. In all her walks of school and college life she was so pure in purpose, faithful in duty, consecrated in faith and devout in her religion that in school, college, home and abroad she was the ideal of her parents, teachers, loved ones and friends, who though grieved at her death, are happy in the fact that she was prepared to go. She was cut down by the grim reaper of death that she might fill a greater mission in Gloryland.

"As a mite token of the love for her by her hundreds of friends everywhere, the casket which bore her mortal remains was literally covered with beautiful wreaths of flowers.

"Funeral services were conducted in the Christian Church, where she has been a member ever since early childhood. Rev. Victor Lightbourne, assisted by Rev. J. H. Stanford, officiated at the services. Interment was made at Harmony Cemetery Tuesday afternoon at four thirty o'clock."

THE SUN extends deepest sympathy to the bereaved family and assurances that the Brotherhood will pray a Father's blessing upon them.

WASHINGTON, D. C.

God lives and the work of the First Christian church at Washington goes on. Our church observed Home Mission Sunday with a very interesting Children's Day program consisting of songs, recitations and exercises by the children and young people of the Sunday school and a chalk talk by the pastor. The amount of the offering was \$23.00. We felt that this was a pretty fair amount for a church just beginning.

We keep adding to our membership from Sunday to Sunday. Two were voted into the church last Sunday and I have sent for the letters of a family of three, who will make a splendid addition to our number.

Next Saturday we hold our Sunday school picnic at Glen Echo Heights. We are planning for a big time.

We are getting anxious to get into our permanent location so that we can really begin to work our field.

Our attendance keeps up well in spite of the fact that we are in the "hot time in Washington" and one has to be in Washington on one of these humid, hot days to fully appreciate what that means. We are visioning by faith a beautiful church structure and a strong, earnest company of Christian workers in the National Capitol in the years to come.

A. B. KENDALL.

GREAT MEETING AT LA GRANGE, GA.

The meeting at La Grange, Ga., conducted by Rev. Victor Lightbourne, evangelist, and Sam Davis, blind pianist, was a success in every way. The tent under which the meetings were held, had a seating capacity of 10,000, and this would not begin to hold the crowds. We had the greatest meeting that was ever held in La Grange, and we are already making plans to have these gifted people with us again in September, 1921. Many people say that Brother Lightbourne is the greatest preacher that they have ever known, and that the music made by this blind pianist, is the sweetest they have ever heard.

There were more than 500 pledge cards signed and about 350 decisions made during the series of meetings and this shows that we had a great harvest as a result of the evangelistic work. The offerings amounted to \$880.90—which is the largest amount ever raised in this part of town for work of this kind. Of this amount Brother Lightbourne received \$423.00 and Brother Davis \$370.00.

We trust that it may be the Lord's will to send these persons back to us next year.

LaGrange, Ga.

C. W. HANSON.

AN EXPLANATORY LETTER.

In a personal letter to the Editor, Rev. J. V. Knight, Greensboro, N. C., says: "Sometime ago you had an article in THE CHRISTIAN SUN concerning my going into the Christian Endeavor work, and I have been so busy that I have not had time until now to give you an explanation of the matter, and to state why I did not go into the work as outlined in the Convention Booster. My aim was to have gone into the work November 1, but circumstances over which I had absolutely no control, made it impossible for me to take up the work. My resignation went to the committee, and after so long a time, was passed upon, and my successor, Mr. Frank P. Wilson, Due West, S. C., was elected. In the meantime the Convention Booster came out and carried the cut about which you wrote. My plans for the work simply could not be made sufficient for me to take the field without a personal injury to my mother and I laid it down, feeling that that was the best thing for me to do. At present I am settled and will take up the Raleigh work November 1."



‘‘RECONSTRUCTING THE CHURCH’’

The above is the title of Dr. W. A. Harper's new book, just from the printery of Fleming H. Revell Co., New York. First of all the name attracts, and makes one sit up and take notice. Has the church been destroyed that it now most needs be reconstructed? One is inclined to ask as one reads the title. Then the dedication gives further notice that one would better lay the book down at once if one wishes to be undisturbed and go to sleep; ‘‘To the prophets of this and of every age who have dared to speak the truth of God, with never a thought of its consequences to themselves, many of whom the world and the church must have in this day to discern for men the signs of the times.’’ But the author is not assuming that the church has been destroyed. He is assuming and emphatically declares that there are ‘‘some new Christian conceptions,’’ and ‘‘new tasks ahead’’ which the church, to properly function, must adapt itself to and place a different emphasis upon ‘‘worship in the new time.’’

If the church is to have ‘‘Kingdom leaders for the days ahead,’’ then the church must become virile, eager, active in all lines of helpful and uplifting human endeavor. The need for a different emphasis upon ministerial and church activity is expressed in these words: ‘‘There are many churches in our country a century old, and more, that have sent out no ministers to the work of Kingdom propagation. These churches are spiritual parasites, living on that life-giving sacrifice of others. They are sponges that absorb, not stand-pipes that distribute the water of life. There are ministers under whose preaching and tuitions no young man has been led to enter the gospel ministry as a life-work. Such ministers are childless in the larger work of Kingdom advancement.’’ Now an author frankly admits that ‘‘such churches, such ministers need to face the situations anew and to discover the opportunity as well as the responsibility that is theirs to supply laborers for the harvest fields now so white everywhere unto the harvest.’’

And this in brief is what Dr. Harper means by ‘‘reconstructing the church,’’ namely, getting the church to face the situation as it is today and discover for itself the really great and effectual door now open unto it. He contends with characteristic zeal and energy that the church never has had such opportunity, nor yet such momentous responsibility, as it has today, and what the author passionately pleads for is a church around for action, every department athrill with zeal for progress, ‘‘terrible as an army with banners.’’

The author believes with Paul, that, ‘‘The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.’’ One of the strongholds that entrench the enemies of progress and advancement by the church is sectarianism, the spirit

that divides and distracts the churches into various sundry and petty camps. In the days of reconstruction, there must be a united church, a church which faces a common foe with a solidity of front and devotion to its one Leader that knows no such thing as retreat, or even ‘‘halt.’’ A united church, a forward going church, and a church that looks to the saving of the whole man, and the whole world for our Christ is what these bright, thrilling and throbbing pages plead for. One is conscious in every chapter, and at every paragraph, that a virile mind is seeking utterance, an enthusiastic soul is finding expression in a great plea for church union, church strength, church fellowship, and most of all a triumphant church. A great book by a great man that will have wide reading and boundless influence.

J. O. ATKINSON.

WATERWORKS OR ELECTRIC LIGHTS FOR THE COST OF A TEAM OF MULES.

‘‘You can put running water in your home, or put in electric lights, either one, for the price of a pair of mules or a low-priced automobile.’’

So says J. Z. Green, and his statement gives a pretty clear idea of the situation. Roughly speaking, either waterworks or lighting system will cost \$400 to \$1,000. It depends upon the system selected, the kind of fixtures used and how much of the work is done by the farmer himself.

The wiring for a six-room house should cost around \$75. This approximate cost added to the cost of the plant selected would be the total cost for electric lights. Plumbing for the home, including cost of installing, should cost around \$300 for kitchen and bathroom. This estimate includes bath tub, commode, lavatory, kitchen sink, and hot water tank. It will also be necessary to have a septic tank, which the farmer himself can build at a small cost. These items would make the total cost of a waterworks system.

If both waterworks and lighting plants are ordered at the same time through the same dealer, the total cost will be still less than here indicated.—*The Progressive Farmer.*

Four million bushels of wheat have been sent to Europe during the past month.

A negro was lynched in Person county, N. C., last week, being accused of a serious crime. Reports indicate that the wrong man was lynched.

The Sunday School and Christian Endeavor Convention of the North Carolina Conference is in session at Elon College this week.

Do not forget to renew your subscription during this month. THE SUN needs it, and for each subscriber owing the paper to renew will be of great help.

The Work of Our Women

(All items for this department should be sent to Mrs. J. W. Harrell, Burlington, N. C.)

MISSIONARY RALLY DAYS.

Again we call attention to the Program for Missionary Rally Days by Mrs. Fred Bullock. We hope this program will be given by every church. We believe that programs of this type help to create a missionary atmosphere and often impress an audience more than a sermon.

There are many strong missionary pageants which are full of interest and carry such forceful messages which should be given occasionally by the young people. It would be the means of interesting the young people as well as developing their hidden talents.

The missionary play or pageant has an educational value and should be given place in the church program.

* * *

We now have a Boys' Department in connection with our mission work. This department should, by no means, be neglected. Often the question is asked: "How can we interest our men in missions?" If we succeed in interesting the boys the problem will be solved for the future.

For the benefit of any one who would like information as to how to organize a Boys' Society I quote from our Missionary Manual: "For boys up to fourteen, use the same constitutions and methods as for Willing Workers' Society. They may select their own organization name." Christian Knights or Missionary Scouts are suggested.

Young men above fourteen should organize along the lines of Young Peoples Societies. Let us plan to enlist the boys in this work.

Mrs. J. W. Patton, Greensboro, North Carolina, is Superintendent of Boys' Department for Southern Christian Convention Woman's Board. She will be glad to render any assistance in this work. Be sure to read her report which follows.

MRS. J. W. HARRELL.

REPORT OF SUPERINTENDENT BOYS' DEPARTMENT

Two years ago when our Southern Christian Convention met in Franklin, Va., it was decided to put forth an effort to interest our boys and young men to form Missionary Societies along the same line that our girls are organized, and thus train them for missions that they may secure an inspiration by the vision of a world of need and their opportunity.

Having secured this vision through their missionary training they will strive to lead others to see the vision which stirs their souls and thus go forward to evangelize the world. John R. Mott says, "The greatest problem of foreign missions is not on the foreign field but it is that of providing adequate leadership—men, money, and prayers, and that we must have a missionary field with the missionary spirit.

With this end in view I have been striving to organize our boys and young men. The response and co-operation has not been what I had hoped, but I believe it has been due to the very thing already mentioned—lack of leadership. Letters will not suffice. I have written to every Conference within the bounds of our Southern Christian Convention and talked with many pastors in regard to this work. Only one Conference has a superintendent of Boys' Department and this is the North Carolina Christian Conference.

For the year 1918 and 1919 I have reports from the following:

Suffolk church reports a Boys' Society with Mr. D. C. Lewis, superintendent. They sent in to the Conference Treasurer last year \$16.10.

The John R. Foster Missionary Society of the First church, Greensboro, N. C., Mr. F. M. Clement, superintendent, reported for last year twenty-three members enrolled and \$25.00 special raised, besides annual dues. Their goal for 1919 and 1920 aside from dues will be the raising of \$20.00 per month to educate a native Porto Rican for the mission field. They are succeeding nicely in this work.

The First church of Greensboro has a second Boys' Society, known as Missionary Scouts, with Mr. C. E. York, superintendent. They expect to raise \$25.00 special for 1920.

The Elon College Boys' Society has twenty-six members enrolled. Mr. T. E. Powell is their superintendent. Last year they paid to the Conference Treasurer \$25.00 special for missions. They are now paying \$5.00 a month to support an Armenian child.

This makes a total of sixty-one boys and young men, aside from the Suffolk organization which is being trained to be large-souled men—men who will think in world terms, who in their own souls and practice we hope will be obedient to the world-wide vision—men with courage who will become leaders for the great movements of our Church.

I feel it will be no trouble to reach our boys and young men once we are able to interest them. This brings me again to the one vital need, that of leadership.

We, as Convention and Conference leaders for our women, must know the various churches with their peculiar needs and dispositions and be able to pick out key-workers for local leadership and develop them by keeping in close touch with them through visits and constant correspondence.

Women of the Christian Church let us not rest content with singing, "This World, Oh Christ, for Thee." Let us know missions in such a way that those we are trying to lead will be able to get the full vision.

I appreciate the privilege of having served as superintendent of the Boys' Department. The growth has not been what I had hoped but I take courage.

MRS. J. W. PATTON.

Greensboro, N. C.

MISSIONARY

A DIVIDED AND DWINDLING CHURCH.

I was in a church not long since and made a plea for foreign missions. After the sermon one of the leading members said, "You know 'charity begins at home.' Our church needs painting, we have rickety and uncomfortable pews, the steps are about to fall down, and the doors are almost off the hinges. Don't you think we ought to fix up our own before we undertake to do for others." And that good brother thought he was using logic and following the Bible. He was doing neither. He could not understand that the reason why his church needed paint and was not getting it, should have good pews but did not have, needed better doors and stronger hinges and safer steps and had neither was due simply and solely to the fact that neither he nor his congregation had ever followed God's plan of supporting churches in this world. That church was trying to contradict Christ's teaching and doctrine about life and growth and power—and was properly suffering the fearful consequences. "For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it." That church had through the years sought only to save its own life, take care of itself first, and so was slowly but surely losing its life. I reckon that if there is one bit of Satan's philosophy more deadly than the rest, it is that infamous bit "Charity begins at home." What crimes against man and God have been committed in that name. "Charity begins at home!" Satan never could have slapped the Bible and the teachings of Christ in the face with a more wicked statement than that. And its cruel and killing application has been wicked and ruinous beyond expression. I want to quote a question and a few facts of history as recorded by Trull:

"Is it spiritual and Christian economy to argue that until the local work is well established it is folly to ask the church to give for missions, especially for foreign missions?:"

In 1832 the Baptists of Indiana separated on mission and anti-mission lines, each division numbering about 3,000.

In 1882, fifty years later, the anti-mission Baptists still numbered about 3,000, while the missionary Baptists had increased to 37,000. (And the church houses in which the former worshipped were not to be compared in appearance, comfort and upkeep to those in which the latter worshipped).

In 1836 the Miami Baptist Association of Ohio divided on mission and anti-mission lines. Nineteen churches with 742 members excluded six churches with 441 members for having the missionary spirit.

In 1888, fifty two years later, the nineteen anti-mission churches had decreased to five (one of which has since died), the 742 members had decreased to 151, and not one of these churches had as many members as in 1836. But the six missionary churches had increased to 65, and the 441 members had increased to 7,212.

In 1840 the Baptists of North Carolina separated on mission and anti-mission lines, the missionary Baptists numbering about 24,000 and the anti-missionaries,

12,000. Fifty years later, in 1890, the anti-mission Baptists were still about 12,000, but the Missionary Baptists had increased to 300,000.

Facts speak louder than words. There is that which holdeth more than is meet, but tendeth to poverty."

The church must follow Christ's plan of growth, power and development, or suffer stagnation, gradual dwindling and final death.

J. O. ATKINSON.

THIRD QUARTERLY REPORT ON W. H. AND F. M. SOCIETIES OF EASTERN VA., CHRISTIAN CONFERENCE, JUNE 30, 1920.

Woman's Societies	Amounts Received
Berea Nansemond	\$ 18.90
Bethlehem	17.65
Cypres Chapel	40.30
Damascus	7.15
Dendron	10.30
Dover	4.20
First Church, Norfolk	6.50
Franklin	
Holland	27.27
Holy Neck	12.40
Liberty Springs	54.15
Ivor	8.35
Memorial Temple	31.90
Mt. Carmel	9.45
Newport News	32.00
Oakland	10.60
Portsmouth	17.40
Rosemont	13.55
Suffolk	364.10
Third Church, Norfolk	24.45
Waverly	20.60
Wakefield	10.00
Windsor	5.78
	<hr/>
	\$781.40
Young People's Societies:	
Burton's Grove	\$ 8.15
Bethlehem	37.00
First Church, Norfolk	18.00
Holland	60.00
Liberty Springs	16.35
New Lebanon	3.75
Spring Hill	1.50
Suffolk	208.00
Waverly	21.00
Wakefield	17.15
	<hr/>
	\$395.05
Willing Workers:	
Berea	\$ 4.00
Waverly	1.50
Windsor	1.55
Holy Neck	6.47
	<hr/>
	\$13.52
Totals:~	
Woman's Societies	\$ 781.40
Young People's	395.05
Willing Workers	13.52
	<hr/>
	\$1,189.97

MRS. M. L. BRYANT, Treas.
41 Poplar Ave., Norfolk, Va.

WHY MISSIONS IN THE SUNDAY SCHOOL?

By Rev. J. O. Atkinson, D. D., Field Sec'y of Missions, S. C. C.



was never more deeply concerned and yet never more conscious of inability in making any address than I am today—I am deeply sensible of a responsibility that burdens me, yet challenged by a faint hope that invites and urges me.

Youth is hopeful. It looks out on life glorious with promise, and happy in the strength of achievement. I speak today to the youth, or the representatives of the youth, of the Christian churches of this conference. With regret and with heaviness I tell those youths that their parents, teachers, church leaders have not been mightily moved by any missionary motive, and are not today wrought upon by any resistless missionary program. I tell these youths farther that God in His wisdom has never yet allowed any anti-missionary or non-missionary church to grow and become mighty as a factor in reaching and redeeming mankind. It is too late now for the mature, the settled, the fixed, to become missionary. The single hope then, of real growth, power and progress in the Christian Church, is in becoming missionary and that for the most part through the medium of the Sunday school. And yet, ours is a Sunday school manned, taught, directed, in very large measure by those who have not themselves heard the Macedonian cry, caught a vision of the Macedonian need, nor been moved by the Macedonian plea. The one hope, then, that our Christian Church shall be missionary in the next generation—as it has not been and is not in this—is that we shall have missions, teach missions, study missions, pray missions in the Sunday school, so that our youth shall catch the missionary vision, see the missionary need, and accept the missionary challenge flung at us from the Mountain of Galilee by the Master missionary of all time; “Go ye unto all the world and preach my gospel to every creature.”

“It is my candid judgment,” declares Marion Lawrance, “that twenty-five years of sane, systematic missionary instruction in our Sunday schools will multiply by millions the money poured into our mission treasuries, and increase ten-fold the number of missionaries who are carrying the Gospel to those who need it in the homeland and foreign countries.” Because I firmly believe that Marion Lawrance’s judgment in this matter is safe and sound, I dare to present three reasons why every Christian Sunday school, should have regular systematic instruction in one way or in another.

I. *The Sunday school should be informed about the most important and biggest business of the church.*

The Sunday school cannot be interested in any important business unless it is informed about it. “No information, no inspiration.” No Christian needs any argument to show that not only the biggest business, but the one business of the church is to be missionary. Unless a church is missionary in spirit and in activity, it has no right, secular or Biblical, to call itself a church. And it is a church, in the true Biblical meaning of that term, only in so far as it is missionary. Missions is the

heart of the church, the dynamic of the church, the one propelling power of the church. Christ founded His church on the flaming evangel of Peter, “Thou art the Christ, the Son of the living God.” And in cementing the foundation of the Church Christ used Rock, Build, Prevail—militant words, terms which signified that the church would be martial in spirit, the center of storm and stress, and had before it a career of persistence, of power and of conquest. To carry that flaming evangel to all the world, and proclaim it to all peoples, of all nations, that is the great commission, the one important commandment of the New Testament. And from that day till this the Lord God has seen to it that only the church that has been missionary in spirit, power and activity should grow; and the church that has not been missionary shall not grow. The church has always grown, or not grown, solely in proportion as it has been missionary or anti-missionary.

But to be missionary in spirit, power and activity the church must know the missionary needs, opportunities and message, *and the Sunday school is the main teaching place of the church.* In the one big, vital problem of the church, that of world-wide evangelization, the Sunday school of all forms of church organization, stands supreme and unrivaled in its possibilities of service for finding the solution. The field of Sunday school thought, study, research, endeavor, is the world, and it deals with the most impressionable age in life. Because of the youth that largely constitute the Sunday school, its wealth of life, breadth of opportunity, possibility in resources of gifts and devotion, it stands, I say, unrivaled, unmatched in the religious realm. The reason why the Methodist Episcopal Church (North) today has more communicants than any other evangelical denomination, and missionaries in more parts of the earth, and annually gathers from its Sunday schools and churches and sends out for world-wide evangelization, more funds, than any other denomination in America, is because, fifty years or more ago, that church solemnly voted and declared that henceforth all its Sunday schools should be, or must strive to become, missionary organizations. No wonder that such a church is today preaching the gospel in well nigh every tongue known to man, and has missionaries in every nationality beneath the sun.

Statistics show that eighty-seven per cent of all evangelical church members were trained in the Sunday school. If, therefore, the church of tomorrow is to be missionary, the Sunday school of today must teach the missionary truth and inculcate the missionary idea.

The heathen nations can not only hear the flaming evangel, “Thou art the Christ, the Son of the living God,” but can be converted to the religion and life of that Christ, in one generation if the church will but rear in faith a generation to do the work. And the one hope of the church in doing that work is the Sunday school.

II. *The Sunday school with its wealth of young life, its zeal for activity, its ready capacity for acquiring knowledge, having compassion and showing pity, should have a knowledge of the most helpless, the most needy and the most pitiable people of the earth.*

Jesus Christ was an educated Man. He could teach as one having authority, because He was educated. Now His great store of knowledge, as revealed from the beginning to the end of His earthly career, had to do for the most part with the wants, dispositions, needs and conditions of impotent, hopeless, helpless, undone and needy men and women. Christ's method of redeeming and remaking a world was that of helping the helpless, carrying hope to the despairing, strength to the weak, bread to the hungry and the gospel to the poor. When John sent to inquire of His Messiahship here was the proof that He offered, Go tell John that "the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." And He sought daily to equip His disciples with the same sort of education, for when He sent them out as missionaries He said to them, "Heal the sick, cleanse the lepers, raise the dead, cast out devils." They were to put into practice the knowledge gained by studying under and associating with Him. The great outstanding reason why men and women in the church today do not do more to relieve the suffering of mankind and preach the gospel to the heathen world is because in the days of their youth, when their hearts and minds were impressionable, they were not brought face to face with these conditions and these needs. In age we can turn a deaf ear and a hard heart; but in youth we are eager to listen and ready to help in cases and conditions of pity and need. Tell the youth about 26,000,000 widows, or one out of every six women, in India, doomed to a life of drudgery and under a perpetual curse because they are widows; tell them that they have no baby funerals in Non-Christian lands, because they do not esteem a baby of sufficient worth to have a funeral or a burial service for; tell them that they have no children's books, nor Christmas days, nor Sunday school, nor Children's days, nor orphans' homes in Non-Christian lands, all because they have not the gospel of our Christ; tell the youth in the Sunday school these things, give them these gripping truths, and they will have pity and will be moved with compassion, even if we grown-ups will not.

III. *The missionary challenge and the missionary triumph appeal to youth.*

I am making a plea today for a more active, wide-awake, ever-growing Sunday school yonder in your home church. And this I know we shall have when, and as, we bring to the mind and heart of our schools the challenge of the missionary task, the needs of the missionary fields, and the story of marvelous missionary triumphs. The big things of this world, and the heroic in life, appeal to the imagination and inflame the mind of youth. There is on my desk now a small volume entitled, "Fifty Missionary Heroes." This volume tells briefly of some of the most dauntless and intrepid souls who ever lived and wrought in this world. What such lives would mean, woven into our Sunday school teaching, held up before our Sunday school pupils, eternity alone can tell.

Many of God's bravest and best who went out to make known the flaming evangel to those who were living and dying without Christ and without hope, Alexander

Duff, Fidelia Fisk, David Livingston, Alexander Mackay, Bishop Thoburn, James Chalmers, and others of like heroic mould, received the impression and made up their minds to a missionary career early in life.

In the great commission Christ gave us a program big enough to challenge the most daring, and varied enough to interest the most languid, if that program is given proper place and emphasis amongst us.

We, all of us, want missions in our Sunday schools, and God help us have them there, in prayer and precept and teaching, that our schools may become dynamos of power for God, beehives of activity, in His service, and a consuming fire for the salvation of the lost souls of all the earth.

CHRISTIAN EDUCATION

RELIGIOUS TENDENCIES.

Being a summer time student at Columbia University I have already been privileged to hear some excellent and up-to-date talks and addresses on the religious qualities and tendencies of the present age.

An interesting contrast in the history of religious consciousness was brought out by Prof. John J. Coss, director of the summer session.

He began by showing how the early religious mind had laid emphasis upon humility. In the first centuries of Christianity the tendency was towards discrediting man's mind by showing his insignificance. Man, the unworthy creature of the universe, according to Saint Augustine, should hold *pride* as the greatest sin while *humility* and self-effacement he should claim as the chiefest of Christian virtues.

Prof. Coss showed how a new phase came over the religious consciousness with the beginning of the eighteenth century. *Responsibility* took the place of *humility* in the Christian virtues. Instead of men banishing thoughts of their natural surroundings, such as the sky, the fields, and streams, they became workers that helped to take a part of the great work which God had for them.

Continuing further, the present age is found to be more intensely one of *responsibility*; and with it the softening beauty which came with humility may fade away in the eagerness of people solving their responsibilities and trying to be workers with God.

This change towards man's responsibility which continues in our national and social life, no doubt has caused much of the over-pessimistic spirit which still prevades among many of the most devoted Christians. Sometimes one mistakes it for materialism; but let us not hold it altogether as materialism. Let us hope firmer for a clearer meaning and more definite fulfillment of our responsibilities as Christians; then I believe we will be more optimistic.

J. E. MASSEY.

524 W. 123rd. St., New York City.

THE CHRISTIAN ORPHANAGE

SUPERINTENDENT'S LETTER

To our joy we passed the sixteen thousand dollar mark in our financial report this week. We are striving very hard to reach the twenty thousand dollar mark before our Thanksgiving offering commences to come in. We hope to make this year the best, as to the financial income, in the history of the Orphanage.

I regret we have nothing to report under the head of the "Children's Home Fund" this week. We have nearly ten thousand dollars to our credit in that fund, but it will take thirty thousand dollars to build and equip the building. How much have you invested in that fund to build a home for the little helpless tots? I feel sure you would not like for this building, which will be a credit to the Church and a blessing to many little helpless children, to be constructed and not have a part in it.

A number of our Sunday schools have failed, so far, this year, to join in the monthly offerings to help support the Orphanage. Now, my dear Superintendent, do you ever ask God to take care of the widows and orphans in your prayers and then fail to ask your Sunday school to give one Sunday's offering to help give them food, clothes, and a home to live in?

If there ever was a time in the history of the Institution that we needed your sympathy, your prayers and your help, it is now. I have never in all my life had to pay such prices for what we buy as we do now. Sugar is so high that I am afraid we will not be able to give the children enough to keep them sweet. Everything else is practically in the same proportion. So we need your help. Will you not put your shoulder to the wheel and give us a push? Did you ever see a fellow in trouble and help him out that you did not have a sweeter feeling in knowing that you had helped the fellow because he needed your help? Give your Sunday school an opportunity to give one offering each month and I feel sure you will feel deep down in your heart a kindlier feeling toward everybody.

We have many fruit jars. We would be glad to ship some to any one who would be glad to fill them for us.

Mr. W. T. Stokes, of Burlington, N. C., called us this week and wanted to know if we would let him give us a good milk cow. We gladly accepted the donation. We hardly have words that would express our thanks to Brother Stokes for this splendid donation. A beautiful pure bred Jersey cow—young and gentle, and worth at least \$125.00.

If nothing happens we will soon have a beautiful herd of milk cows and one that we will be proud of.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR JULY 14, 1920

Amount brought forward, \$15,965.80.

Children's Offerings

T. D. Mathews, Jr., 50 cents.

Sunday School Monthly Offerings

(North Carolina Conference)

Henderson, \$13.61; Damascus, \$7.40; Pleasant Hill, \$5.46;

Long's Chapel, \$1.00; New Elam, \$7.52; Grace's Chapel, \$5.00; Apple Chapel, \$1.00.

(Eastern Virginia Conference)

Isle of Wight C. H., \$2.50; Wakefield, \$4.28; New Lebanon, \$6.00; Mt. Carmel, \$3.56; Mt. Carmel Sunday school Class No. 6, \$1.00; Oakland, Va., \$5.29; Third Church, Norfolk, \$43.55.

(Virginia Valley Conference)

Dry Run, \$4.32.

(Alabama Conference)

New Hope, \$3.50; Rockstand, \$1.58; Total \$116.57.

Special Offerings

Junior Philathea Class, Suffolk, Va., \$2.50; Mr. Will Adams, Lenora, Kans., \$10.00; Mr. G. L. Gwynn, Newport News, Va., \$30.00; Total, \$42.50.

Total for the week, \$159.57; Grand total, \$16,125.37.

CHILDREN'S LETTERS

Dear Uncle Charley:—I don't think I have written you since February. I am enclosing my dues for five months. Hoping this finds you and the cousins well. With love.—*T. D. Mathews, Jr.*

Your letter is the only one we have to brighten the corner this week. We are glad to hear from you. You must write often.—*"Uncle Charley."*

DEVOTIONAL

FRIENDSHIP

A person attached to another may briefly define friendship. A sincere, honest, loving attachment is commendable and desirable at any time and in all conditions because it helps you to become stronger and better prepared to do your part more successfully in human affairs. It also gives encouragement and imparts more vigor in the formation and development of good character in the one who aspires after high and noble things. To have true friends as confidants to really trust and believe them is a special privilege to enjoy. When you have one of that kind do your part to hold on to him—never let go the certain and pure for the untried, for some will pretend to be your friends when they are not. There are many who hold people in pretended friendship because of the advantage they can take of them, and the easy, slick way they can deceive them. There is then much admiration because of advantage. As Jude says: "Having men's persons in admiration because of advantage."

If you like a person, you will somehow admire nearly all he says and does; and if you dislike him, you will dislike what ever he does. Nor does it take long for such dislike to grow. Many take out a policy for all they can possibly carry. Come and turn the crank to help grind my sickle, and when it gets dull again, then you will be of much service in turning the crank again helping to put it in cutting order. Turn the crank—help grind the blade for this is about all you can do at present. You cannot dig deep in the mine of literature, nor can you sit in the chair of culture refinement, affluence and society. You are not a good suitable mixer with the *great* and *good* ones. You do not possess that

ease, grace, polish and tact of entertaining the elite and polite class of society. A few of us, and but very few, can discuss the financial, scientific, political, materialistic, spiritualistic, psychological, metaphysical subjects as they ought to be presented. You might take a back seat and listen, but you must not speak one word of your crude thinking. You must wait until my steel blade needs grinding—then you may come to the front and tell me all you know about it. Not until then can you be my right hand man—my comrade and my friend.

The friendship of many ceased to grow when the tide of plenty did not flow. They never grew tired when money jingled in the pocket—when gold and silver glittered with inviting beauty while passing from hand to hand, and while the attractive silk paper notes rustled in willing and liberal hands. He who has means never gets too old to attract attention and is always a welcome guest. Always in tune, on time, useful and in great demand. An admirable fellow, good and nice, too, while the means last, but when the money gets low and slow coming in, the poor, old comrade is left, often, without attention, tenderness, sympathy and love. Let the law take care of him—it has provided a place for him.

The old—the afflicted, the unfortunate—and the poor have but few friends. They are out of the current of activity and usefulness with faltering steps and slow. So many of their early and late friends have crossed the great dividing line and left them lingering on the shore of time. Many who knew and loved them best are not with them now. Arm in arm and step with step, they walked, the lovely ways of the world, until now it has not the romance, help affection and gladness for them that once it had. In some ways they have lost their attractiveness and are not as winsome and so interesting and entertaining as they were when life was young. It is so very different with them now than it was when the gold and silver coins sparkled in the light of liberality.

Constructive influence in many cases built up an intimate and lovely friendship and it appeared to be united with a seal of permanent strength, but for some cause there was a defect in the construction and destruction rushed in the way like a devastating whirlwind and tore it all to pieces. That friendly construction which had been progressing for some time was in a very short time thrown down in permanent ruin. With what a sudden and terrific crash did it come! Yonder over the way was a fine costly building. It took time, care and much means for its construction, and when completed it was the pride and pleasure of its occupants, but a destructive fire burned it to ashes in a very short time, and like many a friend was forever lost. A true honest sincere, lasting friend is a rare jewel. But there is a Friend Who stays closer to you than a brother, or any one else and He has promised never to leave you. It is a delightfully, comforting thought that He is "the same yesterday, today and forever. Discouraged friendless one, if there be such, who reads these words listen to Jesus Who speaks to you in these loving words, "I will come to you."

J. T. KITCHEN.

For The Rural Dweller

PROTECTION FOR FRUIT TREE BUYERS.

Every farmer who buys fruit trees—and that certainly ought to mean every farmer—is to be congratulated on the fact that steps have at last been taken which should largely eliminate the fraudulent fruit-tree agents who have heretofore swindled so many people.

For years and years the best nurserymen in America have realized that they were suffering because untrustworthy and irresponsible nurserymen permitted or encouraged fraud on the buying public. Consequently, these reputable and honorable nurserymen have at last gotten together and have organized an association which will at once protect both them and the public. This association is known as "The American Association of Nurserymen." It has adopted a trade-mark consisting of a neat design with the words "Trustworthy Trees and Plants."

The members of this association are determined to admit no nurseryman as a member unless he has a reputation for honesty and fair dealing. Every farmer who has to buy fruit trees hereafter will do well to make sure that the nurseryman from whom he orders is a member of this "American Association of Nurserymen" and proves this by use of the official trade mark.—*The Progressive Farmer.*

GREATEST TROUBLE WITH BEES AN OVERPRODUCTION OF SWARMS.

Seven years ago I began handling bees with only one hive. From that one I now have 15 which yield us a home supply and some for sale. I use the 16-frame hive with comb foundation for starters, both for swarming and robbing. My expense has been small, considering the returns I have obtained.

My greatest trouble has been an overproduction of swarms during the honey flow, which has weakened the hive. I found last summer that by adding supers and giving more room this could be avoided to a great extent. Another method I have practiced in living small swarms is to destroy the queen, and then send the bees back to the old hive from which they swarmed. I never take any honey from swarms the first season unless they are quite early coming out, and then I never molest the under section, giving them the entire room below for brood-raising. My hives have been my greatest cost, and so far I have been able to buy them for \$2.50 apiece. I keep them painted and by re-cleaning where the swarms have been destroyed by worms I avoid buying any larger number. I have always fed the weak hives in the spring until the scarcity of sugar compelled me to stop this practice. This fact along with the dry fall last year is putting all bees to a serious test.—*L. A. Huffstetter, in The Progressive Farmer.*



UNDERWOOD—WINSTON.

On Wednesday evening, June 16, 1920, at the Christian church, Youngsville, N. C., Miss Elizabeth Underwood became the bride of Genaeles E. Winston. Miss Oza Cook rendered several beautiful selections just before the ceremony. Promptly at 7:30, to the strains of the wedding march, the ushers, S. E. Winston, L. E. Winston, R. E. Underwood and H. H. Underwood entered. Next came the bridesmaids, Misses Flossie Noble and Gertrude Winston. Groomsman, G. D. Underwood and Jack Underwood entered next. Then came the maid of honor, sister of the bride, Miss Eva Underwood, followed by the ring-bearer, Master Claude Underwood. The groom entered with H. E. Winston, as best man, while the bride entered with her father. Immediately after the ceremony the couple left for a short stay in Washington, D. C. The popularity of this young couple is evident from the unusual display of handsome presents. The ceremony was performed by the writer.

W. S. LONG.

ENGAGEMENT ANNOUNCED.

Chapel Hill, July 8.—Mr. and Mrs. I. W. Pritchard announce the engagement of their daughter, Mary Eleanor to Dr. E. Clarence Judd, of Raleigh.

The marriage will take place in the fall.



POINTER

Mrs. Cora Foster Pointer, daughter of Richard M. and Mary Ellen Foster, was born August 24, 1881 and died June 17, 1920, aged thirty-eight years, nine months and twenty days. When a young girl she professed faith in Christ and united with Lebanon Christian church, Semora, N. C. She was educated at the public school of her community and Elon College. On Thanksgiving day, 1917, she was married by the writer to Mr. John Pointer, postmaster at Semora. They were devoted and congenial companions and were happy in their beautiful country home.

Sister Pointer, in her community and elsewhere, had the confidence of people for she possessed all of those graces of character that adorn the life of a noble Christian. She was one of the most active and useful workers in her church, Missionary Society and Sunday school. Besides a bereaved husband, she leaves two little boys, one sister and a mother.

Funeral services were held at her church by the writer, assisted by Rev. Mr. Miller of the Baptist church, and Rev. Mr. Clayter of the Presbyterian church, and her body was placed to rest in the church cemetery.

Her husband and other relatives have the sympathy of the entire community as was evidenced by the large number of people at the funeral.

C. E. NEWMAN.

FARMER

Pleasant Grove Christian church lost another of her most consistent members on May 9, 1920 that of Mrs. Serena Farmer, wife of Mr. John Farmer. She leaves a devoted husband, daughter and son, one half sister and four half brothers. She was a model Christian woman, and dear to all who knew her. Would that we all were like her in our attitude toward our fellowmen and to our God. The church will miss her in all of her organizations. Her work is finished. She has gone to abide in her heavenly home. This sacred message she leaves to her loved ones: "It is well with my soul." May they be ever submissive to the will of Him Who doeth all things well.

R. D. FARMER.

JAY

William Mason Jay, Jr., after a few days of sickness, died June 22, 1920, at the age of eighteen months. He was the only son of Rev. and Mrs. W. M. Jay, Holland, Va. We know that it is sad to give the little ones up, but, "He shall gather the lambs with His arms, and carry them in his bosom." No one can tell the influence of a little child in the life and in the home. Tiny hands touch tender cords.

The funeral services were conducted by the writer assisted by Rev. L. F. Paultette, pastor of the Baptist church at Holland, Va. A great company were present and the flowers were in abundance. May our loving Father comfort the bereaved parents in this dark hour.

C. H. ROWLAND.

DANIEL

Herman Luther Daniel was born in Mecklenberg County, Virginia, April 6, 1898 and died June 11, 1920, aged twenty-two years, two months and nineteen days. He was the son of Brother and Sister George Daniel. In the winter of 1919 he contracted Influenza which was followed by a lung trouble. He spent several months at Catawba Sanatorium, but nothing could be done to check the disease. Besides leaving a father and mother there are three brothers and several sisters.

The funeral was at the home on Saturday afternoon, June 12, conducted by the writer and the burial was in the family cemetery.

May an abiding faith in God comfort the bereaved family in their hour of sorrow.

C. E. NEWMAN.

JOHNSON.

Lynwood David Johnson very calmly departed this life May 28, 1920, at Greensboro, N. C. He was born in Spencer, N. C., March 4, 1906, and lived there with his parents four years. The home ties were broken up early in his life, and he was taken into the home of Mr. and Mrs. C. C. Johnson, of Greensboro, N. C. Though blind to the beauties of this world, he made beauty by the sound of his musical voice, which was very sweet. His body was badly afflicted, though his face was full of sunshine and interest. His fingers were full of music that thrilled his whole body and soul and gave happiness to every one who came under their sound.

He took one year's Kindergarten work, at the school for the blind, Raleigh, N. C., after which his aunt, Mrs. Johnson, taught him at home.

During his stronger years, he enjoyed Sunday school and preaching. He never made a public profession, but he knew no sin. He leaves a devoted mother, four brothers and one sister.

Funeral services were conducted in the home by their pastor, J. V. Knight. Two beautiful selections were rendered by the First Christian church choir. His remains were taken to Salisbury and placed in the Chestnut Hill cemetery. May God comfort his bereaved relatives, for while it is their loss, it is his gain.

A FRIEND.

POWELL.

Edward Powell passed away at his home in Savage, Gates county, N. C., June 24, 1920. He was seventy-eight years, three months and three days old at the time

of his death. He was a good man and brave soldier, having passed through four years of the Civil War. Up to the time of his death he was the beloved treasurer of Oak Grove Christian church and was also one of its charter members. He leaves to mourn his death, four sons and five daughters: R. H., W. W., O. B., and G. C. Powell; Mrs. W. C. Beamon, Savage, N. C.; Mrs. W. T. Benton, Gates county, N. C.; Mrs. W. T. Smith, Portsmouth, Va.; Mrs. R. M. Small, and Mrs. J. E. Small, of Savage, N. C. He also leaves a host of relatives and friends.

Mr. Powell was a charter member of Holly Grove lodge of I. O. O. F., also a member of the Grand Lodge of North Carolina.

Funeral services were conducted at his home by his pastor and his remains laid to rest in the family cemetery. We all hope to meet him in the better land.

H. H. BUTLER.

HOOK.

Hazel Luraine Hook was called to rest June 25, 1920, which was her 22nd birthday. She had been a sufferer with heart trouble for several months and the end was not unexpected. Her death is a severe loss to the Winchester Christian church, where she had been untiring in her work among the young people and as a primary teacher in the Sunday school. The influence of her consecrated life will be long felt in the church.

Funeral services were conducted in the presence of a large congregation from the church, by the writer, and the remains were laid to rest beneath a mound of flowers in Mt. Hebron cemetery.

She left to mourn her departure, her mother, Mrs. R. C. Hook, five brothers: Prof. A. L., Rev. W. C., Robert, Paul and Kenneth and two sisters, Mrs. K. H. Sale and Mrs. Perry Miller.

May the Lord graciously comfort the bereaved.

W. T. WALTERS.

PASCHAL.

Harvey Lanier, one of the infant twin sons of Mr. and Mrs. U. A. Paschal, of Burlington, N. C., died June 30, 1920, aged 14 days. The parents' hearts were greatly saddened by the loss of this little jewel, but comforted with the thought that the great Father above had gathered the precious little lamb into his bosom, and he would forever be safe from all harm. God bless and comfort the bereaved parents. The funeral was conducted by the writer from the home and interment made in Pine Hill cemetery.

J. W. HARRELL.

HOLT.

The body of little John Hubert Holt, Jr., the twenty-two months old son of Bro. Jno. Holt and wife, was laid to rest in the New Elam cemetery on June 28, 1920. For several days medical skill fought desperately and loving hands were tireless in ministrations, but the grim reaper had been commissioned to liberate the little spirit that it might return to the God who gave it.

Burial service was conducted by Bro. Ruffin Farrar.

The Lord bless and comfort the young father and mother in their bereavement.
B. J. HOWARD.

GUNTER.

It was a distinct shock to the entire community and to his many acquaintances and friends in other parts of the state, when it was learned that Bro. John H. Gunter had been instantly killed, on the afternoon of June 28, 1920, by accidentally falling upon a fast moving circular saw at a lumber plant near New Hill, N. C.

Bro. Gunter professed faith in Christ and became a member of New Elam Christian church four years ago. He was only seventeen years of age at the time of his death, but was a young man of fine character. I think he was loved by all who knew him. The surviving members of the family are his father and step-mother, three sisters and one brother.

In the presence of friends, numbering far beyond the seating capacity of the church, the funeral service was conducted by the writer, assisted by Dr. Burt, a physician to the family of the deceased, at Bethel church in Wake county.

The active pall-bearers were: Milton Burt, Paul Stephens, Henry Holt, Ivan Holleman, Paul Collins, and Hiram Holt.
B. J. HOWARD.

WICKER.

Mrs. Alberta Wicker, wife of D. A. Wicker, and their infant child were buried in the same grave at New Elam on June 28, 1920.

Mrs. Wicker was the daughter of Bro. Wesley Mann and wife, and had been a member of New Elam church several years.

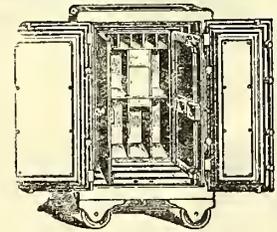
She leaves a husband, one child, father and mother, and one brother. May they ever be submissive to the will of Him who knows what is best, and doeth all things well.

Funeral services by the writer.
B. J. HOWARD.

ELEY.

Mrs. Martha J. Eley, wife of the late Geo. W. Eley, died at the home of her son, John M. Eley, Suffolk, Va., July 1, 1920. At the time of her death she was eighty-two years, nine months and twenty-five days of age. Mrs. Eley was a Christian mother and had been a loyal member of Antioch Christian church for more than sixty years. She leaves to mourn her death three daughters, one son, twenty-four grandchildren, fifteen great-grandchildren, three nieces, two nephews and a host of friends. Her funeral services were conducted in the church cemetery by her pastor, assisted by Dr. W. W. Staley, of Suffolk, Va. There she rests to await the coming of her Lord. God bless the bereaved ones.

H. H. BUTLER.



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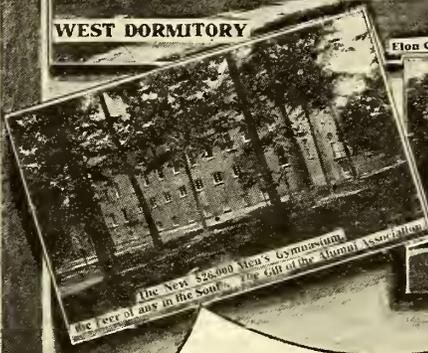


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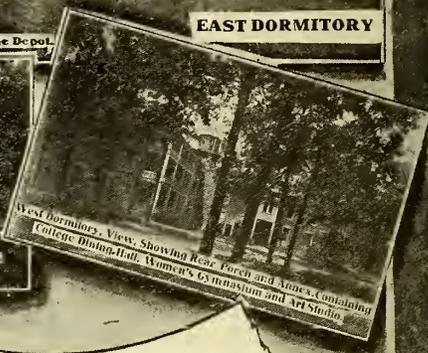
Elon College Campus View, Looking North-East From the Depot.



The New \$25,000 Men's Gymnasium. The Gift of the Alumni Association. The Peer of any in the South.



The Administration Building, Looking North-West, Showing the West Dormitory in the Distance.



West Dormitory, View, Showing Rear Porch and Annex, Containing College Library, Hall, Women's Gymnasium and Art Studio.

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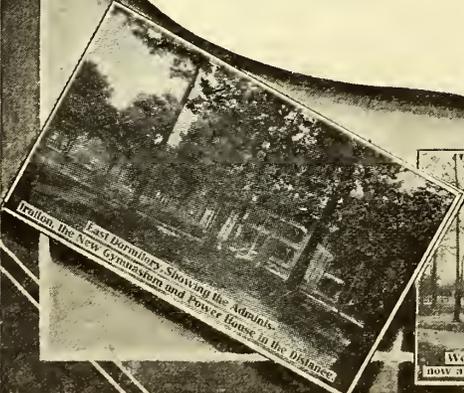
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☞ Last year Elon trained 400 Promising Young People, nearly 200 of them being from our Church.

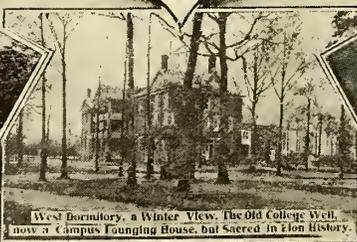
☞ A Minister in another N. C. Church says: "I am frank to acknowledge my partiality toward Elon, I don't think so good a College spirit can be found in any College in our State as in Elon."

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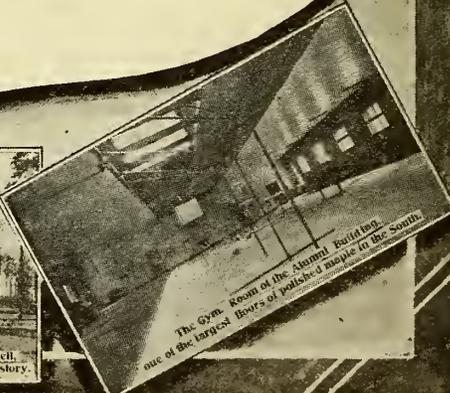
Pres. W. A. HARPER, Elon College, N. C.



East Dormitory, Showing the Admin. Building, the New Gymnasium and Power House in the Distance.



West Dormitory, a Winter View, the Old College Well, now a Campus Founting House, but Sacred in Elon History.



The Gym. Room on the Stamm Building, one of the largest floors of polished maple in the South.

State Library

ESTABLISHED
1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXII

BURLINGTON, N. C., JULY 21, 1920

NUMBER 29

The Land of Golden Rule

(Folger McKinsey.)

If I were asked what I believed, I could not help but say,
 The gentle and the simple creeds of boyhood's yesterday;
 The tender faith in Bible things, the truth, the way, the
 right,
 The Golden Rule to live one's life, according to the light;
 And everywhere the thought of God, that we are every-
 where
 The children of one Father's love and of His Heavenly
 care.

If I were asked what I believe, I'd have to say, as then,
 A simpler faith in God's commands, a manlier trust
 'mong men,
 A clear and more abiding course t'ward that which men
 might call
 The straight-out-from-the-shoulder faith of Peter and
 of Paul;
 The teachings, most of all, that came to us in Sunday
 School,
 Way back in little childhood's land, the Land of Golden
 Rule.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

Entered at the Burlington, N. C. Post Office as second class matter.

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Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of one-half cent a word.

Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

"The measure of a man is the depth of his convictions, the height of his ideals, and the breadth of his human interests and sympathies."

A COLLEGE CATALOGUE.

A college catalogue *is* interesting and *is not* interesting: It is interesting to the young person trying to decide where to attend school and not interesting to the person who does not appreciate an education.

There is something fascinating about a college catalogue to the young person who is really interested in a college career. He or she will read and re-read, and each reading gives the prospective student something of a fascination, something of a charm about the day that he or she is to leave for college.

To the young person who has never attended college, the college catalogue is an odd affair. It tells all about the duties and details of a college; the courses and special departments; about the "elective" and the "required" studies. It has the most big words, and the degrees after the professors names can scarcely be understood.

The college catalogue is full of information, but so far we have never known one to cover all the details and to answer all the questions that prospective students want to know. The office of a college president is a busy place, especially during vacation, answering questions from prospective students. But that which delights the college president's heart most is to answer these questions, because every college president knows that when a young person reaches the place that he or she desires to ask questions, that a good prospect is in sight for some college.

A college catalogue is really a valuable piece of information. It is the charter, the history and the handbook of the institution issuing it. We are of the opinion that many young persons have been inspired to attend college because of the inspiration received from reading the college catalogue.

The issuing of a college catalogue is an expensive proposition. The volume usually covers two or three hundred pages and must bear the marks of good workmanship, as well as be literary in standard.

A college catalogue is one book that the public can get without price. Ask any college for its catalogue and it will be sent gladly, even if you are not a prospective student.

Elon College is now distributing its twenty-sixth catalogue to prospective students, friends of the college, and to all who may desire to have a copy of this handbook of our educational achievement at Elon College. A card addressed to President Harper, Elon College, N. C., with a request for a copy of this book will bring it to you by return mail. Not only will the college send you a copy of its catalogue, but will send you other reading matter and a handsome illustrated bulletin showing the pictures of all the buildings, campus scenes, student activities, and general scenes that have transpired in the making of Elon. Send your name today.

"What shall it profit a church if it gain the whole world and lose its young people?"

A LESSON NOT YET LEARNED.

We have just noticed a press dispatch from Tokio, Japan, saying that the Japanese government has decided to ask an appropriation of nearly twenty-five millions of dollars to be expended in the construction of new warships and other naval requirements for the current fiscal year, as a part of the national defense. We note that the program calls for eight battleships, twelve cruisers, and thirty-seven destroyers, in addition to a number of other pieces of war craft.

It is a sad thought to think that we have not as yet learned our lesson—a lesson that we must learn before swords are beaten into plowshares and pruning hooks; namely, that a nation cannot govern by physical strength alone. The Romans tried it and the Roman Empire perished. And several other nations, all too familiar, went in the same direction, following the same program. Germany's ambition was to rule the world,

and she was sure of it. Today she is shorn of her power and stripped of her armor, while all allied nations look upon her with contempt and scorn. Her physical strength challenged the world and the challenge was met.

What this world needs is to learn that the greatness of a nation is not in the number of battleships it controls, nor the number of guns which it owns. The nations need righteousness. "Righteousness exalteth a nation."

"AN ASSESSMENT."

It is a little strange at times that after a thing has been explained again and again that many will continue to misunderstand it. For instance, we were on a train the other day making a trip, when a young man of former acquaintance boarded the train, took a seat nearby and began to speak of things and happenings in our boyhood community. It was not long before he said: "That was a big assessment that they put on us, wasn't it? Don't you think that \$80.00 per member is a big assessment, in addition to other things, for church members?"

We were sure that the young fellow was honest and innocent in the matter, and we endeavored to explain to him as we have endeavored to explain to others, that the \$80.00 per member in the Men and Millions campaign was simply an average, and that no member of the Church was assessed \$80.00—not even eight cents.

Nail a notice on your church door and let it read after this fashion: *Some uninformed church member circulated the news sometime ago that the members of the Christian Church had been assessed \$80.00 per member in the Men and Millions campaign. Tell your friends that it is false and without foundation. For further information see literature on the campaign.*

"Which is more important: To lead one soul to Christ or to train that one to lead one hundred more?"

WAS THE INTERCHURCH A SUCCESS?

That is a question that is going the rounds these days, since the movement seems to be receding. The contributions received amount to about \$180,000,000, or about fifty per cent of what was asked for. There were thirty denominations co-operating, but practically all of these had planned their forward movements before they decided to go into the Interchurch Movement. The question then is, How much assistance did the Interchurch Movement give these denominations in their forward undertakings? To say that the Interchurch Movement succeeded in raising \$180,000,000, is not an accurate statement.

We desire to be understood, as we have said editorially before, that we are not condemning the Interchurch World Movement, but trying to throw some light on questions that are being discussed—and one of those questions today is: How much did the Movement add to the workings of organized field forces of the different denominations?

MRS. LENA RAGSDALE FONVILLE.

Our pen moves slowly and tears becloud our vision as we write these lines to announce the passing of Mrs. Lena Ragsdale Fonville, the beloved wife of Brother D. R. Fonville, on July 17, 1920, Burlington, N. C.

When we came to the editorial chair of THE SUN, "Miss Lena" was the office secretary of the paper, and remained with us until a few weeks before she was wedded to Attorney D. R. Fonville on June 7, 1917. She was faithful to her trust, systematic, painstaking, and correct in her work. She filled every hour with honest toil and endeavor. Her devotion to her work was a true index to her heart, for she ever proved devoted to all entrusted to her hands.

The husband and young wife turned their faces with eagerness toward the great tasks of life, and the first of these tasks was for the husband to answer his country's call. The bride of a few months said "Go," and Brother Fonville turned his feet from a happy home to the shell-torn fields of France, while the new bride counted the days till his return. Upon his return, they set their hearts and hands to the building of a model house. The task being finished, "Miss Lena's" every fitness for a companion turned that house into a home. Their lives were scarcely fused into a flame of love's holy passion, the bridal wreath barely withered under the touch of time before the hands that clasped so lovingly at the bridal altar were wrenched asunder at the open grave.

The broken-hearted husband is left to listen to the prattle of the infant babe. May the guiding hand of a living Father direct the footsteps of the bereaved husband and motherless son each day of their lives, and bring them peacefully to that haven of rest where love's dream is never ended, and where

"The day that hath no evening,
The health that hath no sore,
The light that hath no ending,
But lasteth forevermore."

A DESERVED RECOGNITION.

The Richland News, Richland, Ga., in its issue of July 9, gives special recognition to Evangelist Victor Lightbourne and Musician Sam Davis, who were holding a revival in Richland, Ga., at that time. *The News* gives front page display to their pictures and says some very complimentary things, among which we quote the following:

"The Christian revival which commenced here Tuesday night with the Reverend Victor Lightbourne preaching and Sam Davis, the blind musician, in charge of the musical part of the services is being attended at each service by large crowds who enjoy the sermons and song services.

Mr. Lightbourne is one of the smoothest speakers that has ever visited Richland and his flow of language is most befitting to the many beautiful illustrations and talks that he is making twice daily. His wording is beautiful, his manner of speaking easy and his method of driving home his points strong, forceful, and very impressive indeed. The praise which has been given

him in all the cities along his way has not in the least made him egotistical but like the true man of God that he is, he gives the praise of his success to God Who uses him as an instrument to fulfill such missions as he is now on. Those who have missed hearing him will never realize their loss. He is truly a powerful man in the hands of his God.

"Sam Davis, the blind musician, is a miraculous wonder, to say the least of him. Unable to see a note or key his playing is perfect and memory equally as good. The evangelist only has to name the song or even give the number and the music starts. Mr. Davis has been honored with the world's championship as a blind pianist, this honor accorded him at Chicago in 1914 and his playing is a sight to behold as well as beautiful to hear. He won his championship as a rag time player and since that time was converted and is now using his talent in the service of the Lord. His playing is wonderful; and the manner in which he adds ripples and thrills to the compositions making such unexpected and delightful harmony makes the audiences hold their breath in wonder and awe."

"RUSHING IN WHERE ANGELS FEAR TO TREAD."

(Editor Bridges, of the Presbyterian Standard.)

We belong to the ministry, and have been a member of it for forty years, and we believe that there is no profession comparable to it, whether measured by the good done in the world, or by the subjective effect upon the man himself.

Notwithstanding our devotion to the ministry of every denomination, we are not blinded to their weaknesses, and oftentimes we feel mortified that they present to the world an attitude of infallibility on every subject. Of course there is some excuse for this tendency, because their entire training tends to confirm them in this habit.

The very fact that they can make any statement in the pulpit without fear of immediate contradiction fosters in them a spirit of self-confidence that would be amusing at times, if it were not so sad.

The result of this training is that there is no subject in the heavens above, or in the earth beneath, or the water under the earth, that some one of them does not feel qualified to express an opinion upon.

The most recent exhibition of this spirit was shown in the great Baptist Convention that met in Washington. That it was a Baptist convention rather than the meeting of some other church was merely an accident. It was as liable to take place among Presbyterian preachers as those of any other denomination.

It seems that Vice-President Marshall, speaking before the Virginia Bar Association, expressed the opinion that if the United States Senate had passed on the prohibition amendment by recent ballot the measure would not have received twenty votes. This was the opinion of the chairman of the senate, a man who is presumed to know what he is talking about. Yet for this honest expression, he was censured by the Baptist Association, and one speaker charged him with insulting that noble

body of men. Without exhibiting the same spirit that we condemn, we are of the opinion that Mr. Marshall knows more about the views of his fellow senators than any body of men, however pious or famous, who have had only occasional dealings with individual cases.

After a long study of the politician we are convinced that he is apt to vote for a measure more by reason of its popularity than because it is right.

Only recently we have seen two prominent men who were opposed to woman suffrage, suddenly flop over to the other side, giving as their excuse that the people wanted it.

If the preacher, whether in the pulpit or in convention assembled, would confine himself to carrying out the Lord's command, he would find that his influence would be much greater. In matters connected with the Bible or theology he can speak as one having authority, but when he ventures into the realm of politics or science, he is talking about a subject of which many of his hearers have a more accurate knowledge.

After a long acquaintance with the ministry, both of our own Church and of other denominations, we have been impressed with the fact that while individually the preacher tries to let his moderation be known unto all men, in convention assembled he loses his sense of the fitness of things, and imagines that being in a crowd, his part of the responsibility of an act is too small to consider.

PASTOR AND PEOPLE

NOTICE.

The time for the meeting of the Virginia Valley Central Christian Conference has been changed this year from August 12, 13, and 14 to August 5, 6, and 7. This change was made to avoid a conflict with a Firemen's Convention in Winchester where the Conference is to be held.

A. W. ANDES, *Secretary.*

NOTICE.

On recommendation of the Educational Committee and by order of the Executive Committee of the North Carolina Christian Conference, Rev. E. H. Rainey, Newport News, Va., was ordained to the office of the ministry in the Christian Church in the Elon College Chapel, July 15, 1920. The ordaining presbytery consisted of Drs. P. H. Fleming and J. O. Atkinson, and the writer, assisted by Dr. J. W. Wellons.

N. G. NEWMAN,

Chairman of the Presbytery, Acting for Rev. T. E. White, President of Conference.

VALLEY LETTER.

The work in my field is moving along at a moderate pace. Revival meetings have not resulted in any large gatherings this year. I have had nine meetings to hold. Have held six of them myself. Rev. B. J. Earp held a short meeting for me at Bethlehem while I was in a meeting at Woods' Chapel. Brother Earp won the

hearts of the people and greatly endeared himself to the people there in the short time he was with them. I hope, by the help of Rev. L. F. Johnson to get in a meeting at Concord yet before Conference. I shall then have had a meeting at each of my churches, except Joppa, and I think they will have to go over until after Conference.

Our Sunday School Convention was held at Concord in May and was one of the best we have had yet. The attendance, interest, and addresses were splendid. Dr. J. W. Harrell, a member of the Board of Religious Education, was present, and added a great deal to the Convention. It was a real treat to us all to hear him. The Convention will meet at Leaksville next year.

We had the annual memorial service at Timber Ridge the third Sunday in June. As usual a large crowd gathered from far and near for the occasion.

Much of my time now is taken up gathering up Conference apportionments, and otherwise getting every thing ready for Conference. Our apportionments are higher this year than they have ever been, and it means for us to get busy to bring them up in full.

Conference will meet in Winchester, August 5, 6 and 7. This is one week earlier than usual, but the change in dates was asked for by the Winchester church to avoid a conflict with a Firemen's Convention to be held in the city at our regular Conference time, and the change was granted by the Executive Committee of the Conference. We are expecting a fine session of Conference. Several of our most prominent men are expected to be with us, such as Dr. W. W. Staley, Dr. J. O. Atkinson, Dr. W. A. Harper, Dr. I. W. Johnson, Dr. C. H. Rowland, Dr. A. B. Kendall, Dr. L. F. Johnson, Rev. H. R. Clem, Mr. C. D. Johnston, and a prominent lady, Miss Bessie Holt. With such a force from outside our own Conference we shall surely not lack anything that goes to make up a good Conference. Our own folks should not miss this feast of good things.

Harrisonburg, Va.

A. W. ANDES.

SUFFOLK LETTER.

Emotion, devotion, promotion, may represent the development of Christianity among men. *Emotion* is a sensation produced by an idea and manifests itself in blushing, smiling, weeping. It is the characteristic of children, and tender-hearted people. It has a large place in primitive nations. Religion among new converts and undeveloped Christians is emotional. Shouting, hand-clapping, physical demonstration, noise, are evident in spiritual experience among uncultured people. The genuineness of their faith and experience must not be questioned. The response to such demonstration of religious joy is in all Christians; but it grows less as Christians advance in intelligence and service. The religion that expresses itself in emotion may exist without real service.

Devotion carries the Christian into a higher sphere of religion which may be called piety or worship. It knows more of God in His attributes and His relation to man. The plan of salvation, as revealed in Jesus Christ, may be better understood, and the experience may be

more quiet, but no less real. Every step toward perfection is a step toward quiet and less demonstration. This is true in machinery. The more perfect the machine, the less noise it makes. Carry this thought into nature: The storm is an abnormal condition, full of noise and demonstration; but the universe, in its motion, is noiseless. Loudness is no proof of wisdom. It may reach us more effectively, but the "soft answer turneth away wrath." Religion must not be discounted because it is quiet; it may be all the more ardent and sincere.

Promotion is another step up in the scale of religion. It helps to establish the kingdom by giving to its enterprises. It gives thought, time, prayer, money, work, anything that the cause requires. The demonstration here is not in noise or ardor, but in real service. The motive is the same in all these stages. It is a penitent desire to obey God; but in *promotion* there is a keener sense of duty to God and to men. Religion is progressive, and when it reaches the stage of *promotion* it becomes more practical and more useful. One might illustrate this truth by parental experience. Parents are first filled with emotion, feeling, toward their children; then they become devoted to them; later, they promote their interest by serving them. The infant relation is lost in their duty to their children. They must be clothed, educated, treated when sick, started in life. Parental affection grows, but it takes on new forms of expression. There is no thought of example for the baby. It is all love and tenderness; but that would not meet the requirements of a teen-age child. There is no place for suspicion between the most primitive *emotion* and the most advanced *promotion* in religion. Every congregation has all types, and all stages of progress. That is what makes the family life so dear, and it should add to the Church as a Christian institution. There are babes in Christ and strong men and women, to; and it takes all to make up the Kingdom.

W. W. STALEY.

WINCHESTER, VA.

It was the writer's privilege to worship with the First Christian church of Winchester. It is a source of deep gratitude to know that the work there, which we served ten years, is in a flourishing condition. The bonded indebtedness for which funds were provided on the last Sunday of our pastorate, has been paid. The Sunday school and the mid-week prayer-meeting show a big increase in attendance, and there seems to be a quickened activity along all lines. The church has been fortunate in securing the services of Dr. A. B. Kendall, of Washington, for Sunday evening services.

The church has been without a regular pastor since the resignation of the writer, March 1. The church is facing a great opportunity and should have a pastor, who is qualified to lead it in a larger and greater work for the Master.

I want to express my appreciation for the many tokens of friendship, the untiring efforts, the faith and co-operation of the good people of the church during my pastorate. The task before us, in the beginning, seemed

large, but thanks to our Heavenly Father, through prayer, and faith and active co-operation the church has been successfully planted. We owe a debt of thanks to many who came to our aid, for the liberal offerings of people throughout the Conference, and to members of the Christian Church in many sections for sending contributions. We also want to express our appreciation to the Virginia Valley Central Conference, the Home Mission Boards of the Southern Christian Convention and the American Christian Convention and the Christian Missionary Association of the Eastern Virginia Conference for their generous appropriations and the faithfulness with which they stood behind the movement. The work was given up with many regrets and we shall always cherish a warm feeling for the church and the faithful workers who labored with us there.

The following is our final list of contributors:

Previously reported, \$12,872.08; Rev. A. W. Andes, \$10.00; O. W. Andes, \$5.00; Mrs. Barker Andes, \$5.00; R. A. Hinton, \$5.00; Thomas Alger, \$4.00; Sunshine Bible Class, \$5.00; Ladies' Aid Society, \$30.00; Mrs. Lydia Pickering, \$2.50; Miss Sophia Byrd, \$2.50; Miss Maggie Byrd, \$2.50; Reuben Foltz, \$2.50; W. D. Rife, \$5.00; Mrs. Julia A. Dove, \$2.50; Mrs. A. B. Dovel, \$2.50; M. C. Garvin, \$2.50; Miss Beall Garvin, \$2.50; J. Cambyshanholtz, \$2.50; Mrs. Betty Smith, \$2.00; Mrs. John W. Capper, \$2.50; E. L. Alger, \$2.50; Mrs. Rebecca Wright, \$1.00; Edward Wright, \$1.00; Mrs. Valley Wright, \$1.00; W. J. Easter, \$2.50; J. E. Eaton, \$1.00; Ever Ready Society, \$50.00; O. D. Braithwaite, \$10.00; R. M. Ward, \$10.00; Mrs. F. W. Fleming, \$1.00; John King, \$5.00; J. C. Huffman, \$2.50; W. M. Posten, \$4.00; A. H. Jackson, \$5.00; Mrs. C. J. Sibert, \$5.00; S. H. Edmonds, \$10.00; Dr. J. L. Whitlock, \$1.00; L. E. Morris, \$3.00; W. T. Barr, \$5.00; W. G. Hardy, \$5.00; L. D. Grubb, \$2.00; Mrs. Nannie Glass, \$2.00; L. Marshall Baker, \$10.00; P. Klompus, \$3.00; W. C. Perry, \$10.00; M. S. Loy, \$10.00; Mrs. Bettie Cover, \$1.00; Mrs. Mary Kerlin, \$5.00; T. S. Hancher, \$5.00; Miss Ethel Hicks, \$0.50; Mrs. Melon Adams, \$5.00; Clarence E. Hardy, \$5.00; Frank Foreman, \$5.00; Mrs. Mary R. Smith, \$5.00; William Fletcher, \$10.00; Miss Louise Savage, \$10.00; W. A. McCurdy, \$15.00; J. H. Cooley, \$1.00; H. W. Barrett, \$13.00; Mrs. Schoop, \$1.00; Mr. and Mrs. W. T. Walters, \$128.97; Miss Goldy Edwards, \$5.00; Rev. C. H. Schoolfield, \$2.00; Mrs. Himelright, \$0.50; Miss Shumate, \$3.00; G. W. Rothgeb, \$10.00; J. D. Long, \$5.00; Mrs. J. D. Long, \$5.00; R. O. Rothgeb, \$5.00; T. H. Showalter, \$10.00; J. A. Kagey, \$10.00; Homer Harlow, \$10.00; A. L. Green, \$10.00; J. H. Henry, \$10.00; Ty. Kinzel, \$5.00; C. H. Barr, \$5.00; L. S. Rhodes, \$5.00; J. W. Black, \$5.00; J. E. Foster, \$5.00; W. M. Stripler, \$10.00; Ladies' Aid Society, \$14.52; E. Herring, \$5.00; T. L. Deavers, \$5.00; R. E. Short, \$5.00; Mrs. D. J. Driver, \$5.00; George Elliot, \$10.00; Woman's Mission Board, \$59.50; George Cook, \$5.00; Mrs. C. A. Anderson, \$10.00; Mrs. J. W. Davis, \$5.00; Harvey Yeakley, \$2.50; Harold March, \$5.00; I. N. Good, \$10.00; Fred Stryker, \$5.00; Mission Board, Southern Christian Convention, \$2,000.00; Conference Missionary Association, Eastern Virginia Conference, \$500.00; A. B. Richards, \$255.00;

B. R. Richards, \$250.00; Alva C. Richards, \$250.00; E. W. Cather, \$235.00; Men's Bible Class, \$50.00; Sunday School, \$50.00; R. A. Larrick, \$35.00; Nelson F. Richards, \$25.00; F. B. Anderson, \$20.00; A. S. Anderson, \$10.00; Harry W. Seabright, \$10.00; John A. Spaid, \$10.00; Samuel Earman, \$10.00; C. W. Ritter, \$10.00; Total, \$17,128.07.

We heartily thank every one who, through their contributions, have made the First Christian Church of Winchester possible.

July 14, 1920.

W. T. WALTERS.

2023 W. Grace St., Richmond, Va.

CHRISTIAN ENDEAVOR TOPIC FOR JULY 25, 1920.

"Every Christian a Missionary"—Acts 1:1-9. (Missionary Meeting.)

The idea for the Christian Endeavor is to train for Christian service to be doers of the Word and not hearers only, to get action. One of the best ways to get people to doing things is to get them to discuss the thing to be done. If we want to get our people interested in missions, we must get them to talking missions. To help you do this in your meeting we are giving you a number of suggestive questions:

What is a foreign missionary?

What is a home missionary?

What are some of the phases of foreign missionary work?

What are some of the phases of home missionary work?

Who was commanded to spread the gospel tidings? Matt. 28:16-20.

To whom was the gospel to be given? Mark 16:15.

How was the field to be enlarged? Acts 1:8.

How would you interpret Acts 1:8 in relation to the church today?

How are the heathen to be saved? Rom. 10:14, 15.

Why should we pray for the heathen? Luke 11:2.

Why should we give to missions? Mark 15:16.

Why should we give ourselves? Rom. 12:1.

How can the Christian Endeavor movement help missions?

What missionary work can our local society do? Five answers.

What are some of the most inviting mission fields?

In what countries is the Christian church doing foreign mission work?

Why should every Christian be a missionary? Jn. 15:6-8.

References:—Rom. 2:12; Jno. 3:16; Luke 24:49; Isa. 54:2; Jno. 10:16; Ps. 72:17; Matt. 14:14; Rev. 19:7.

W. T. WALTERS.

CHRISTIAN ENDEAVOR TOPIC FOR AUGUST 1, 1920.

"Self-Improvement"—Ps. 25:1-12 (Consecration Meeting.)

The law of life is growth. When the grass of the field, or the tree of the forest ceases to grow, it begins to decay. Man must either advance—that is improve—or he will go backward.

You can make this meeting interesting by having three-minute speeches on the daily readings.

Monday, July 26; Daniel, 1:1-4, 17.

Show how the State helps in self-improvement through the school system and the health department.

Tuesday, July 27; Col. 1:9-14.

Spiritual improvement comes through a fuller knowledge of God, a more earnest effort to do His will and a deeper drawing at the fountain of His strength.

Wednesday, July 28; I Kings 3:5-15.

Moral improvement is a result of following Divine wisdom by heeding the voice of our own conscience.

Thursday, July 29; I Peter 2:1-8.

The study of God's Word gives spiritual strength, purer thoughts and a broader vision, and thereby promotes growth.

Friday, July 30; Jno. 8:12, Eph. 5:8-14.

The light of Jesus Christ, through the gospel, has been the great illuminator, that has lighted the way for civilization, commerce, and political and religious freedom, and in its rays have been made possible the moral and spiritual development of the human race.

Saturday, July 31; Acts 22:1-5.

Paul was educated by one of the greatest teachers of his time. A true education is the foundation for a useful life.

Normal self-improvement includes body, mind, spirit.

Questions to Be Answered in the Meeting.

Why is self-improvement a duty that we owe to ourselves?

Why is self-improvement a duty that we owe to our fellowmen?

Why is self-improvement a duty that we owe to our God?

References—Luke 2:52, Phil. 3:4, II Tim. 2:15, Ps. 119:9, Matt. 7:24-25.

W. T. WALTERS.

For The Rural Dweller

SUDAN GRASS.

One of the greatest feed crops ever introduced into the semi-arid regions of Texas, as well as into more northern climates, is Sudan grass. This plant was introduced into the United States from north Africa in about 1910 and first brought to Texas in 1911.

The plant is well adapted to the semi-arid belt and very dependable yields are secured with little rain. The writer was in Ohio in the fall of 1918 and a prominent farmer told him that he had had wonderful success with his test plot and that every farmer should have a few acres of it on his place. Ohio is not semi-arid. This shows its wide adaptability.

It is planted for both hay and seed and it makes an excellent quality of hay and is relished by all stock. It can usually be mowed twice a year for hay. In sections where grown extensively, one crop of hay is cut and the second crop used for seed. Where sowed broadcast a yield of three tons per acre may be realized in a season.

Sudan grass belongs to the sorghum family. Where sowed broadcast about 15 to 20 pounds per acres of seed are used, and where drilled about eight pounds of seed are used.

When it was first realized what an important and dependable crop Sudan grass was, the seed reached an

enormous price, but the average price for the past few years, has been from 10 to 15 cents per pound. Higher yields of both hay and seed are realized when the seed are planted with drills and the grass cultivated as other row crops.

Care should be taken in purchasing seed. Buy only from the best seed houses using pure seed.

Farmers in regions of less than 25 inches of rainfall should plant some Sudan grass for pasture and hay since it will furnish much pasture in a dry season when other grasses are killed by lack of water.—*R. L. Walker, in The Progressive Farmer.*

SOME REASONS FOR FAILURE WITH CRIMSON CLOVER.

A reader says that he planted crimson clover and that "it did not do any good. What little did not freeze out is up on a little mound. The land was not inoculated and has not been limed, but has a very good clay bottom."

The failure of the crimson clover may have been due to lack of inoculation, or to lack of lime, but the latter is not very likely, for clay lands will usually grow crimson clover fairly well without applications of lime. The failure to inoculate the land or the seed may have been the cause of the failure of the clover, but this is not likely to be the case in sections where red, white or any of the other true clovers are grown.

From the fact that the only clover that did not freeze out is "up on a little mound" we are inclined to think an excess of water in the soil is more likely to have been the cause of the failure than either lack of inoculation or lime, or than to the fact that it "was sowed in the new of the moon," as some of our inquirer's neighbors have assured him is the true explanation. During a wet season, especially if the land is not well drained, crimson clover or any other fall-sowed crop is much more likely to be winter killed by the freezing and thawing and the resulting spewing of the young plants. In a drier season, or on better drained land the clover might have done well without inoculation or lime, but when one has not previously grown any legume it is always safer to make an application of lime and inoculate either the land or the seed.—*The Progressive Farmer.*

A CREED FOR FARMERS.

I believe that the soil which God made is our greatest natural resource; that the proper conservation of its fertility and the maintenance of a good home upon it are my most important social services as a farmer.

I believe that work upon the soil is co-operation with the Creator in a complete yet ever continued creation; that it is the oldest, most useful, honorable and enjoyable employment of man; and that when undertaken in the right spirit it calls forth the best that is in him.

I believe that better farming should mean better living; that its most valuable product is the character it develops in the farmer; and that its greatest rewards are the satisfaction it gives.

I believe in a better selection of both plants and animals; in a more perfect adaptation of crops to the soil; in a more rational rotation and diversification of such; and in more effective cultivation and fertilization.—*Edward J. Rubiffson.*

The Work of Our Women

(All items for this department should be sent to Mrs. J. W. Harrell, Burlington, N. C.)

BURLINGTON YOUNG PEOPLE'S SOCIETY HOLDS MEETING.

The Young People's Missionary Society of the Burlington Christian church held its regular monthly meeting Monday evening, July 6, with Miss Edith Walker. This society, under the efficient leadership of Mrs. Marvin McPherson, president, and Miss Sadie Fonville, secretary, is laying plans to increase its membership and average attendance. They now have thirty-one members enrolled. They are using the standard programs. A native worker in Japan is supported by this society.

* * *

If you think of organizing a Young People's Society, write to Miss Bessie Holt, Burlington, N. C., for one of the text books, "How to Begin and Carry on a Young People's Missionary Society." Miss Holt says, "A Young People's Missionary Society in every church of the Southern Christian Convention is that for which I am longing, laboring and praying." Shall we not add our prayers to hers that this may be accomplished?

STANDARD PROGRAM:

AUGUST (Picnic Day)

Make special effort to have this the happiest meeting of the year with all ages, from the youngest "tot" to the grayest "grown-up" present.

"The Path of Progress."

1. Hymn, "O Zion Haste."
2. Reading in unison, the president leading, Psalms 19.
3. Hymn, "Not Alone for Mighty Empire."
4. Scripture: Building a Nation. Micah 4:1-5.
5. Memorize first sentence of Chapter V, the leader acting as teacher.
6. The meaning of "Slowly Growing American Souls." Pp. 102-103. Leader.
7. Five-minute Speech: Encouraging Signs As To Americanization. Pp. 105-110.
8. Story: "The Little Man in the Smoker." Pp. 115-116.
9. Reading: "Musings of a Hungarian Baby." (Leaflet.)
Hymn, "Where Cross the Crowded Ways of Life."
11. Mizpah.

REPORT OF CRADLE ROLL SUPERINTENDENT TO THE WOMAN'S BOARD OF THE S. C. C.

Your Cradle Roll Superintendent reports the following:

Number Conferences having missionary Cradle Rolls . . . 3
 Number of Cradle Rolls in Conferences 32
 Total number of children enrolled 450
 Number of new rolls gained during biennium 15

The Conferences having Cradle Rolls are the Eastern Virginia, the Virginia Valley Central, and the North Carolina. The North Carolina Conference leads in the number of Cradle Rolls, also in the number of children enrolled, having twelve rolls with 220 babies enrolled.

This Conference also leads in the amount of money raised, which is \$104.39. Close behind is the Eastern Virginia Conference with eleven rolls and a total enrollment of 156 babies. The funds reported \$46.52.

Your Superintendent recommends:—

- 1.—That we set as our goal 30 new Cradle Rolls next year.
- 2.—That we urge the observance of Cradle Roll Day in all Societies.
- 3.—That we urge all local and Conference Superintendents to send full reports promptly.

Respectfully submitted,

MRS. J. W. HARRELL,
Cradle Roll Supt.

CRADLE ROLL.

This department of our mission work is composed of our very youngest members—children under six years of age. Any baby from one day old up to six years may be enrolled—and the dues are fifteen cents for each year of the child's age. This department is, in many respects, the most attractive department connected with the work and its importance should not be minimized.

In each church or Missionary Society a Cradle Roll superintendent should be appointed. She should have the mother-heart and should love babies, otherwise she will miss the joy of her task. The local superintendent goes into the home where there are babies, secures the names and enrolls them. She gives baby a little certificate of membership which may be framed and hung upon the wall. Then she leaves a little mite box to be filled. (Membership certificates and mite boxes can be obtained from Mrs. Job. G. Holland, Holland, Va., superintendent of Literature and Mite Boxes for S. C. C. Board.)

The Cradle Roll superintendent is supposed to keep in touch with the home. Here is a great opportunity for many parents have been led to Christ and won for the church through the Cradle Roll. It is the connecting link between the home and the church. The home and the church co-operating in the training of the child. "Train up a child in the way he should go—and when he is old he will not depart therefrom," Prov. 22:6. I do not believe we can begin too early to train our children along missionary lines. If we had been trained when we were children our mission work would be going better today. There were no Cradle Rolls twenty-five years ago. Missions was very unpopular then. Our ministers seldom referred to the subject. Today the cause suffers because of a lack of training all along the line.

Cradle Roll Day should be observed during the month of June. This is an annual party for the babies and their mothers. The Cradle Roll superintendent should arrange a suitable program, and a personal invitation should be given to each mother and baby. The mite boxes are opened on this occasion and refreshments served. Plan to make this the happiest meeting of the year. If any society failed to observe Cradle Roll Day in June, be sure to arrange to have it sometime during the summer.

MRS. J. W. HARRELL.

CHRISTIAN EDUCATION

ARE YOU INTERESTED IN RELIGIOUS EDUCATION?

(From a Leaflet by Hermon Eldridge.)

It Is Vital!

General education is for the purpose of training the head and hand in order that the pupil may make a livelihood.

Religious education is for the purpose of training the heart and soul in order that the pupil may live a true life.

General education is desirable and necessary.

Religious education is vital and absolutely essential to the welfare of the individual as well as to the common life of the world.

Why?

One may secure a general education in public school, college, and university, and in spite of that be a menace to himself and the world. If a man is a rascal at heart, then education just makes him a smarter rascal. If a man is right at heart, then education adds to his usefulness, whether he is a farmer or a factory hand, whether he is a pork-packer or president.

In other words, a secular education is very desirable indeed.

But a religious education is absolutely vital and is the life-spring of our action.

What?

What we call secular education is found in our public schools and general scheme of colleges, universities, and technical schools.

What we call religious education is found in the home, in the family altar, in the Sunday-school, in classes for teacher-training and missionary education, in denominational colleges and in summer Bible schools and chautauquas where the religious element is in control.

How?

How can we promote religious education in the Christian Church?

The closest and clearest way is in our Sunday schools:

- (a) See that we have a Sunday school.
- (b) See that it is attended by the children.
- (c) See that it has the best teachers. This means that teacher-training classes and "study to show ourselves approved unto God" will come into the reckoning. Teachers should first be Christian. Then they should not only be in the way, but know how to lead others into the same way. That takes knowledge of God and His Word; knowledge of God's children; knowledge of teaching processes; knowledge of the Sunday school and church.

(d) Mission Study Classes. We must get the facts. It has been said by some one that "*He who will not study to get the facts has no right to an opinion.*" The next time any one objects to mission work, suggest that to him.

(e) Summer Schools. A week or two in association and study of God's Word and methods with a lot of God's folks out in God's open country by the sea, or lake, or riverside has made over hundreds of souls—yes, thousands of them.

Such places as the Seaside Chautauqua at Virginia Beach, Norfolk, Va., next July, or Winona Lake, Indiana, next August, or Craigville, Mass., in July, or the short terms of training at Elon College and Defiance next June or July may mean a new vision and a new life to many of our folks.

(f) Our Colleges. Our own Christian Colleges. There they not only give secular education, but create and develop religious life, which is far and away beyond anything else on earth.

Every church in the Christian denomination should have at least one representative in one of our Christian Colleges.

Work for this. Get the literature from the college nearest you. Have a college night and get some college boys or girls from one of our colleges to come and tell you about it. Have a college supper and decorate with the college emblems and pennants and tell the young people about the college. This should be in the spring before school closes. Get college streamers of our colleges on the walls of your Sunday school and Christian Endeavor rooms.

Ask the preacher to preach about the college the Sunday before and after you have the college night.

(g) Christian Endeavor. For thirty-nine years this great organization has been building itself into the life of the church. A very large proportion of the leaders of the church today in the pastorate and pew, as well as in the general councils of the church, acknowledge their debt to Christian Endeavor training in their youth.

We must keep the home fires of Christian Endeavor bright with the enthusiasm and consecration and service of our young life. The average church has about as good a Christian Endeavor Society as it wants to have. Young people respond to leadership and when that leadership is lacking in the pastor and in the thought and sympathy and help of the church—why, young people go elsewhere.

MISS MARY ELDER DEAD.

Every Elon student and faculty member will feel a keen sense of personal loss in Miss Mary Elder's death. Quiet, unassuming, patient, faithful, spiritual—these were some of her characteristic qualities. Miss Mary was a beautiful young Christian and the first of our life work recruits to be called Home.

She was to have graduated next May from Elon, and then to have given herself to Christian service. She was president of the Y. W. C. A. for next year and the last correspondence I had with her was respecting the song books to be used next session. She had already laid her plans deep and strong for a successful year. She always looked ahead, and so death had no terror for her.

The heart is grieved that one so young and full of promise should be taken in the fragrant bloom of sweet youth. But Heaven could not be Heaven without some young people there and so we have sent Miss Mary on ahead to make it real and homelike when we get there in the years ahead. May our Heavenly Father comfort her parents and loved ones and her host of friends who sincerely loved her.

W. A. HARPER,

HOW HAVE MISSIONS IN THE SUNDAY SCHOOL?*

Any school that will candidly and honestly seek and find the answer to the question, "Why?" will have but an easy and delightful task in answering "How?" The Methodist Episcopal Church for more than fifty years has used the plan of organizing the Sunday school into a missionary society having its own officers. This plan has worked well, proven successful, and resulted in the Sunday schools of that Church giving more to missions than the schools of any other denomination. This organization instead of being antagonistic to the regular progress of the Sunday school, has proven a natural and stimulating part of it.

I need not say that any school may be missionary in spirit, power, program and activity, whose superintendent is aflame with missionary zeal; whose teachers are acquainted with missionary conditions, and whose officers have caught the missionary vision. If you will lodge somewhere in any school a passionate desire to carry out the Great Commission, I promise you that somehow that school will feel the warmth of that passion and become enanored of that love. One soul, in any school, aflame with zeal for world-wide evangelization will set on fire other souls in that school, and the whole school will ultimately become missionary. I would be most happy and content indeed today, could I but reach for God one soul from every school here, and that soul would vow before Almighty God that with His help and leadership it would never rest until the school of which he or she is a member shall become missionary in motive, spirit and program. It was David Hogg, under whose instruction in the Sunday school that greatest of modern missionaries, David Livingstone, had sat and by whose teachings he was inspired to go out to reach a continent for Christ. Did you know that the great majority of our modern missionaries through whom God has wrought marvelous miracles in our day, received their impression, and made their decision for the foreign field by and through teachers and teaching in the Sunday school? That the great body of these missionaries decided while yet in their teens to become missionaries?

I recently read of one Sunday school class of fifteen in a Sunday school in Mississippi from which eight had gone to the foreign field as ambassadors for Christ. The woman teacher of that class was aflame with a passion for the lost souls in heathen lands. The late B. F. Jacobs said, that which is eternally true, "A Sunday school worker who is not a missionary worker is out of place." How I wish this message of the sainted Jacobs could be burned into the soul of every Sunday school teacher, officer and worker here today. But the missionary message must reach and arouse the missionary worker, before the real effectual work will be done. Our inquiry now is, How shall the missionary message be brought to the school constantly till the missionary workers have been found and aroused? The following are plans which, beyond that of turning the whole school into a missionary organization have been tried, and found practical and worth while. Each school, accord-

ing to its taste and temper, must make its own choice, and move in the matter until it has found the proper plan and adopted the proper program.

I. *A Missionary Superintendent, or Lecturer.*

The Missionary Superintendent or Lecturer should be chosen yearly as is the general superintendent or any other officer of the school. Either a man or woman may be chosen and should be given each Sunday at least five minutes of the regular time of the school session. This time is best given just after the regular lesson study and the classes have reassembled for the closing exercises. (Where the Primaries and Juniors meet and have their opening and closing exercises separately, they should have all to themselves an officer who will give them a five minutes story or illustrated talk on missions). The school should furnish this lecturer, or superintendent, such charts, maps and bulletin boards as may be needed.

There is such a wealth of literature on missionary topics that this superintendent need not want for abundant information for talks, and programs, that will interest the school. On one Sunday the life story of some faithful and heroic missionary may be told. On another some epoch-making missionary incident may be related. On another the needs and conditions of some heathen land or religion may be recited, and so on.

Some schools have the habit of taking a missionary offering and yet not hearing anything about what the offering is for. This leaves the impression that "money" is the chief asset in any missionary plan or program. What is needed most of all is to disseminate knowledge about missionary needs, and create interest in missionary work. This cannot be done by simply taking an offering once a Sunday or a Sunday in a month for missions.

The missionary lecturer, or superintendent, can and will keep the school informed as to what the missionary offering is taken for and what good and great things that offering is achieving.

II. *Have a Missionary Committee.*

An intelligent, consecrated, wide-awake missionary committee of three (or five) can solve the missionary problem, and put life, power and progress into any school. Give such a committee thirty minutes once a month for a missionary program and see what happens:

1. Such a committee will put on a program of such vital interest and concern that the other three Sundays will be not less interested but more interested in the study of the Sunday school lesson.

2. Such a committee will gradually build up in the school a missionary library, collect for the classes missionary maps, charts and bulletin boards, as will help mightily in creating a missionary atmosphere in the school.

3. Such a committee will soon find some boy or girl in the school volunteering for missionary service at home

* Address of Rev. J. O. Atkinson, D. D.

or abroad, and will increase many fold the missionary offering of the school.

4. Such a committee will keep the school informed of missionary needs, and of what the missionary money is being spent for, and will give to the school reports from the missionary activities of the denomination, both in the home land and on the foreign field.

5. Such a committee will now and then, possibly once a year, ask the pastor for the eleven o'clock or evening service and will put on a "Pageant," or program that will make "Missionary Day in Our Church" a real feature of Sunday school and church life. If you have no missionary superintendent or lecturer, who will talk five minutes each Sunday on missions, then let the school superintendent get behind a committee of three loyal and devoted persons in the school who will undertake to put on programs and arouse missionary enthusiasm.

III. *Form the teachers into a Mission Study group.*

After all the teacher is the real key to the situation. If the teacher knows about missions, has caught the missionary vision, has a passion for world-wide evangelization, the class taught will soon be carrying out, in one way or in another, the great commission. The teacher who knows about missions and really cares for the souls of the lost in heathen lands will have a wealth of illustration and a vocabulary of expression for every lesson taught that the non-missionary teacher knows nothing of.

Bear in mind that the future missionaries are now in the Sunday school classes and it is largely to the teacher in the Sunday school we are to look for that consecration, instruction and information that will bring home to the heart of the young the compelling, moving, deciding missionary message. Of course, whether or not any of the pupils in the class go to the home or foreign field can be safely left to the individual's call of God. The teacher's part is to see to it that none shall fail to recognize the Christian's obligations to world-wide evangelization, and that those who do not engage in it in the capacity of missionaries have as great an obligation as those who do. The Sunday school teacher whose aim is less than this is, as the lamented B. F. Jacobs said, "out of place."

It was the injunction of Von Humboldt, the noted German statesman that "If you wish to introduce any ideas into a nation's life, you must put them in the schools." And we of America know that when the harmful use of alcoholic beverages was introduced as study into our public schools, then the saloon was doomed. "Just as truly," declares Geo. H. Trull, "whatever ideas are to grip the church must be taught in the Sunday school." To reach the Sunday school for missions means to touch the church more deeply than through any other agency.

If then the teachers study and learn of missionary needs, obligations and opportunities, they will carry their message home to the very heart of the church, namely the youth in the Sunday schools.

"The day is coming," declares Charles Gallaudet Trumbell, "when the Sunday school that has not sent some of its members to a home or foreign mission field,

while at the same time numbering some others in its membership as volunteers pledged to go, will be ashamed and self-condemned." To keep our Sunday schools from being ashamed and self-condemned, to get them to take a new lease on life, and inject new energy into their activity I am pleading with one and all of them to introduce by some method, if not by the ones here suggested, the study and program of missions into their schools. Let me close this plea with these appalling, these awful facts: One thousand million people in the world are still ignorant of Jesus Christ. Two infants out of every three born into the human family look up into the faces of mothers who can tell them no word about the world's Savior and Redeemer. The reason why so many are not Christians is not because they have wilfully rejected the gospel; for the most part they have never had a chance to accept it. Those who are in the Sunday schools of the present are the world's and heavens hope and dependence of carrying words of life to those who have never heard, but who wait and wait and wait till these are trained and are ready to carry to them the message. "Missionary education is the key," declares Trull, "that will dispel ignorance, remove prejudice, overcome indifference, arouse interest, promote investigation, stimulate prayer, encourage benevolence and provide missionaries." And this education is to be had in the Sunday school or it will not be had at all.

Returning to your homes and your schools, my plea to you, and my prayer to Almighty God is, that you will by God's help work out some way of introducing missionary instruction into your Sunday school. I make this plea for the good and growth of your school, for the sake of the benighted millions who know not God and in the name of Him who still flings His command and His undying challenge from Galilee's mount, "Go ye into all the world and preach my gospel to every creature and if you will do this I will be with you all the way and unto the very end."

Have a missionary library in your school, have missionary maps and charts and pictures there, have missionary teaching, instruction and study there, for as the Sunday school worker that is not a missionary worker is out of place, so the Sunday school that is not a missionary school is disobedient to our Lord's command and has no right to claim the name, "Christian Sunday School."

PRAYER FOR THE WEEK.

We thank Thee our dear Father, for the light and leading of faith. How dark and sad our world would be if Thou hadst not given to us visions born of Thy Spirit. We are deeply grateful that the inward eye can see, above the storm, the shining of the sun, and, under the snow, the blossoming of the flowers. Help us, O God, to develop more and more the power that will enable us to get beneath the transient to the permanent, finding, underneath all, the Eternal Love and Heart. May we also open our eyes to the large side of life, and so become better disciples of Him who endeavored to bring Thy kingdom on earth. Amen.—*Samuel Gilbert Ayers in Sunlit Days.*

THE CHRISTIAN ORPHANAGE

THRESHING TIME.

The week beginning July 12, was a very busy one at the Orphanage. On July 12, we had our wheat threshing and it was one busy day for the Orphanage boys. Help is difficult to get and threshing wheat in hot weather is hard work. No easy places to find. I asked our little boys to be faithful in their work that day and I am very frank to say I never saw a more faithful crowd of workers anywhere than they were. We worked till we got tired, and then kept working until we got rested. We threshed 238 bushels of oats, 13 bushels rye, 227 bushels of wheat and then helped a neighbor thresh after sundown. During all that day not a single little boy "Niggled" on his job and it was very hot weather too.

We are proud of our boys and they never acquitted themselves better and were never more faithful than they were on that day.

In a few more days, if nothing happens, we will have broken and put in soja beans and silage corn since we cut wheat, more than fifty acres of ground. So you will readily understand that our boys can farm some.

It would not do to praise the boys and leave the girls out for their share. They are faithful, too, in their work. They gave us a splendid dinner for the wheat threshing and had an old time chicken pie like our grandmother used to make and it was fine. They can go in the kitchen and cook as good as anybody and make biscuits fit for a king, and then they can go in the music room and sing like mocking birds. We are proud of our girls.

We had many visitors while the Sunday School Convention was in session here and we are glad so many came over to visit the Orphanage. We find the more we can get people to visit us the more interested they become in the work and the more interested they are the easier it is to accomplish things.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR JULY 21, 1920.

Amount brought forward, \$16,125.37.

Children's Offerings.

Dorris and Morris Ayscue, 20 cents; Dorothy Moore, 10 cents; Harriett and L. C. Mann, Jr., 40 cents; Total, 70 cents.

Sunday School Monthly Offerings.

(North Carolina Conference)

New Providence, \$5.06; Catawba Springs, \$11.35; Oak Level Sunday School, \$4.50; Ramseur, \$4.38; Wentworth, \$9.46; Piney Plains, \$14.53; Chapel Hill, \$3.38; Palm Street, \$2.00; First church, Greensboro, \$3.50; High Point, \$2.70; Mt. Pleasant, \$1.25; First church, Raleigh, \$5.00; Bethel, \$10.75.

(Eastern Virginia Conference.)

Washington street, Portsmouth, \$3.00; Berea, \$10.00.

(Alabama Conference)

New Hope, \$1.00; Linville, \$1.00; New Harmony, \$1.24; Wadley, \$2.95; Total, \$97.16.

Children's Home Fund.

R. S. Caudle, Elon College, N. C., \$25.00.

Special Fund.

Women's Board, S. C. C., \$41.99; W. H. Thomas, on support of children, \$25.00; Total, \$66.99.

Total for the week, \$189.85; Grand total, \$16,315.22.

CHILDREN'S LETTERS.

Dear Uncle Charley:—I am enclosing our dues for June and July. I hope your big family is all well. We are real busy now gathering berries, canning fruit, etc. Our revival meeting begins the fourth Sunday in this month. Our pastor, Rev. J. E. Franks, asked us to pray for a glorious revival. Will you please join us. With best wishes for you and the little ones.—*Harriet and L. C., Jr., Mann.*

I trust that you will have a splendid revival and that much good will be done.—*"Uncle Charley."*

Dear Uncle Charley:—I have not written you this month, so will write today. We are having a great deal of warm weather now. I wish you would visit our church. I go to Oakland church. It is in the country. We have one hundred and twenty on roll at Sunday school. Rev. I. W. Johnson is our pastor. I like him fine. I am sending ten cents for July. Love to all the cousins.—*Dorothy Moore.*

I have been wanting to visit your church for a long time and hope to have that pleasure some time. I am well acquainted with Rev. I. W. Johnson and know you love him. There are none better than he.—*"Uncle Charley."*

Dear Uncle Charley:—We are two twins, ten years old, who want to join the band of cousins. We want the orphans to visit us again this summer, as we enjoyed their singing so much last summer. You will find enclosed twenty cents, a dime for each of us. Best wishes to all.—*Dorris and Morris Ayscue.*

We enjoyed our visit to your church last year and hope to go back sometime and sing for you.—*"Uncle Charley."*

MY DAY'S WORK.

It is mine; therefore, I do more than merely accept it—I claim it. Humble or high, it belongs to me. I need it as truly as it needs me. It is my day's work.

It is only one day's work; hence I can do it. Anybody can do one day's work at a time. And God never asks me to do tomorrow's work today, nor yesterday's—only today's. That I can do.

It is work and not play, but what reason is that for not putting song into it—and smiles?

Hard, it is worthy of me—monotonous. I will keep setting it in a new light; sacred, I must do it to God.

My best effort is quite good enough for my day's work; let me do my best, and not worry.

God is on the job with me.—*George Clark Peck.*



LITTLE FOLKS' LAND.

A wonderful land is Little Folks' Land,
And full of all sorts of fun;
There are books and dolls and sleds and toys,
There are crowds of little girls and boys;
And romping and games and mirth and noise,
Till long after set of sun.

The people that live in Little Folks' Land
Are busy the whole day through;
There are dolls to dress and tops to spin,
And houses to build and games to win,
And trains to run with whistles and din,
And a world of things to do.

The queen that reigns over Little Folks' Land
Is mother, so sweet and wise;
She kisses the bumps to make them well,
She knows the choicest stories to tell,
And makes the land where little folks dwell
The happiest 'neath the skies.

—*The Sunbeam.*

A MOTHER-MADE MAN.

Dr. Lorimer tells this story of one of our most distinguished men, who was introduced at a great public meeting as a "self-made man." Instead of appearing gratified at the tribute, it seemed to throw him for a few moments into a "brown study." Afterward they asked him the reasons for the way in which he received the announcement.

"Well," said the great man, "it set me to thinking that I am not really a self-made man."

"Why," they replied, "did you not begin to work in a store when you were ten or twelve?"

"Yes," said he, "but it was because my mother thought I ought to."

"But then," they urged again, "your integrity was your own."

"Well, I don't know about that. One day a barrel of apples had come to me to sell out by the peck, and, after the manner of some storekeepers, I put the specked ones at the bottom and the best ones at the top. My mother called me and asked me what I was doing. I told her, and she said: 'Tom, if you do that you will be a cheat.' I think my mother had something to do with my integrity; and, on the whole, I doubt whether I am a self-made man. I think my mother had something to do with making me anything I am of any character or usefulness."—*Sunday School Visitor.*

UNCLE PHIL'S STORY.

"Tell us a story, Uncle Phil," said Rob and Archie, running to him.

"What about?" asked Uncle Phil as Rob climbed on his right knee and Archie on his left.

"O, about something that happened to you," said Rob. "Something when you were a little boy," added Archie.

"Once, when I was a little boy," said Uncle Phil, "I asked my mother to let Roy and me go and play by the river. My mother said yes, so we went and had a good deal of sport. After a while I took a shingle for a boat and sailed it along the bank. At last it began to get into deep water, where I couldn't reach it with a stick. Then I told Roy to go and bring it to me. He almost always did as I told him, but this time he did not. I began scolding him, and he ran toward home. Then I was very angry. I picked up a stone and threw it at him as hard as I could."

"Oh, Uncle Phil!" said Archie.

"Just then Roy turned his head, and it hit him over the eyes."

"Oh, Uncle Phil!" cried Rob.

"Yes, it made him stagger. He gave a little cry and lay on the ground. I did not go to him, but waded into the water for my boat. But it was deeper than I thought. Before I knew it I was in a strong current. I screamed as it carried me down stream, but no man was near to help me. But as I went down under the deep water something took hold of me and dragged me toward the shore. And when I was safe on the bank, I saw it was Roy that had saved my life."

"Good fellow! Was he your cousin?" asked Rob.

"No," replied Uncle Phil.

"What did you say to him?" asked Archie.

"I put my arms around the dear fellow's neck and begged him to forgive me."

"What did he say?"

"He said: 'Bow, wow, wow!'"

"Why, who was Roy, anyway?" asked Archie, in great astonishment.

"He was my dog," said Uncle Phil, "the best dog I ever saw. I have never been unkind to a dog or any other animal since, and I hope you never will be."—*Selected.*

ARROW HEADS.

"Training for service and then—SERVICE."

"Opinions are ideas that men hold. Convictions are ideas that hold men."

"When our bullets and bayonets have done their fullest part, there will still be a call for leadership in schools and churches and parliaments of the world. In the world conflict of ideas, the college classrooms are our strategic heights."

"The college man comes to know the best that the world has thought and said and soon as generation after generation kneels and fights and fades; and seizes upon the good, the true, the beautiful and holds to it with the tenacity of faith and casts all else into oblivion."

NOTES

Revival services will begin at Union (Alamance) next Sunday with Rev. W. L. Wells assisting the pastor.

Have you spoken to that young person about attending college? Do so today, and remember Elon in the interview.

Our call two weeks ago for renewals is meeting with a hearty response, and we appreciate it. Note that your label has been changed.

Many write us after this fashion: "Pardon my oversight in not renewing sooner." In each case the "pardon" is granted. But THE SUN needs every dollar that is due it, and if friends desire to show their appreciation of THE SUN, now is a good time to do so by remitting, if they are due to do so.

The Sunday School and Christian Endeavor Convention of the North Carolina Conference was in session at Elon College last week. We were privileged to attend one day. The spirit was fine, the attendance about as usual, and the outlook hopeful. We had hoped for a complete write-up for this issue from the secretary or the Chairman of the Press Committee, but have not been so favored as we furnish the final copy for this issue. We will endeavor to have it for the next issue.

THE SUN is not the only Church paper that does not meet expenses. *The Biblical Recorder*, Raleigh, N. C., with a circulation probably three times the size of THE SUN, has sustained a deficit of \$329.36 per month during the last six months. *The Recorder* is sixteen pages in size—the same as THE SUN. The subscription price of *The Recorder* has been \$2 the year for some time, but on August 1 goes to \$2.50 the year with the hope of meeting some of the deficit without having to charge this deficit to some other department. However, it should be stated that this deficit has been met by the job department of *The Recorder's* printing plant. This means that *The Recorder* has made \$1,976.15 during the past six months on its job department that it could spare to aid the paper. This sounds like good business to us, and yet our people are "hands off" when it comes to talking about THE SUN owning its own plant. They seem to accept the philosophy that if you once fail that no other success can ever come to you. Regardless of what you think of the past, our opinion is that THE SUN's greatest need is to own its own plant in a thriving city.

WHAT THINK YE OF CHRIST?

Jesus challenges the attention of the world by his many-sidedness. He meets the needs of all classes and conditions of men. As deep answereth unto deep, so does he respond to the movings of each soul of man.

Call the roll of the world's workers and ask, "What Think Ye of Christ?" Their answers amaze us by their revelation of this manysidedness of our Lord.

To the artist he is the One Altogether Lovely.

To the architect he is the Chief Corner Stone.

To the astronomer he is the Sun of Righteousness.

To the baker he is the Living Bread.

To the banker he is the Hid Treasure.

To the biologist he is the Life.

To the builder he is the Sure Foundation.

To the carpenter he is the Door.

To the doctor he is the Great Physician.

To the educator he is the Great Teacher.

To the farmer he is the Sower, and the Lord of the Harvest.

To the florist he is the Rose of Sharon and the Lily of the Valley.

To the geologist he is the Rock of Ages.

To the horticulturist he is the True Vine.

To the judge he is the Righteous Judge, the Judge of all men.

To the juror he is the Faithful and True Witness.

To the jeweler he is the Pearl of Great Price.

To the lawyer he is the Counselor, the Lawgiver, the Advocate.

To the newspaper man he is the Good Tidings of Great Joy.

To the oculist he is the Light of the Eyes.

To the philanthropist he is the Unspeakable Gift.

To the philosopher he is the Wisdom of God.

To the preacher he is the Word of God.

To the railroad man he is the New and Living Way.

To the sculptor he is the Living Stone.

To the servant he is the Good Master.

To the statesman he is the Desire of All Nations.

To the student he is the Incarnate Truth.

To the theologian he is the Author and Finisher of our Faith.

To the toiler he is the Giver of Rest.

To the sinner he is the Lamb of God, which taketh away the sin of the world.

To the Christian he is the Son of the Living God, the Saviour, Redeemer, and Lord.

What is He to you?

—Selected.

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OBITUARIES

HATCH.

Bro. O. T. Hatch departed this life at his home in Liberty, N. C., July 7, 1920, in his 68th year.

Brother Hatch was twice married. His first wife was Miss Lou Griffin, and to them were born twelve children, seven of whom are living. His second wife was Miss Eugenia Monroe. To them were born two children. His widow and nine children survive him. He had been poor in health for about twelve months prior to his death and when the end came he quietly fell asleep.

He was a member of the Liberty Christian church and a deacon thereof. He was deeply interested in the church and labored very earnestly and zealously for its success.

He would like to have lived, but he was not afraid to die. He expressed himself as ready to go whenever the Master called. He confessed Christ in early life and he found the service of Christ was a delight. To have known O. T. Hatch was to like him.

The funeral services were from his home church, conducted by the writer, assisted by Dr. D. A. Long and Rev. G. R. Underwood. The interment was in Fairview cemetery.

May the blessings of Christ our Lord abide with the bereaved family.

P. H. FLEMING.

RHINEHART.

Isaac Newton Rhinehart, a life-long resident of the Linville neighborhood died June 8, 1920, at the age of 73 years, five months and nineteen days. Surviving are his widow, three sons and three daughters. Funeral services were held at the Linville Christian church June 9, and the body laid to rest in the adjoining cemetery. Services by the writer.

A. W. ANDES.

McCLANAHAN.

Carson Edward McClanahan was born October 7, 1918, and died May 28, 1920, at the age of one year, seven months, and twenty-one days. He is survived by his parents and several brothers and sisters. The family reside in Powell's Fort, near Dry Run, and the funeral and burial service took place near there May 30.

A. W. ANDES.

PIERCE.

Lorraine, the twenty-three months' old daughter of Mr. and Mrs. I. F. Pierce, of Sunbury, N. C., passed away July 4, 1920.

She was ill only a week, but bore her suffering without a murmur, and never at any time refused to take her medicine. Her little life was full of sunshine and she was the light of happiness in her home. Her life on earth was short, but she was bidden on earth to bloom in Heaven. Sad leaves to mourn her death a father, mother, three brothers and many relatives.

The funeral was conducted by the writer from the home and the interment made in the family burying ground.

May God comfort the bereaved family in these dark hours of grief.

W. B. FULLER.

GARRISON.

Anna Elizabeth Garrison, wife of William Garrison, departed this life near Long's Chapel church, July 9, 1920, aged thirty-five years, nine months and fifteen days. She had been in declining health for some time and her death was not altogether unexpected. She was a member of Haw River Christian church and had been since early in life. She leaves her husband, three brothers and two sisters in sorrow, because of her death. Funeral services and interment at Long's Chapel conducted by the writer. May God comfort the bereaved.

J. W. HOLT.

THE HIGH COST OF RAILROADING.

"The public knows," says the Railway Age, "that the prices of almost all the things it buys have advanced greatly within recent years. It apparently does not realize that the prices of most of the things that enter into the cost of living of the railroads have increased much more in proportion than the prices of commodities in general, but this is a fact, and it is the principal reason why such large advances in rates are necessary. The public knows pretty well how much the railroad payroll has been increased. Here are a few illustrations of typical increases in the prices of things that railways have to buy:

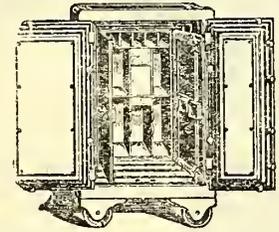
"A locomotive which in 1914 cost \$27,876 will now cost \$75,750, an increase of 171 per cent. In 1914 a railway had to pay only about 5 per cent interest on the money it invested in a locomotive, while now it must pay about 7½ per cent. Therefore, its interest charges on a locomotive bought six years ago were \$1,394 a year, while on a locomotive bought now they will be about \$5,681 a year, an increase in fixed charges of 310 per cent.

"An average box car bought in 1914 cost about \$1,000, while now it would cost about \$3,000, an increase

of 200 per cent. The interest on the investment in the car in 1914 would have been about \$50 a year, while now it would be about \$225 a year, an increase of 350 per cent.

"The foregoing statistics illustrate the advances which have occurred in the prices of equipment and in the interest that must be paid on the investment in it. The increases in the cost of constructing track and bridges have not been so great but they have been very large:

"In 1915 a 90 foot through girder bridge could be bought and installed—not including masonry—for \$6,427. It would now cost \$15,117, an increase of 135 per cent."



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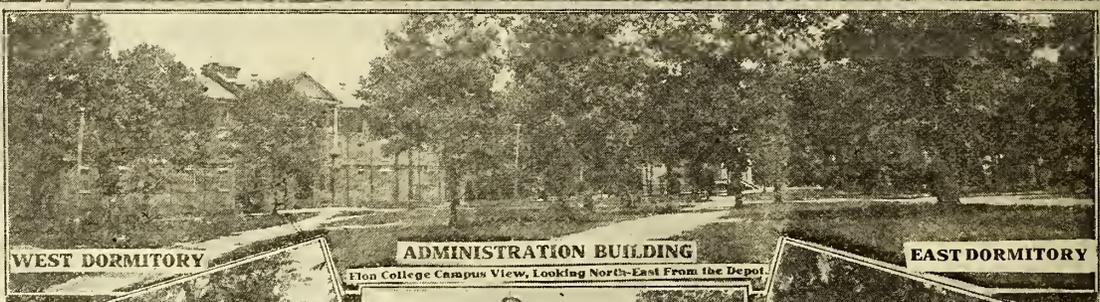
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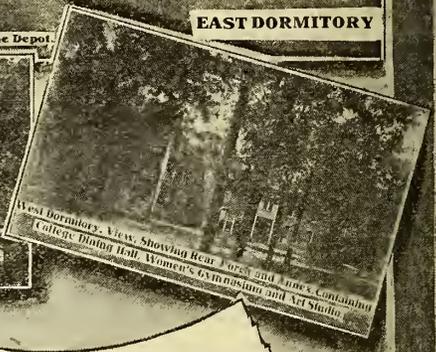
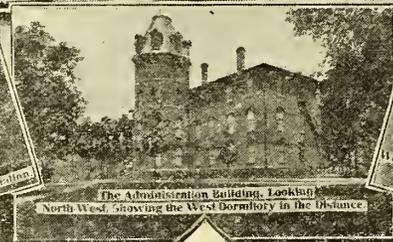
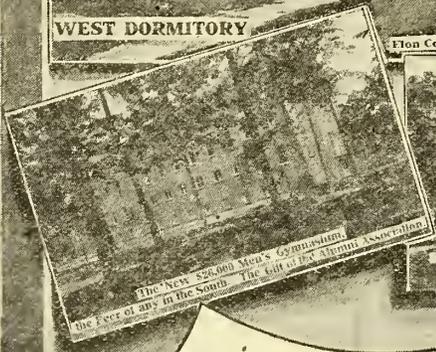
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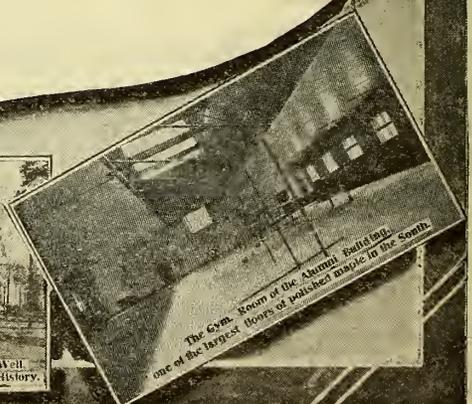
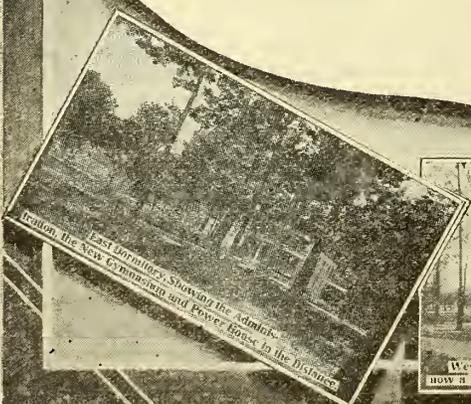
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1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXII

BURLINGTON, N. C., JULY 28, 1920

NUMBER 30

“Children of Light”

I Thessalonians 5:5-11.



AN we think of a more beautiful figure than this—
“*Children of Light?*” ¶ As I write these words I look
out upon a building, every window of which is ablaze
with light, every room the home of attractive bright-
ness. And my life is to be like that! ¶ And I look again and
I see a lighthouse sending out its strong, pure, friendly beams
to guide the mariner as he seeks his “desired haven.” And my
life is to be like that! ¶ And I look once more, and I see a
common road lamp, sending its useful light upon the busy
street, helping the wayfarer as he goes from place to place.
And my life is to be like that!

And if my soul is all lit up in friendly radiance for others,
the light will be my own defence. Light always scares away
the vermin. ¶ Lift up a stone in the meadow, let in the light,
and see how a hundred secret things will scurry away. ¶ And
light in the soul scares away “the unfruitful works of dark-
ness;” they cannot dwell with the light. ¶ Light repels the
evil one; it acts upon him like burning flame. ¶ Yes, we are
well protected when we are clothed in “the armour of light.”

But how can we become “children of light,” holy homes of
protective and saving radiance? ¶ Happily, it is not our lot
to provide the light, it is ours to provide the lamp. If we offer
the lamp the Lord will give the flame.

—*John Henry Jowett.*

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

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Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

"God does not hold us responsible for results, but he does hold us responsible for sowing the seed. Does the butcher or baker you deal with know you have salvation? Has the boy who brings your newspaper to your door ever heard about a Christ who saves from sin? Has your dressmaker ever heard your testimony, and does she believe you have something that keeps you sweet?"

A TEACHER'S SACRIFICE.

We find this on the editorial page of the *Youth's Companion*: "The schools of America were founded and maintained by sacrifice; only so can they be preserved. The teacher must be so convinced of the value and dignity of his service that he will not lightly abandon it for some other occupation that offers some ease of excitement or money."

We consider *The Youth's Companion's* position clear, but the philosophy of it, we are constrained to believe, is becoming thread-bare. *The Companion* must think so also, from these quotations which we find further along in the same article: ". . . the public must stop being niggardly. It must tax itself more heavily for schools than it has been in the habit of doing; and it must pay salaries that do not degrade the teacher in the eye of the community."

So long as those who are entrusted to train our country's youth are haunted with poverty, they will never have that freedom of mind to give them their best opportunity for preparation. It will be a good day in our country when the parents will be so interested in their children and so interested about those who teach their children as to make them inquire concerning the living conditions of those who teach. Who would want a physician to study and diagnose and treat the body when the physical life is at stake, when that physician's mind is haunted on how to meet his grocery bills, his house rent, or some incidental expense? Then, shall we suffer the mental abilities of our youth to be tampered with by those who are forced to seek the wolves from their own door?

Sacrifice alone is not all the making of a great teacher. Sacrifice is not without its place, but just as other things, it has its limitations and also should have its recompense.

WANTING A HARVEST FROM SEED NOT SOWN.

The ills and ails of our country are waiting to be healed. Scientists, philosophers and prophets are offering their suggestions. Out of the multitude of counsel there will no doubt come great things and great undertakings to swing the world back to its equilibrium, for we believe that most of us have agreed that its equilibrium is lost.

A nation that passes through a war has its nerves tried and nothing but quick results will satisfy the average person for sometime. The ideals of a nation are not formed in a day. World conditions are not brought about over night and they cannot be changed with the passing of a month. Reforms work slowly and make progress in proportion to the thought advancement of civilization. There are certain great ideals toward which reformers are endeavoring to bring our country. Some of these would-be-reformers are too anxious to see their principles expressed through humanity's ways. They must not forget that a nation's ideals are built upon a nation's education.

We have not sown the seed in our public schools, or in many of our great institutions of learning, that is to bring the harvest of ideals toward which some of us are striving. We must begin these reforms with the youth of our country. We cannot reap a harvest from seed that we have not sown.

"The man who creates a heaven in his own home never finds it hard to believe in a heaven beyond the stars."

A MASTER MIND IN THE PEANUT INDUSTRY.

THE SUN's devoted friend, Mr. John King, President and Manager of the John King Peanut Co., Suffolk, Va., (who, by the way, is such a splendid preacher-layman that the Eastern Virginia Conference should draft him) recently expressed himself in an article on "What Is the Matter With Peanuts?" which was printed in several papers. Brother King (we came very near saying Parson King) tells his friends why the great slump in the peanut industry in this country. His position, which he very ably substantiates, is that foreign peanuts are flooding this country and the foreign grower is now able to compete with our people. He cites his readers to

the fact that China and Japan have developed so well along the line of growing peanuts that we are no longer able to compete with them. Here is a quotation from a summary of his letter: "I am not a politician, neither am I seeking office. I am a farmer, raising peanuts, cotton, corn and tobacco, hogs and hominy, to the extent of five farms, and am in a position to know just where the shoe pinches. I am also supposed to have been a peanut cleaner but China and Japan have put me out of this business."

Farmer King's prediction is that unless a tariff sufficient to keep foreign peanuts from being imported is passed, that the farmers in the very near future will have to stop planting this crop and depend altogether on other countries for the "goober."

A CORRECTION.

Under date of July 7, Rev. Victor Lightbourne, writing from Richland, Ga., says: "Kindly correct a few errors that occurred in the report of my meeting at La-Grange. The tent, when filled to its capacity, seated 1,500 persons. My offering amounted to \$423.00, including a gift of \$42.00, which was handed to me after the meeting had closed. The entire expense of the meeting, not including my offering, was \$370.00. At the close of the meeting a circle of young ladies presented Mr. Davis with a handsome silk cushion and a purse of \$37.00."

We are glad to make the above corrections. The report was printed in THE SUN as received, if we correctly read the handwriting.

"A good prayer-meeting always begins before the bell rings."

ANOTHER CHURCH PAPER IN NEED.

The Methodist Protestant, Baltimore, Md., the pioneer paper of the Methodist Protestant denomination, finds itself in need of more funds and announces an increase in its price. This publication states, in making the announcement, that the increased price will not meet the cost, by possibly nearly half.

The following, taken from the editorial page of our worthy exchange, presents a thought worth pondering: "We have never been able to see why every other vital thing in the Church must be included in the budget and the Church press omitted. There is nothing more vital than our papers, but they had no recognition in the million dollar drive, notwithstanding the fact that it could never have been put over without the hearty co-operation of the papers. It seems to us it is about time, when we are so generous with everything else, that we awaken to a generous support of *The Methodist Protestant*, and to put the paper beyond the peradventure of a doubt in these unstable times."

The editor of that paper presents a thought that our own Church must consider. How could our College succeed with no income save tuition fees and a possible chance of profit on its boarding department? (If memory serves us correctly, the Presbyterian Colleges in the United States receive only 31 per cent of their income

direct from students). How could our Christian Orphanage make its own way from its farm alone? Our College and our Orphanage could not exist without large gifts, endowments, and other incomes not earned directly. The Orphanage's appeal is before our people every week in the year and no one objects; in fact, we welcome it. This appeal goes on THE SUN's pages, and thus THE SUN is worth to the Orphanage alone thousands of dollars every year.

From the standpoint of THE SUN's own financial showing, it does not pay. Under present conditions and prices, it cannot pay. It is not in a class to itself—we know of no Church paper that is paying. But THE SUN is the mouthpiece for every department of the church. Without it we figure that the treasuries would show a shortage of fifty thousand dollars or more, in the totals for a year.

A Church paper does pay, and pays in a very handsome way. It is high time that we stop deploring the idea that our Church papers are "losing money," and begin to back them up as one of the biggest enterprises of the Church. There is not a department of the Church that could not well afford to pay the annual cost of THE SUN for what it means to that particular work.

Denominations have stopped decreasing their papers in size, and suspending publication, on account of the cost. They have found that it would be better to enlarge. Thanks to good judgment, most of the papers that have suspended publication during the past two years, have been secular, and not religious.

If a denomination can make its paper meet its bills by some side line, such as a job printing plant, the better, but if it is not so progressive, then put the money up from some source and give its publications their best chance.

A CATHOLIC DAILY.

The first daily church paper to make its appearance is the *American Tribune*, Dubuque, Iowa. Its first object is to promote the interest of the Catholic church, but also carries secular news and has released wire service.

In this new venture the Catholics have put themselves ahead of their Protestant brethren. While the Protestant forces have been losing their heads over the Inter-church Movement, unionism, etc., the Catholics have been adding to their own holdings—and while the Protestants are lamenting over the outcome of some of their undertakings, the Catholics are rejoicing over the score in the field of Church Journalism. These are facts. They do not sound to us as we would have them, but since we must face them, our knowledge of them will not hurt.

Governor James M. Cox, nominee on the Democrat ticket for the presidency is a divorced man, while Senator Warren G. Harding, nominee by the Republicans, married a divorced woman.

Bryn Mawr College is to put in a department to train women to become supervisors in industrial plants.

AIMLESS PREACHING.

By S. Parkes Cadman.

Every sermon should be preached with a view to the salvation of souls. For what else is the free utterance of clear thinking about the Gospel intended? And why should the asset which is so highly prized in the legal profession be so consistently avoided in the clerical vocation? Thousands of pulpit discourses are delivered weekly without the slightest idea on the part of the preacher that there will be any shaking among the dry bones, and presently the preacher, hardened by custom, settles down in the Valley of Death. It is presumption that we should ask for souls for our hire? How long will Protestantism endure this deferred payment of the preacher? I have studied the legal pleas of superior courts, and found them, as a rule, elaborate masterpieces of argumentation, eloquence and appeal advanced by selected and competent practitioners. They did not learn to think cogently nor to speak with precision and power solely on their own account. On the contrary, they were eager for the causes they expounded and ransacked every precedent that bore upon their contentions, concentrating their gifts with the zeal which puts an edge on thought. Contrast these efforts, made to win a favorable verdict, with those of some contemporary preaching, in which neither the theme, nor the preparation, nor the delivery indicate any intention for immediate effects, and I think you will agree that if the modern pulpit is to repeat the triumphs of the past, it will have to master and present the core of the Gospel in such approved ways that in our advocacy it may flourish again and overcome all opposition by its regenerating life.

The evangelical theory of preaching is not exhaustive; it has some native deficiencies which have to be supplemented by the exegetical and didactic theories. But it is a serious mistake for preachers to commence as flaming heralds and end as pastors who feed a little flock. The work of the evangelist and that of the pastor are parts of one whole, not so different in fact as they are in theory. And many sermons which aim directly at the conversion of souls strengthen the faith and earnestness of religious people. Some ministers retain a semblance of their former ardor by dividing their hearers into the sheep and the goats. The former are supposed to appear at the morning service; the latter to come forth at night. It has been my experience that not all the sinners tarry until evening, and not all the saints are present in the forenoon. The majority of men and women trim their course by the lodestar of a single trait, and can be profoundly moved by elementary exhortations. Do not sacrifice their spiritual necessities to the demands of an intellectual minority. One pregnant truth of the sermon will often act as surely as the reagent which clears a tube of its cloudy chemicals. And so long as your ministry sustains organic relations toward the unfolding lives of sinner and saint, it should be varied in its methods but constant in its aims. Many a theologian versed in the liberalism of our time, which is to be valued for its contributions to knowledge, would nevertheless save his soul alone as a preacher by a fervid evangelism which kindled a minor Pentecost in his church. Do not judge evangelical preaching by its present de-

based exhibitions. Revert to those lofty examples of former days, afforded by men of moral elevation and mental culture, whose austere but rich genius in the pulpit wrecked the dominion of sin, rebuilt the kingdom of God, impelled the progress of the faith in all lands, and dictated the theology and the spiritual habits of entire continents. Preaching which adds to the church daily such as shall be saved is the pre-eminent need of the age.—*The Christian Work*.

NO SHORT-CUT TO SUCCESS.

In the common affairs of secular life, it is those who choose the upward path that ultimately have the best of it. The get-rich-quick and get-rich-easy schemes of the market place fail in the long run. There is no "Northwest Passage" to success. Knowledge is for those who burn the midnight oil and fame for such as keep their eyes aloft.

"The heights by great men won and kept,
Were not achieved by sudden flight;
But they, while their companions slept,
Were toiling upward in the night."

It is written in "The Pilgrim's Progress" that Christian as he journeyed came to a place where three roads met. One was called Danger, and it led into a great wood; another was called Destruction, leading into a wide field, where travelers stumbled and fell and rose no more; while the third was a narrow way called Difficulty, which "lay right up the hill." Christian, after drinking from a hidden spring, chose the narrow way, clambering on his hands and knees, but saying as he went:

"This hill though high I covet to ascend;
The difficulty will not me offend;
For I perceive the way to life lies here."

Difficulty is a challenge to mankind. "He who battles," says Carlyle, "will be found stronger and more expert than he who stays at home from battle, concealed among the provision wagons or abiding by the stuff." The rougher the path, the stronger the appeal to faith; since every spell of fainting stimulates our sense of dependence on God.—*Rev. David James Burrell, D. D., in the Presbyterian*.

THE FRIENDSHIP OF CHRIST.

On a fine summer evening Bishop William F. McDowell spoke to a large audience in a Middle Western university town on the subject: "Religion as Friendship." The whole utterance was simple and direct, expressed in the curiously vital English of which the speaker is the master, and as the words painted their own pictures in the minds of the hearers there came to all a new sense of what it meant when Jesus said to His disciples: "No longer do I call you servants—but I have called you friends." The whole wonder of the Master's words became once more real, and the sudden glad exhilaration of the disciples became real, too.

There is something about the relation of the Master to the men who follow Him which can only be expressed by that word "friend." The flash of the understanding eye, the grip of the hand of comradeship, the subtle penetration of the voice whose very tones are freighted with a meaning which friendship interprets, the sense of another life moving near to ours.—*N. Y. Advocate*.

PASTOR AND PEOPLE

CHILDREN'S DAY AT NEW ELAM.

Rev. B. J. Howard invited me to the Children's Day exercises held at New Elam, July 18. I accepted the invitation and went with him on Saturday. We found a good congregation gathered on Saturday for preaching and the quarterly conference of the church.

Sunday was a big day for the church. The children did their part well, the congregation was large, the dinner on the grounds abundant, and everybody seemed happy.

The singing was especially fine. At the close of the morning service I presented the claims of our Orphanage, and the offering was \$31.50.

I was pastor of this church more than thirty years ago. It was a real pleasure to meet again some who were regular attendants when I was pastor. Many, however, have passed away, and I had to be introduced to their children and grand-children.

Brother Howard is held in high esteem by his church. I enjoyed the day. Just before leaving they presented me with a purse, which was highly appreciated.

J. D. WICKER.

WHAT IS THE PURPOSE OF THE SUNDAY SCHOOL?

What was your Sunday school organized for? Why do you go to it from Sunday to Sunday? Is it that you may study or teach the Bible?

Is it that you may keep yourself and the children out of mischief an hour or so on the Sabbath? What is the end, what the purpose of your Sunday school? Charles G. Trumbull, editor of *The Sunday-School Times* has answered this question with such force and directness that I wish all SUN readers may have his answer:

"The day is coming when the Sunday school that has not sent some of its members to a home or foreign mission field, while at the same time numbering still others in its membership as volunteers pledged to go, will be ashamed and self-condemned. The reason why Sunday schools, generally, have not yet reached this high but practicable standard is because most Sunday school workers do not know what the Sunday school is, and what is the real end of its effort. For example, the Sunday school is often spoken of as the church of tomorrow, or the child of the church, or the children's church, or as a branch department of the church. None of these definitions tell the whole truth. All of them are misleading.

Again, the purpose of the Sunday school is commonly spoken of as Bible study, and the great end of the Sunday school is usually said to be soul-winning.

Both of these statements are not only inadequate, but positively harmful in the narrowing, stultifying limitations that they impose. The Sunday school is not the church of tomorrow, nor a branch of the church of today; it is the church engaged in the most important work that God commits to men. As the church teaching, the Sunday school is the church at work in carrying out the the Great Commission: Making disciples, or learners, of all men.

Bible study is, of course, only a means to the end that the Sunday school has in view. And that end is not soul-winning; the church would be a body of babes, untrained and useless, if it were. Soul-winning is vital; the Sunday school that won no souls would be a failure; but soul-winning is the first step, not the last, in Sunday school effort. Soul-winning is the *beginning* of the actual results that every true Sunday school worker longs to see: God forbid that it should be the end. Yet many a teacher really seems to think that he has done about all he need do for a given class if he has brought the members of that class to an open confession of their Savior! What, then is the end of Sunday school work? Character-training for service in the extension of the Kingdom. Not a selfish salvation, a saving merely of our own self-centered souls; but a salvation for one great purpose only: power to win others to Christ, and to train them up in Christ. This is the end, the purpose, that should be held up before every pupil, young and old, saved and unsaved, in every Sunday school in the world. You are powerless and unprofitable and lost without Christ; you need Christ, not merely that you may be saved, but that you may make your life count for the eternal enrichment of all lives that you touch.

Where, then, does the work of missions come into the Sunday school as this new vision reveals it? Rather, where can the work of missions be left out in such a Sunday school? The true understanding of the church at work teaching makes it plain that the implanting of the missionary spirit so as to give it control of the life of every pupil may fairly be said to be the chief and sole purpose of the Sunday school. Therefore, if a Sunday school fails here, it fails not only as a powerful ally of the great missionary boards, but it fails as a Sunday school. And if the Sunday school is the Church engaged in the greatest and most important work that God permits us to do, and the end of Sunday school is *character-training for service in the extension of the Kingdom*, then if the Sunday school fails in the proper teaching of missions, the Church of Jesus Christ is failing at its greatest and only commissioned work. That is a strong statement, but can we escape its truth?

J. O. ATKINSON.

RICHMOND LETTER.

Since beginning my work here, March the first, I have had many interruptions that have taken me away from the work, and I have had only a few weeks to devote entirely to the field. These have been spent largely in investigating conditions and making a survey of our strength and resources in the city. The survey reveals the fact that we have lost enough members in Richmond, in the last twenty-five years, to have established a good church; however, not all of them have been lost. The writer has been able to get the names of nearly two hundred, who in some way are interested in the Christian Church. Some of these have joined other churches and will not come back to us, but sixty-five of the number have been placed on our roll and many of the others will follow their example. We have bought three adjoining lots, in a growing section of the city, and the first payment on two of them has been made and we shall be ready for the third thirty days hence.

The pastors and church clerks, throughout the Southern Christian Convention, have been very kind in sending us the names and addresses of members living in the city. We shall appreciate information from any one that will enable us to locate members here.

We have an enthusiastic, active and loyal band of workers with whom it is a pleasure to labor. We have a good Sunday school with an enrollment of fifty-one. There are thirty members in our Christian Endeavor Society, and about that number in the Ladies' Aid Society. The outlook is encouraging and we feel, that through the Lord's help, we shall eventually have a strong church in this city.

On June 25, the monthly meeting of the Ladies' Aid Society was held at the parsonage. The pastor and family were greatly and pleasantly surprised, when the members marched in like a company of soldiers, but instead of carrying guns, each was carrying a package that made the pastor's eyes brighten and his mouth water. The procession halted in the dining room, where the table was loaded down with the packages and in a few well chosen words, Professor P. J. Kernodle explained to us that we had been pounded. To say that we are glad and thankful does not express it. We are deeply grateful for this expression of good will on the part of our people.

July 20, 1920.

W. T. WALTERS.

2023 W. Grace St., Richmond, Va.

FROM DR. D. A. LONG.

Protracted meeting commenced at Mt. Auburn, Warren County, N. C., July 11, and closed Thursday, July 15. As a result of the meeting, two young ladies united with the church. It was an inspiration to meet with the people about Mt. Auburn from day to day. The moral and religious influence of that refined community extends far and wide. They deserve and should have an industrious, consecrated young man for a suited pastor at an early date.

The First Christian church, Raleigh, N. C., has chosen Rev. J. V. Knight, of Greensboro, N. C., as pastor for next year, to begin November 1, 1920. I have been chosen to be supply pastor at this church from this time until November 1. I will continue to preach at Mt. Auburn every second Sunday at 11:00 o'clock a. m., and return to Raleigh in time to preach on Sunday evening, except on the second Sunday when I have communion service at Mt. Auburn.

I will be compelled to spend a part of next winter in Florida. Until then, my mail should be sent to 1609 Hillsboro St., Raleigh, N. C.

DANIEL ALBRIGHT LONG.

SUNDAY SCHOOL LESSON FOR AUGUST 1, 1920.

"David Brings the Ark to Jerusalem." II Sam. 6:1-19; Ps. 24:1-10.

GOLDEN TEXT: *Enter into his gates with thanksgiving, and into his courts with praise.—Psalms 100:4.*

We were told by the religious leaders of the world, that at the close of the great world war there would be a great spiritual revival. What are the present day signs? Is the Ark really coming back to Jerusalem?

Are the nations of the world thinking more of the religious or spiritual side of life than they are of material things? The trend of thought and energy seems to be materialistic which only lasts for a time, then perishes.

The Church Militant is praying for a great revival and sitting with hands folded, so to speak, waiting for it to come.

All Israel seems to have suffered, from neglect of spiritual worship, after the Philistines captured the Ark. David, with thirty thousand men, decided to bring back the Ark and by persistent efforts were successful.

In the present day an army of thirty thousand consecrated Christians could bring about a revival such that there would be great rejoicing. In order to bring about this needed revival there must be religion taught in the home. The family altar must be revived so as to train up a generation of Christian men and women for the great task.

Let the Church avail itself of its opportunity and by so doing help to usher in this great revival. And as the people rejoiced at the return of the Ark, so will the Church rejoice at the fruits of its labors, and even the Angels will rejoice.

After the return of the Ark, which symbolizes God, David's great desire was to erect a temple for the Ark of God, but all he did was to gather together the vast treasure out of which it was to be builded and his son erected the temple. There are new temples of worship all over the land, but it seems that the Ark has been taken by an enemy. What the Church must needs do is to first find the Ark and then bring it back to its Jerusalem and then there will be a great revival.

Questions to Look up, Or Think About.

Why is the Church attendance so small at the present time?

Who is responsible for the present condition of the Church?

How can the Protestant Church have a great revival?
R. C. BOYD.

CHRISTIAN ENDEAVOR TOPIC FOR AUGUST 8, 1920.

"Problems of Recreation in Our Community," Rom. 14:7, 13-19.

The desire for play and amusement is one of the natural desires of life. Its fulfillment should not be suppressed or prohibited, but should be regulated and turned into proper channels. It is one of the essentials. The child needs it for his development and growth. As a rule, the child that never plays, will never do much of anything else. The adult needs recreation and amusement for a change. It is a mistake for the church to do, as has been done in some instances, that is, cut its members off from all forms of amusement and entertainment. "Laugh and grow fat" is as good a maxim for the church as for the world. But while these things are essential, we should learn to distinguish between the kinds. Many amusements and forms of recreation are harmful. The pool room and the dance hall never contributed anything toward the development of true manhood and womanhood.

Many schools are now introducing plays that develop the child, and this principle should be carried out in life, and all forms of amusement and recreation, in which we encourage, should aid in developing the best within us.

If the church is to be the strong spiritual force, it should be, it must not try to counteract the influence of outside recreations, but must go further and control them either by censorship or by ownership. Why should not the church furnish that which is essential for the normal development of the child and for the well-being of the adult, by providing its own forms of entertainment and amusement? It is better for the young people to meet under the auspices of some organization of the church and spend the evening in helpful games or entertainments than to have to seek their amusement in public places. The Christian Endeavor Society is the best adapted organization to take the lead in this movement.

The true Christian Endeavor and the child of God cannot afford to attend or engage in that which is questionable. We must not be stumbling blocks in the way of others. We should ask ourselves the question: "What would Christ do?"

Questions to Be Answered in the Meeting.

Why may it be a mistake to engage in something which we feel is no sin for us?

Why should the church control all forms of recreation?

Who is responsible for the class of entertainments that are presented in your community?

References—I Thess. 5:22; I Cor. 10:31; Matt. 5:16; I Pet. 2:21.

W. T. WALTERS.

SUFFOLK LETTER.

The fifty-first annual session of the Eastern Virginia Sunday School Convention held a two-days' session in the Isle of Wight Courthouse Christian church, July 21-22. Rev. J. M. Roberts is pastor of the church. The convention in 1917 decided that churches entertaining the body should charge 25c for dinner. By the tickets sold it was revealed that more than two hundred took dinner each day. The dinner was as *good* and *great* as the crowd.

The convention was well attended and the interest was tense throughout, though not all of the schools were represented—the 33 schools that were represented sent \$787.80, one-third of which is used for convention purposes, and the remainder divided equally between Home and Foreign Missions.

It was decided to increase the allotment to the schools to ten cent per enrolled member for convention, and the Mission per capita allotment remains as heretofore, ten cents. This makes the total asked from the schools 20c per member enrolled for the whole year, which is less than 2-5 of a cent per week. The increase in convention dues from five cents to ten cents per enrolled member was to create a fund to make it possible for the Board of Religious Education to employ an all-time field secretary for Sunday school work. This had been provided for by the Southern Convention upon the condition that the Sunday school conventions raise the money to carry out this provision. It will take a full

year, of course, to get this plan in operation, as the money will not come in till the next annual sessions of the conventions.

Splendid addresses were delivered by Dr. J. O. Atkinson, Col. J. E. West, Rev. S. K. Emurian and Miss Bessie Holt, in addition to the regular work, and spontaneous discussion of reports and new matter.

A recognition service of the Conference Life Recruits discovered twelve out of the fifty-nine present in the Convention; of the twelve present, five propose to enter the ministry, two Foreign Missions, two Home Missions—mountain work—and three undecided as to line of Christian work. At the close of this service, after a brief talk by Dr. Harper, Miss Bessie Holt delivered an inspiring address on "Enlisting Our Young People." After this Rev. and Mrs. D. P. Barrett, of Porto Rico, made interesting talks and Mrs. Barrett sang a solo in splendid voice. Rev. S. K. Emurian, who is an Armenian and a Presbyterian pastor in Norfolk, sang the Lord's Prayer and the 23rd Psalm very effectively. Rev. D. P. Barrett and family are on furlough in the United States and many people will have an opportunity to hear first-hand talks on that island and its progress.

Taken altogether the Convention was one of the best, and the forward look was manifest in all the proceedings and exercises. Three things stood out boldly:

1. Better equipment and more intelligent conduct of the schools. 2. Deeper spiritual concern for the unschooled and unsaved. 3. More liberal contributions to the support of missions as well as the schools own needs.

Rev. L. E. Smith, D. D., was chosen president for the ensuing year, the Tidewater Sunday School Association, of Norfolk, extended an invitation to the convention for next year's session and the place of meeting will be the First Church of which Rev. J. F. Morgan is pastor.

W. W. STALEY.

THE SUNDAY SCHOOL THE NURSERY OF THE KINGDOM.

(Reprinted from THE SUN for August 10, 1910, by Request.)

If no new thing is found under the sun, new forms from old material must be produced and applied to present needs and conditions. And what I have written on this subject may have been said before in substance if not in form, but from the necessity of the case it may be repeated again. Fully realizing that there is but little, if any, originality, it gives liberty to repeat on this occasion.

When Jesus rose from the dead and sat on the right hand of the Majesty on high, then was He most solemnly inaugurated, and proclaimed King of the universe especially of the new testament church, amidst adoring myriads of attending angels, and "the spirits of just men made perfect." The Kingdom of Christ is destined to fill the whole world. Its real subjects are only those who are of the truth; for none can enter but such as are born of the Spirit. So then, the training of subjects to live in this Kingdom is a great and responsible work. This Kingdom that has firm and permanent foundations never changes. It will stand forever, and there will be no change in its government.

Philosophical and chemical changes are being made every day, and they will be repeated as long as time lasts, forming new objects from the same old material which was made in the creation of the world. But new discoveries and inventions working through science have developed many new and useful things. This great world is full of material, and some in every department of human activity have labored skilfully to

utilize the means which God has provided for the good of His creation. When God made the world, He did not make boats to float and run on the rivers and across the seas, nor bridges over rivers, nor railroads across continents, nor tunnels through mountains, nor subterranean ways, nor houses, nor a thousand other things, but made man and gave him the mental and physical ability to do those things. They were thought out in the beginning and reserved for a time for development. So then, we are thinking the thoughts of God after Him, and executing some of His plans, for He had thought them all over before the wonderful making of a man. The very same air and water, made in the creation, put in the archives of the ages, and kept in nature's great laboratories, are as good, refreshing and useful today as when first produced. For they are the two main elements which maintain and continue life.

The Sunday school as the primary work of the church, the nursery of the kingdom, is growing in interest, and that, combined with missionary work is the leading factor to evangelize and civilize the world. An interested one said recently, "Without the early training in the Sunday school my life would have run to waste; what I learned there and the love which I formed for the Bible caused me to shun many ways I desired to travel. Jesus was taken as my Guide and Friend and I followed Him in the bright and beautiful way." Each one must depend largely upon his own energy and industry for his success in the divine life. Jesus is the way and every one is invited to follow Him. He can use the means of grace to make himself an eminent Christian or he can embrace the ways of sin and death. Without early and careful training in the Word many would have been a failure and entirely lost.

No one is born with an education—the capacity to receive it has been given—the mind to improve provided, but the individual must cultivate, polish and beautify it mainly by his own efforts. God gives the people and the means for their education, man does the rest, and he may do great things in the kingdom for himself and others also if he will. To have the means with which to do and the ability to perform is certainly a great blessing. To train men for His service and help them to work out their own salvation is the noblest work of life. This is often effectually done by them who do not claim great literary attainments. Have known some earnest ones who have done excellent work in training children for the kingdom of Jesus. Not the most brilliant orator—not the most logical thinker—not the most beautiful speaker is always the most effective—but, he who glows with the love of God and lifts you higher and higher until you can see, by faith, through the gates into the city of God, and helps you climb the golden stairs that Jacob saw in his dream, is the most helpful teacher. A teacher who will have the power and influence like one in the following illustration is worthy of special notice. A girl who was brought into the Sunday school and became a Christian woman, in her last sickness said to her nurse, "When I meet Jesus I want Him to give me two crowns." When asked what she wanted with two crowns, she answered, "I want one to put on my own head and the other to place upon the head of the woman, my Sunday school teacher, who taught me the Bible." When children and old people too are well taught in the nursery of the Kingdom the first principles for right living will be learned. It means so much to begin right, to keep right and end right.

Character building should be the first consideration of every one. A good character is cultivable, and the study and practice of the Bible are the principle means of cultivation, for no one can practice its teachings without becoming better in every necessary qualification. Wealth, prestige and influence are desirable in an honest way, but character formed from the word of God is most vital and essential part of life.

No one can be perfectly and permanently happy without it. It matters not what the attainments are in any field of human progress, no life will be a permanent success without a good character. It will be a failure in the end and a failure forever.

Truth, honesty and purity are three important and essential principles in the formation of character, and without these no life is fit for existence on earth or in heaven. With them a character can be made to stand the use of time and of eternity. These three will adorn any character and make life sweeter and better. Honesty, now at this time, and in every time, is what counts in church and state. No church will stand together long without honesty, truth and purity among its members, and no government can live and prosper without them. They are triplets of honest birth which will never die.

The Sunday school is very appropriately called a nursery for the church and nation. A training place not only for the children but for all classes and conditions of people. For if it is properly considered and faithfully attended, and the lessons earnestly and prayerfully studied in the greatest text book the world has ever known, it will change the lives and form the character of the children of this nation. It is also pleasing to know that more adults and old people attend the schools than ever before. One reason is the continual increase of population, but the main one is the constant consecutive study of the Bible history as related by patriarchs and prophets, by Jesus himself and the apostles. They are getting more interested in it, they understand it better and it is a joy for them to learn the Word which teaches them the way to a beautiful life. Heights yet to ascend in the Christian life which have not yet been reached by many but the great Leader says to each one, I will not leave you comfortless, I will come to you. If you cannot climb as fast and as well as some ahead of you, never keep back, keep right on trying. Once a lady went to an artist and wanted him to show her how to make beautiful curves and lovely pictures like he did. He told her if she would practice eight hours a day for forty years she might be able to reach his standard. So we see it is work, practice, action that gives good results and trains a soul for heaven.

The religious world is looking for greater and better results for bringing souls into the kingdom of Jesus. To us duty clearly and correctly will depend upon how we look, and the color of the glasses through which the view is taken. Through discouragement some are looking while thus engaged cannot see very far away, nor long at a time. These may be called retarders, lookers through blue glasses when they and every object are colored with the "blues." Specks on the microscopic and telescopic lenses prevent them from looking like they ought to look and seeing like they ought to see. There are others looking, seeing and working in and through hope. These appear bright and attractive and the outlook in every direction seems inviting and very attractive to them. Nothing prevents them from climbing over the heights of time and space; telling and singing in loving, tactful words and inviting tones, the everlasting love of God. These see clearly through the bright way of hope, and work with life, zeal and ambition to bring willing subjects into the kingdom of our Lord. An inclination with weak ones is to gravitate toward the sensualist, while very many others are in the realms of pure thinking and living. A teacher therefore should be very careful, gentle and apt to teach, so that the different conditions of his class may be fully met.

The chief aim of every teacher and scholar is to be blessed in teaching and in learning the will of God concerning them. When we get the meaning of His word and better understand its divine purpose the way to duty, holiness and happiness is made plain, pleasant and admirable to every traveler, and he who walks the ways of sin no more is delighted with the jour-

ney heavenward. Habit will have much to do with the life of every body; habit, in any thing, gives power—it strengthens by repeated use, and must be had to accomplish any purpose. The power of the will influences to do right or wrong, and the actor is at liberty to exercise the will in any desirable way. The power to do evil will grow, but when its destructive work is done it leaves its victim in devastation and ruin. Then looking backward over the past with a sad exclamation, "I have destroyed myself."

The Sunday school teacher ought to impress his class with the importance of forming the habit of study: study to enter the treasury of the Lord and bring from its profound depth the joy of His salvation. For when they touch the fountain of life they can bathe their tired souls in its refreshing and everlasting flow. A sculptor has been noticed with chisel in one hand and mallet in the other carving an angel, and a painter has been seen with brush and pencil painting a most beautiful picture but neither of them surpassed a Sunday school teacher helping to form a beautiful, lovely Christian character.

When God breathed into man the breath of life, and he became a living soul, it was designed that that soul should form the principles of spiritual growth by using the means of grace and salvation which had been sufficiently provided. To teach children and others in the Sunday school the way to grow in grace and to come to the knowledge of the divine truth is a wonderful privilege and a delightfully pleasant study, the noblest and greatest work of men or angels. The Sunday school, the nursery of the church, is a suitable and most desirable place to begin this work. And it is our glad privilege to know that so many are engaged in it with increasing interest and ability. What a mighty host of men, women and children working in the kingdom of our Lord! It is inspiring to hear them sing and see them work as they move heavenward. No wonder then they have so many conventions to learn what they have done, and are doing, and to see what they can do to accomplish this great work. Toil on, toil on, you noble children of the King, and as you work, watch, sing and pray, expect the blessings of the Lord to flow into your lives.

Three important things are needed to give success, and these three are life, light and liberty. What a great thing is life with all its privileges and great opportunities! It is worth so much to live in this age and enjoy the blessings it offers. Do we understand what it is, and do we realize its worth? What a bright, glad thing is light! the light of nature and revelation causes us to see and understand more of Him who made and controls them. What a great blessing to be free from the bondage of sin! "Stand fast therefore in the liberty wherewith Christ hath made us free," and let us help all in our Sunday schools, who are in bondage, to be set at liberty. It is your mission to help get them out of the prison of sin, and direct them to find liberty in Christ by coming into His kingdom; for without that liberty they cannot soar above the storm cloud of sin, nor dwell in the realms of purity.

The work is great, the field is inviting and success will bless the faithful. Standing in the dim, cold, gray twilight of a December evening, a very old and faithful Sunday school worker is seen coming down the way to the end of a long and eventful journey with but little means, and few friends, for they have nearly all passed over the great divide. He suddenly stops, puts down his staff and lies down upon the ledge of a rock to die. With a bent form and very weak, his breath short and heavy, but his mind clear and strong, and while breathing out his life he slowly utters with trembling lips, "Is there rest and home in heaven for me?" Then a lovely angel hovers over the dying pilgrim, whispering softly, Yes, there is a home in heaven for you, and I have come to comfort you and conduct you through the gates into the beautiful city.

J. T. KITCHEN.

MISSIONARY

THE DAYS OF MIRACLES.

Miracles as marvelous as those of Bible times and record are taking place constantly on the mission fields. Here is one of many that I read of recently:

When Adoniram Judson went to Burma in 1813 the Kauns were filthy savages, kept in abject serfdom by the Burmese. Like timid rabbits they scuttled to their jungle huts by obscure paths along steep declivities or by the dry beds of mountain streams. They had been so long oppressed that they had become timid, irresolute, servile, filthy, penurious. They numbered about one tenth of the population. They spoke a primitive language which had never been reduced to writing. Now our blessed Christ through the human instrumentality of a few faithful missionaries has taken these least of all, and made of them a new nation. Today he who witnesses their business ventures, sees their splendid schools, attends services in their beautiful churches, hears their wonderful singing, cannot believe they are the grand-children of skulking savages of whom as late as 1851, the Burmese governor said that he would cause to be shot instantly the first Kaun who presumed to learn to read. They now build and support their own schools and churches, they support 600 village schools without any outside help, and besides paying a hundred thousand dollars a year to educate their children in academies and high schools, they now carry on foreign mission work and have mission schools throughout the outlying districts. No wonder the prophet said: "And His name shall be wonderful."

J. O. ATKINSON.



THE "DUNNING STICK."

By Bertha Gerneaux Woods.

"I'm always glad to lend my books, but I do think the girls ought to return them promptly," sighed Bess. "Now Agnes Barlow has had my Blue Fairy Book for six months, and I don't like to go and ask her to return it—she's so sensitive, but I know she must have finished with it."

"Throw a dunning stick into her wigwam," suggested Cousin Rob, playfully.

"A dunning stick! 'Into her wigwam.' What do you mean, Cousin Rob?"

Cousin Rob laughed. "That's the way a certain tribe of Indians do—I was looking at one of their dunning sticks just the other day down at the Old National Museum."

"Then do tell me about it," Bess begged, laughing and forgetful of her grievance over the unreturned book. "What was it like, and what Indian did it belong to?"

"One question at a time, please," said her cousin. "It belonged to a Nishiman Indian from Central California, and it wasn't a real stick, either—or, rather, it was a number of small pencil-shaped sticks put on a string like beads. When an Indian owed a good big debt, and was particularly careless and slow about paying it, the man to whom he owed it took one of these 'dunning sticks' and politely and without comment tossed it into the wigwam of his debtor. It is a very original way of saying what we civilized people do when we write an urgent 'Please remit!' It is a sort of 'song without words,' you might say."

"Well, if that isn't the oddest thing," exclaimed Bess. "There's Agnes coming in at the gate this minute, and with my book under her arm! I don't believe I'll have to resort to a dunning stick!"—*Baptist Boys and Girls.*

GETTING THE SCHOOL IMPROVEMENT HABIT.

One of the first forward steps in our school improvement was the consolidation of three struggling little schools into one flourishing organization. Good roads, the car, the bicycle and above all co-operation made this step possible. Two lone families that had been the reason for a tiny school down in the piny woods moved up into the village. The chief purpose of this move was to give the children better educational advantages. And when parents put education first, things begin to happen in a community.

Instead of three little one-room houses, we now have a large, centrally-located school building. It is a modern structure, well lighted and equipped with good desks, blackboards, reference books and a growing library. There is an auditorium and a stage fitted with a piano, dressing rooms and curtain.

Consolidation meant more money, and more money meant more and better teachers. We now have four teachers, each one trained to handle certain grades. How much better this is than just having one teacher who has to scuffle madly to handle all grades from primary classes on through high-school work! For even in very small schools there are always many grades to be taught.

Another thing, we now have an assistant to the county superintendent of education. This assistant acts in the capacity of supervisor of the rural districts and travels from school to school seeing that proper methods, books, etc., are in use. On one Saturday in each month, all the teachers have to assemble at the county seat. This gathering is really a sort of school for the teachers. Here they have lectures and instruction that will aid them in their work.

The improvement in our school was a gradual growth, covering a period of more than 10 years. It took planning and work and sacrifices—but it was worth it. More than that, we have got the school improvement habit. Each year marks the addition of some good thing in the educational line.—*Mrs. T. E. Lide, Jr., in The Progressive Farmer.*

WHAT TO BE.

"What shall I be?" said he to me
The other night upon my knee,
"When I grow up to be a man?"
'Twas plain he wanted me to plan
His life on earth throughout the years,
And cite, perhaps, a few careers
That lead to fame and fortune great
From which he soon must choose his fate.

And so I said: "Let's talk it o'er
And see what really lies before
Each little boy who later on
Must do men's work when we are gone.
What is it every one must need
Out there who's eager to succeed?
Let's try to understand and see
Just what it is that you must be.

First keep in mind that this is true:
The kind of work you choose to do
Will matter not, if it's a task
That men of you may fairly ask;
If real service here you give,
No shame can harm you while you live.
But whatsoe'er your post or fee,
There are some things that you must be.

You must be honest—therein lies
The test of men, however wise;
You must be loyal through and through,
Willing to work and cheerful, too;
You must be patient and be kind,
Be big of heart and broad of mind,
And be too manly here to claim
Advantage that is linked with shame.

You must be clean—the world demands
Clean hearts and minds as well as hands;
You must be willing here to bear
Your portion of life's constant care,
And set in every way you can
The fine example of a man.
If these you are, you need not fear—
You shall succeed in any sphere."

Edgar A. Guest.

LIFE AND THOUGHT.

"Right thinking and right living are closely related, and are mutually dependent. Emerson spoke a truth when he said, 'Our lives are what our thoughts are.' But there is a truth equally important, that our thoughts are what our lives are. Which has the ascendancy in your life? Are you controlled more by thought or act? Noble thoughts do not spring from a life training in the dust of sin and deceit. A clean life compels clean thoughts, and pure thoughts put purity into life. Evil thoughts will destroy the noble life, just as effectively as the evil thwarts the best thought. If both life and thought are kept pure, the result will be happiness and peace."—*Selected.*

CHRISTIAN EDUCATION

HOW DENOMINATIONAL COLLEGES SHOULD BE GOVERNED.

Dr. W. T. Wynn, Nashville, Tenn., has been making a careful study of the management of denominational schools and colleges of the Southern states. He studied 253 separate schools, Elon among them, and arrived at the following conclusions. With the exception of the 3-4 clause for members, the whole plan would seem to be that of Elon College. All members of our Board of Trustees must be members of the Christian Church. Our people should be glad that one College is governed so properly.

Dr. Wynn's Fourteen Points.

1. The heads of the institutions should be members of the boards of trustees and placed on important committees.
2. Both ministers and laymen should be placed on all boards of denominational schools.
3. Boards should meet annually, and at call when necessary.
4. Special meetings should be called by the president of the board upon the recommendation, or request, of two or more members when sufficient grounds are given to justify such action.
5. Three or four years should be the length of the term of office, subject to re-election.
6. Conventions, synods, conferences, or some organization connected with the Church should have a part in the selection of boards.
7. Individual members should not have the power to act independent of the board's instructions.
8. Every board should have at least one strong committee with power to act on some matters, and in an emergency.
9. Members should receive expenses incident to the meetings, but not a per diem.
10. From 12 to 24 members should be on a board of trust; however, the size of the board may be increased when there are enlargements made in the territory represented.
11. Church membership should be a qualification in the choice of boards; though it is not necessary that all be members of the church to which the institution belongs, a 3-4 clause might be a safe plan.
12. Institutions should, with few exceptions, be co-educational.
13. More than one-third of the total membership of a board should be necessary to constitute a quorum.
14. The head of the institution should nominate the teachers, and no teacher should be selected without his approval. There should be a committee from the board to advise with him in the selection.

REPORT OF THE COMMITTEE OF TWENTY-FIVE.

Appointed at the Educational Conference, May 4-5, 1920.

The undersigned committee was appointed by Governor Thomas W. Bickett at the Citizens' Conference on Education held at the North Carolina College for Women on May 4 and 5, 1920, for the purpose of making a condensed report of the program enunciated by that conference. The committee, basing its conclusions upon the reports submitted by the four sections of the conference (Rural School, Village School, City School and Higher Education) and having in mind the present educational equipment of the State of North Carolina, is firmly convinced that the following is fundamental for the proper education of the people of a great state:

1. The school system of North Carolina should be organized on the basis of the county as a unit of taxation and administration. The state should continue to aid the weaker counties by making the educational opportunities of all children of the state as nearly equal as possible. The local school unit should be made as large as possible by consolidation with transportation of children to the school where necessary.

2. Adequate facilities for the training of teachers should be supplied as quickly as possible by the establishment of additional training schools. The program outlined by the State Superintendent of Public Instruction for training teachers at summer normal schools, at summer sessions maintained by state institutions and departments of education attached to high schools should be adopted until adequate facilities for the training of teachers can be provided.

3. The economic independence of the public school teachers of the state should be assured by the payment of salaries, not merely sufficient for living expenses, but sufficient for professional training and culture.

4. The public school teachers of the state should be employed for the full-year period with salaries on the twelve-month basis. When teachers are thus employed the problems of illiteracy, length of school terms, *et cetera*, will be readily solved.

5. The community should provide comfortable homes for its teachers.

6. The courses of study in the public schools should be adapted to the needs of the community and the demands of modern life.

7. The health of school children should be properly safeguarded; every child should have a thorough physical examination twice a year and this should be supplemented by physical education.

8. The public school should, wherever feasible, be utilized as the educational, social, and recreational center of the community.

9. An efficient and well-trained man or woman should be at the head of the school system of each county, and this official should be supplied with assistants for school supervision as the need arises.

10. The State of North Carolina faces a real emergency in higher education. The institutions of higher learning are utterly inadequate to meet the demands of the young men and young women who ask for admis-

(Continued on Page 14.)

The Work of Our Women

(All items for this department should be sent to Mrs. J. W. Harrell, Burlington, N. C.)

TO THE SOCIETIES OF THE EASTERN VIRGINIA CONFERENCE.

Our faces are now turning to the last quarter of this conference year. There is much to be done during these three months. We want to be preparing for our conference, which meets with the Society of Holland, Va. We want to come up to all the goals set for this year and are planning for larger and better things for the next year. We want to pray daily, in our Society meetings, for the success of this meeting. It will depend upon every member in every Society. Can we count on you?

MRS. C. H. ROWLAND.

CRADLE ROLL DAY.

The Franklin, Va., Women's Missionary Society had Cradle Roll Service on Monday, June, 28. The superintendent, Mrs. Eure, had the program in charge and had trained the children in their songs and recitations. They reflected much credit on the leader and delighted the hearts of their mothers. Each child had been given a mite box, the total returns from which amounted to \$14.25. After having completed their part of the program, the children were taken to the primary rooms to play games, while the W. M. S. had its business session. Refreshments were served by the hostesses, Mrs. Eure and Mrs. Rowland. These Cradle Roll programs are always enjoyable and this year's proved no exception to the rule.

MRS. R.

DOVER, DELAWARE.

Our women at Dover, Del., are doing things, even though they haven't a pastor. Mrs. Massey, the secretary, writes that they had a missionary program and, while they did not have a large audience, they received \$22.00 as an offering. They are having their meetings during the summer months in connection with the Wednesday evening services. There are some workers in this church as interested and active as can be found anywhere. We are hoping that they can send a delegate to our Holland Conference.

MRS. R.

Miscellaneous Program for August.

"Speaking one to another in psalms, and hymns and spiritual songs, singing and making melody with your heart to the Lord."—Ephesians 5:19.

Stories of Some Great Hymns

Quiet Time With the Word. Psalm 23.

Story—"A Hymn With a Missionary Postscript."

Hymn—"He Leadeth Me."

Story—"A Floating School."

Hymn—"All Hail the Power of Jesus' Name."

Welcoming a New Hymn in Japan.

"Tell Me the Old, Old Story."

"It is possible for every one of us to make our life a song, and to set to music the common happenings of every new-born day." Mizpah.

NOTES.

Mrs. Morrill, in her suggestions for carrying out this program, says, "Make a special effort to have your young people present and be sure to give them a part on the program. They will tell the stories beautifully."

This is a splendid program to use at a mid-week service or on Sunday evening. The leaflet containing these stories is in the "Package of Helps for the Year," which may be obtained from our Literature Department, Room 25, C. P. A. Building, Dayton, Ohio, for \$1.50. It will be necessary for you to have this package of helps in order to give these miscellaneous programs.

News has reached us that Mrs. Martin, wife of our Brother Martin, missionary to Porto Rico, is not becoming acclimated as she should, and that the severe heat at Santa Isabel is sapping her strength. Brother Martin is a man of deep consecration, an enthusiastic worker, and is already accomplishing great things. I am sure we are all anxious that Mrs. Martin shall be restored to health and strength that they may continue the great work which they have begun. We ask that you pray definitely for Mrs. Martin.

* * *

The Young People's Missionary Society of Elon College gave a pageant during the recent session of the Sunday School and Christian Endeavor Convention at Elon. It was very impressive, portraying the experiences of a missionary for a single day. We were made to realize that our missionaries endure many hardships and are constantly face to face with problems which are baffling. Friends are you remembering our missionaries daily in prayer? Their accomplishments upon the field depend, in a large measure, upon the prayers of the people at home.

MRS. J. W. HARRELL.

THE CHRISTIAN ORPHANAGE

SUPERINTENDENT'S LETTER.

There seems to be a good crop of fruit this year and the Christian Orphanage has many empty cans that we would be glad to get filled. We will be glad to ship cans to any one. If you want to fill some for us let us know how many to ship to you. One pastor called for two hundred for his churches. How many churches would like to help in this way?

There is a good wheat crop this year and the Orphanage lacked about one hundred and fifty bushels making enough to run on next year. Six churches giving twenty-five bushels each could supply this need.

We are in need of a matron for the little boys department. Have we a lady in the Christian Church who would like to take this position? It is a work of love and sacrifice and if you would like to help the helpless you can find an opportunity here. If you would like to consider the work please write to the superintendent at once.

We have quite a number of the Sunday schools that are not on the list of monthly contributors for this year. We would be glad to have your school make a monthly contribution toward the support of the Orphanage. Give

one Sunday's offering for the Orphanage and one for Missions and I feel sure you will be happy and God will bless you in your work. "The Lord loveth a cheerful giver."

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR JULY 28, 1920.

Amount brought forward, \$16,315.22.

Children's Offerings

Teresa Carter, 20 cents.

Sunday School Monthly Offerings.

(North Carolina Conference)

Bethlehem, \$2.66; Ramseur, \$4.66; Amelia, \$1.04; Pleasant Ridge, \$3.00; New Lebanon, \$1.00; New Lebanon Baraca Class, \$1.00; Burlington, \$120.97; Shallowell, \$2.37; Sanford, \$11.88; New Lebanon Sunday School, \$3.00; Monticello, \$2.27; Big Oak, \$1.50; Ebenezer, \$5.00; Lebanon, \$2.53; Christian Chapel \$2.56.

(Eastern Virginia Conference)

Dendron, \$8.71; Ivor, \$1.46.

(Virginia Valley Conference)

Timber Ridge, \$3.41; Palmyra, \$1.93; New Hope, \$1.50; Wood's Chapel, \$2.00; Leaksville, \$2.21.

(Georgia and Alabama Conference)

Wadley, \$1.46; Lineville, \$4.41; Pleasant Grove, \$10.00; North Highlands, \$2.85.

(Miscellaneous)

Huntington, Ind., \$8.21; Total \$213.59.

Children's Home Fund.

Mrs. Etta B. Johnson, Newport News, Va., in memory of her son, R. P. Stallings, \$25.00; Mr. J. L. Crumpton, \$5.00; Mrs. C. A. High, Durham, N. C., \$25.00; Total, \$55.00.

Singing Class.

North Carolina Sunday School Convention, \$40.25; Bethlehem church, \$57.82; Total, \$98.07.

Special Offerings.

Miss Pattie Haizlip, \$5.00; John Brown, \$10.00; J. F. Brady, \$1.00; I. F. Craven, \$1.00; E. H. Rainy, \$5.00; Men's Bible Class Reidsville church, \$23.25; Total, \$45.25.

Total for the week, \$411.91; Grand total, \$16,727.13.

A LETTER.

My Dear Uncle Charley—I am sending you twenty cents for June and July. I hope the children are all well. I am going to start to singing school this morning. Mr. Tom Welch is my teacher. Love to all the cousins.—*Teresa Carter.*

Glad to have your letter this week. The only letter to keep the corner alive this week. I hope you will learn to sing well. It is a splendid accomplishment.—*Uncle Charley.*

"Doubts concerning God rarely come from those who are honestly busy in making the world better."

"Life does not hold enough years

In which we can repay

A mother's love—but do your best,

Before she goes away."

It is not enough to be *good*—be good for something. This is a day of service for our fellowmen.

DEVOTIONAL

INFLUENCE OF THE FAMILY ALTAR.

A statesman tells the story of a visit which he made to a small town. There were no hotels, and he was entertained in a private home. His mission was not above reproach, and he was anxious to retire to his room to avoid being questioned by his host. The father called the family together, saying: "Our guest wishes to retire, so we will not detain him." He handed the Bible to his eldest son, who read a chapter, after which the father prayed. He prayed earnestly for those in authority, that they might be true to their trust. Then mentioning his guest by name, he prayed that he might have no cause to look back upon his visit with regret. That night the statesman could not sleep. "The whole night through the fight raged in my soul," he said, "and with morning I returned to my home without carrying into effect my plan. That family altar did for me what other things had failed to accomplish. I am now a servant of the most high God."—*Exchange.*

"Christ Jesus, whom God hath sent forth . . . to declare His righteousness (justification) for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness; that He might be just, and the justifier of him which believeth in Jesus." (Rom. 3:24, 26).

Righteousness, or justification, means, therefore, not only the sinner's vindication, but God's vindication. It is the divine scheme of mercy and love whereby God can acquit and justify a transgressor, and yet acquit and justify Himself, as having no complicity with guilt or sin or laxity as to His inviolable law.

This side of justification is habitually overlooked. In pardoning sin, the perfection of God is in danger of compromise. In the loose notions of forgiveness now prevalent, there is a tendency to magnify love at the expense of belittling law. Perfect government demands perfect law, and perfect law demands perfect sanctions of reward and penalty. The certainty that every transgression and disobedience receives its just recompense of reward is part of the perfection of God and His government. Laxity of administration imperils the foundations of society. Hence, if God forgives and justifies the sinner, it must be in such a way as to justify Himself. His law must be kept intact and His justice must not suffer for the sake of His mercy.

Here lies the glory of God's justification. It is so provided for as that law and justice and government and the character of God are absolutely safe. Penalty is borne by the innocent Substitute, so that the law is magnified; the hatred of sin is as manifest in the sacrifice of God's dear Son as though all transgressors received their full recompense.—*Arthur T. Pierson.*

Believe God's Word as it stands; you need not interpret God's words until you have altogether changed their meaning, as some expositors do.—*H. W. Webb-Peplow.*

Back of many of life's failures lie the motive of selfishness. Jesus served others first, Himself second.

CHRISTIAN EDUCATION.

(Continued from Page 11.)

sion. Provision for enlarging and strengthening all of the institutions of higher learning in the state should be made at once. Respectfully submitted,

J. I. Foust, E. C. Brooks, C. L. Coon, R. H. Wright, H. W. Chase, Clarence Poe, W. P. Few, Fred Archer, S. B. Underwood, Thos. R. Foust, Zeb V. Turlington, Jones Fuller, Mrs. C. C. Hook, Gilbert Stephenson, E. C. Lindeman, W. H. Hipps, Mrs. Jane S. McKimmon, F. S. Lambeth, T. E. Browne, W. N. Everett, Mrs. J. A. Browne, R. F. Beasley, C. H. Ireland, W. S. Rankin, Galatin Roberts.

THE INEFFICIENCY OF ONE-TEACHER SCHOOLS AS SHOWN BY THE ARMY.

The United States Army during the war taught us a most valuable lesson with regard to literacy and education. The army didn't call a soldier literate provided he could sign his name and spell out a few words in print. They tried out every man to find out two things about him: (1) Could he read an ordinary newspaper article readily and understandingly? (2) Could he write a passably good letter to a friend or about business?

And judged by those two tests, what did the army find? It found that thousands and thousands of the brave boys turned out by our one-teacher and two-teacher schools here in the South were not literate. Judged by practical results they were illiterate. For it's no use for a man to be able to write a few words if he can't write a letter. It's no use to be able to spell out a few words if he can't read a paper or a book with understanding and pleasure. A long time ago Henry D. Thoreau said something all of us should remember:

"I confess that I do not make any broad distinction between the illiterateness of my townsman who cannot read at all and the illiterateness of him who has learned only to read what is for children and feeble intellects."

As Dr. Charles W. Eliot has well said: "The school must teach not only how to read, but what to read, and it must develop a taste for wholesome reading." This is what the one-teacher school has never done—and can never do. In teaching reading no teacher trying to teach all grades and ages can do more than go through a monotonous drill in pronunciation and punctuation—a monotonous drill which often makes the child hate reading. He thinks of it as a task to be shunned rather than a privilege to be enjoyed. And so on with regard to all other studies.

Our one-teacher schools are not really educating children. It is true that in a one-teacher or two-teacher school a bright boy or girl may manage to educate himself or herself to a degree. But even the brighter boys or girls in most cases will never be what they might have been with better nurture, training, help and encouragement: while thousands and tens of thousands of others will leave school actually illiterate, judged by army tests.—*The Progressive Farmer.*

NOTES

Revs. L. L. Wyick and C. E. Gerringer are engaged in a meeting at Concord this week.

Bro. R. C. Boyd, High Point, N. C., begins with this issue to furnish comments on the Sunday school lesson.

Rev. J. V. Knight was wedded on July 26 to Miss Ethel Virginia Hackaday, Newport News, Va. THE SUN extends best wishes and congratulations.

Rev. and Mrs. D. P. Barrett, Ponce, P. R., are spending their furlough in this country now and are located, we understand, at Elon College.

Rev. W. L. Wells, Reidsville, N. C., called to see us Monday. He was *enroute* to Union Ridge to assist in the revival in progress there this week.

We are grateful to those who have renewed their subscription accounts during the past several days. There are many yet who have not renewed. It will be very much appreciated if all who are due THE SUN anything will send it at an early date.

We are deeply grateful to little Miss Martha Keith, Addor, Moore County, N. C., for a box of nice peaches. Martha is only ten years old and writes a good letter for a child of that age. We are always glad to hear from the children.

It is only about five weeks until Elon will open her doors for the 1920-21 session. There are many young people in the various communities that should attend Elon this fall. Pastors can render a very great service by speaking to these young men and women and encouraging them to enter school this fall.

LOW SUMMER ROUND TRIP EXCURSION FARES

VIA

Southern Railway System

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Convenient Schedules: Through Train Service.

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J. O. JONES, D. P. A.,
Raleigh, N. C.

OBITUARIES

RESOLUTIONS OF RESPECT— POINTER.

We, the members of Lebanon Christian church, desire to express our appreciation of the consistent Christian life and faithful services of our Sister Cora Foster Pointer, who departed this life June 17, 1920, in the following resolutions:

1.—That in her death the community has lost one of its noblest women, and the church one of its leading members and most faithful workers.

2.—That we will pray for grace to be submissive to our Heavenly Father's will and for the guidance of his spirit in following the example of her life as it was lived in the home, community and expressed itself in devotion to every duty.

3.—That we pledge ourselves in an honest effort to carry on the work of the church in a harmonious and loyal spirit as she desired it to be done when with us, and look forward to entering into that rest with her, that belongeth to the children of God.

4.—That a copy of these resolutions be sent to the family, a copy placed on our minutes and a copy sent to The Christian Sun for publication.

T. J. EARP, Secretary,
C. E. NEWMAN, Pastor.

RESOLUTIONS OF RESPECT— PARKER.

Whereas it has pleased God in His infinite wisdom and mercy on June 2, 1920, to call home, thus relieving her of earthly sufferings and afflictions, our beloved Sister and Sunday school teacher, Mrs. Ressie Holland Parker; and, whereas in her going, our church, Sunday school, Ladies' Aid and Missionary Societies, as well as the entire community, have suffered an incomparable loss. Therefore, be it Resolved:

First. That in her death, we have lost a member, full of good works, whose life was an inspiration to us all.

Second. That we offer our heartfelt sympathy to her loved ones, especially to her grief stricken husband, and ask God's richest blessings to rest upon them all.

Third. That a copy of these resolutions be sent to her husband, one to her father and mother, and a copy to The Christian Sun for publication.

MRS. A. L. HARRELL,
MRS. W. A. FRANK,
MRS. J. W. KING,

Committee from Cypress Chapel Sunday School.

REPORT OF THE CONDITION OF THE ELON BANKING AND TRUST CO., ELON COLLEGE, N. C.,

in the State of North Carolina, at the close of business, June 30, 1920.

RESOURCES:

Loans and Discounts	\$55,303.92
Demand Loans	6,205.00
Overdrafts, unsecured, \$247.46 ..	247.46
United States Bonds and Liberty Bonds	1,100.00
Bonds Held for Customers	1,450.00
Banking Houses, \$4,000.00; Furniture and Fixtures, \$2,804.91 ..	6,804.91
Cash in vault and net amounts due from Banks, Bankers and Trust Companies	7,172.92
Cash Items held over 24 hrs. ..	70.00
Checks for clearing	236.54
United States Money Orders ...	102.30
Total	\$78,693.05

LIABILITIES:

Capital Stock paid in	\$ 8,350.00
Surplus Fund	250.00
Undivided Profits, less current expenses and taxes paid	252.35
Bills Payable	6,000.00
Deposits subject to check	25,473.28
Time Certificates of Deposit	37,049.91
Cashier's Checks outstanding ..	232.70
Collections	245.00
Received on Liberty Bonds	246.00
Accrued Interest due depositors	458.81
Domestic and Foreign Acceptances	135.00

Total

State of North Carolina, County of Alamance, July 14, 1920.

I, Marion C. Jackson, cashier of the above named bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

MARION C. JACKSON Cashier.

Correct—Attest:

S. W. CADDELL,
J. D. OLDHAM,

Directors.

Subscribed and sworn to before me, this 14th. day of July, 1920,

J. J. LAMBETH, J. P.

DR. J. H. BROOKS

DENTIST

Foster Building Burlington, N. C.

CHARLES W. McPHERSON, M. D.

Eye, Ear, Nose, Throat

OFFICE OVEE CITY DRUG STORE

Office Hours: 9:00 a. m. to 1:00 p. m.

and 2:00 to 5:00 p. m.

Phones: Residence 153; Office 65J

BURLINGTON, NORTH CAROLINA

A LITTLE FUN.

AMUSING THE BABY.

Another time your smile is pretty sickly is when you are trying to appear amused at the baby nephew who refuses to give up the dollar you let him have to play with. Just by way of joining in on the joke you offer to swap him a nickel for it, but he seems to know that it would be a poor trade. His mamma tries to interest him in something else, but he doesn't care for anything except his "big money."—*Kansas City Star.*

There was to be a guest for dinner and Bobbie, who is a chatterbox, was promised a penny if he kept quiet.

All went well until he saw that his favorite pudding was being served. Then his excited delight was too much for him. Taking the penny out of his pocket he handed it to his mother with the remark: "There's the penny back, mummy. I'd rather talk!"—*The Continent.*

SO IT SEEMS.

"I don't approve of this reckless expenditure, Mabel. You should save your pennies—the price of things is going up."

"Then what's the good of keeping them, auntie. The longer I save them, the less I can buy."—Windsor.

A doctor who was superintendent of the Sunday school in a small village asked one of the boys this question:

"Willie, will you tell me what we must do in order to get to heaven?"

Said Willie: "We must die."

"Very true," replied the doctor, "but tell me what we must do before we die."

"We must get sick," said Willie, "and send for you."—London Post.

We don't believe you're truthful, Ouija,
Besides, we haven't time to rija,
And if we did, we wouldn't hija,
So run along, for we don't nija.

"I make it a rule never to speak ill of my neighbors."

"That's right. They probably know as much about you as you do about them."—Judge.

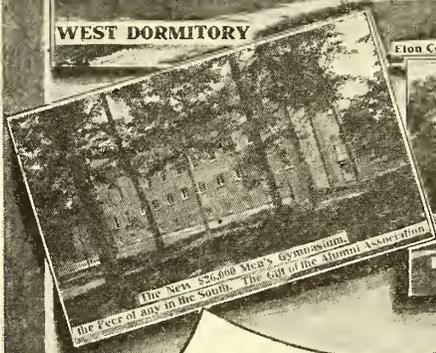


WEST DORMITORY

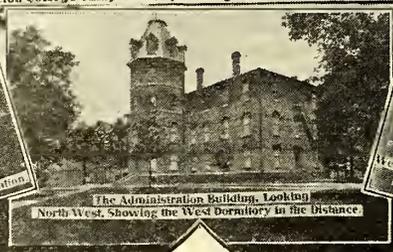
ADMINISTRATION BUILDING

EAST DORMITORY

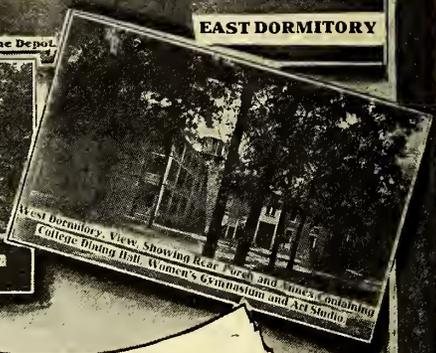
Elon College Campus View, Looking North-East From the Depot.



The New \$26,000 Men's Gymnasium, the Peer of any in the South. The Gift of the Alumni Association.



The Administration Building, Looking North West, Showing the West Dormitory in the Distance.



West Dormitory View, Showing Rear Porch and Wings containing College Dining Hall, Women's Gymnasium and Art Studio.

Elon College - - - - Our College

The Recruiting School of Our Ministry

The Training School of Our Laity

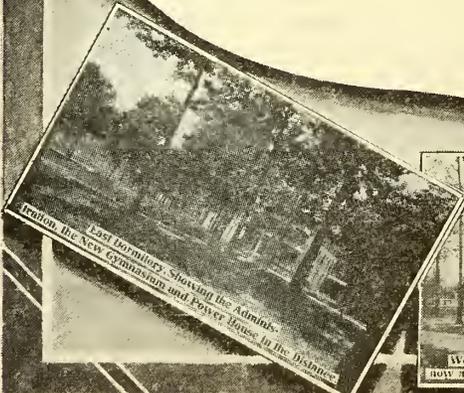
T E Hope of Our Future

☞ Last year Elon trained 400 Promising Young People, nearly 200 of them being from our Church.

☞ A Minister in another N. C. Church says: "I am frank to acknowledge my partiality toward Elon, I don't think so good a College spirit can be found in any College in our State as in Elon."

For full particulars, address

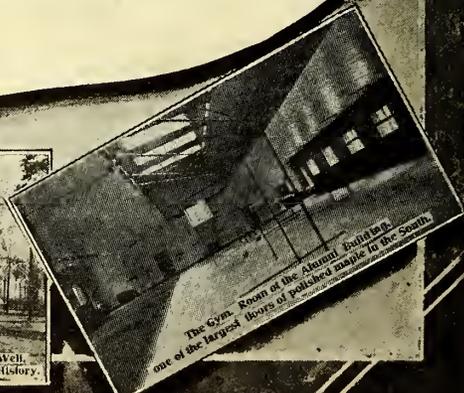
Pres. W. A. HARPER, Elon College, N. C.



East Dormitory, Showing the Admin. Building, the Arts Gymnasium and Tower House, in the Distance.



West Dormitory, a Winter View. The old College Well, now a Campus Lounging House, but Sacred in Elon History.



The Gym. Room of the polished maple floors, one of the largest in the South.

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ESTABLISHED
1844

THE CHRISTIAN SUN

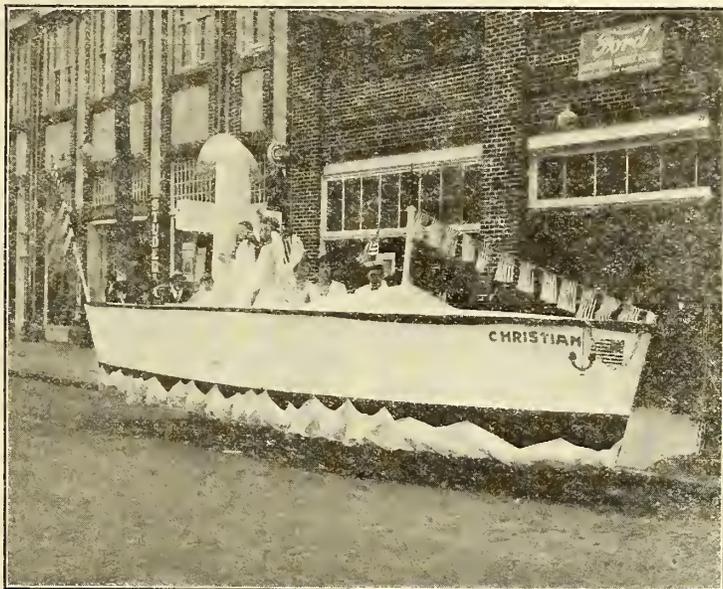
OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXII

BURLINGTON, N. C., AUGUST 4, 1920

NUMBER 31

"Rock of Ages" Float



This float was built for the Suffolk Christian church for a parade of the churches of Suffolk and Nansemond County, in a get-together meeting of all the Sunday schools in the city and county on June 20, 1920. The float was designed by Mrs. John King, who may be seen sitting in front with the pilot. The float represents "Rock of Ages." Note the girl clinging to the cross with a small angel at her side; also a guarding angel standing near. A very small miniature organ is in the center and a young lady is playing and singing "Rock of Ages."

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

Entered at the Burlington, N. C. Post Office as second class matter.

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Six Months	1.00
	In Advance

Give both your old and new postoffice when asking that your address be changed.

The change of your label is your receipt for money. Written receipts sent upon request.

Many persons subscribe for friends, intending that the paper be stopped at the end of the year. If instructions are given to this effect they will receive attention at the proper time.

Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of one-half cent a word.

Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

"Remember that when you're in the right you can afford to keep your temper, and when you're in the wrong you can't afford to lose it."

ROMANCE IN TEACHING

Somehow there is locked up in the human heart the desire for romance. Writers have found that a good story is sought eagerly by the reading public. Writers use all their powers of imagination in describing something that is typical of life. So wonderful are some of these stories that the reader is moved to action as though the incident were real. Many of the great stories published are patterned after some real undertaking, and they carry the true human element.

If we recall correctly, we learned this definition of fiction at the feet of a teacher in bygone days: "Fiction is a term applied to any product of the imagination and has little to do with facts and realities." Fiction, like poetry, gives a very wide range to the imagination and may be cast in either prose or verse form, though present day teachers tell us that fiction is usually confined to prose form.

But this is dealing with definition, while our thought is in the field, and more particularly in that field of human activity, so beautifully and historically described in the Bible.

We have no desire to dictate to our senior pedagogues, and especially that class who make it their business of teaching children in the Sabbath school, but along the line of romance we desire to throw out some suggestions that may be, or may not be, worth while.

We are confident that there are many prepared teachers for the little tots, but our travel and visitation among the churches have led us to feel the great need of more efficient teachers for the young of our churches. We feel that one of the great needs is for the teachers to be able to present the lesson in the form of a romance so as to catch the ear of the child. The world's students tell us that facts are the most difficult things with which to deal and that the average mind soon grows tired of bare facts unless original or of unusual importance.

The average little tot in the Sunday school is not interested so much about the facts of Biblical history as he is about the incidents that go to make history. The exact location of the town of Bethlehem, its geographical standing, the climate of the country, and all these things are not so interesting to him as the story about Bethlehem's babe. What child would not like to hear the story of the Saviour's birth told in fascinating terms and cast in present day thought? What child would not listen eagerly to the telling of the story of how the little child grew in favor and knowledge? What a beautiful story can be told about His life, from His parent's care to the great scene on Calvary's hill! What led us to tell this story in sad and sanctimonious terms? It is true that it is a story full of sadness, but are we going to interest the child by using the story in this form?

There is the story of David, of Sampson, and others, that can be told in the form of romance by the tactful teacher, and the little fellow hurries home to find more about it. The teacher gives color to the scene by the use of the imagination. The story to the boy is indeed wonderful if he has never heard it in that way before. He hurries home and finds the story in the Bible but it is only a review to him, for the story told him by his teacher is that which makes its indelible impression upon his mind.

Then there are those beautiful characters like Mary, Martha, and others, that the teacher can talk about to her class. The little Marys go home just worshipping the Marys of the Bible and the little Marthas of the class think they have the greatest name on earth.

How long shall we consider a teacher a good teacher for children, who cannot interest them in a beautiful story about some Bible character? How long shall we try to interest little tots by cold facts and figures? How long shall we hold to them time-worn methods of teaching and scold the child for not attending Sunday school?

Tell the children a story; they want to hear it. They will flock to the class when they can get value received. Tell them a story—tell them a story of some Bible character that will send them to search the great Book of books.

GETTING READY FOR CONFERENCE

It seems only a short while since we sat at the Conferences and heard the general routine of work reported. Time has rapidly passed and we are already looking and marking the calendar for the 1920 sessions. Only a few more weeks and the first of our Conferences of the Convention will meet.

We have made great progress in recent years in getting ready for Conferences a little earlier than usual. Some of the churches are a little slow yet in winding up their work for Conference, but, as a general rule, the churches are more forward looking in this connection.

Why should a local church, made up of industrious and busy men and women, lay aside the duties of the year just for a few weeks before the meeting of the annual Conference? As we see it, there is no good reason for such and we are glad to see the slow church gradually moving to the front.

If you put off getting ready for Conference until the last few weeks you will wish then that you had given the work attention *now*.

A SUGGESTION TO WRITERS

We would be very glad if brethren in the Church, both ministers and laymen, would give us some articles on the following topics:

1. What I would do if I were a layman.
2. What I would do if I were a preacher.
3. Is the long term pastorate best?
4. Perils of the short term pastorate.
5. Should we have Convention headquarters?
6. A plan to subsidize THE CHRISTIAN SUN.
7. What should be the minimum salary for the minister?
8. The necessary qualities of a good Sunday school superintendent.
9. Why all of our Sunday schools are not represented in the Conventions?
10. How long should the preacher preach after he says, "In conclusion?"
11. An original reason why churches should be grouped.
12. Should we have a Secretary of Sunday school and Christian Endeavor?
13. Should there be a limit to the number of committees that a member of Conference or Convention should serve on?
14. How many churches should a ministerial student be allowed to serve before graduating?
15. Should Conferences adopt a uniform parsonage plan?

We have listed above fifteen topics and invite the readers of THE SUN to discuss them. If more than one person should write on more than one topic, that would be all the better because that would give our readers more than one viewpoint on the same topics.

It is our hope that many readers of THE SUN will respond to this invitation and request. We are confident that many will have the impulse to do so, but here is hoping that the impulse will not be all.

NEWS AND VIEWS.

Have you taken stock of your work and life for July? Does your praying exceed your criticising?

William K. Vanderbilt died in Paris, France, July 22. He was the oldest member of the Vanderbilt family.

The Biblical Recorder, Raleigh, N. C., says that its subscribers are accepting the increased subscription price in fine spirits.

We see the statement that 300 daily and 1,200 weekly papers have had to suspend publication during the past *three months* due to the extreme cost of paper and labor.

The Interstate Commerce Commission has allowed a country-wide increase in freight and passenger rates—20 per cent for passenger fares and from 25 to 40 per cent increase on freight traffic.

On July 24 Franklin D. Roosevelt, assistant secretary of war, tendered his resignation so that he could devote his time to political work. He is the nominee for the vice-presidency on the Democratic ticket.

The prohibition party named Mr. W. J. Bryan as its candidate for the presidency, but he would not accept. Mr. Adron S. Watkins, Germantown, N. C. was named in Mr. Bryan's place with D. Leigh Colvin, of New York, for the vice-presidency.

The Greensboro Daily News, Greensboro, N. C., takes the State to task about its pay of \$4.00 per day for members of the legislature. *The News* takes the stand that under the present pay system no one save the man of wealth can afford to aspire to such a position.

The Superintendent of Public Instruction for North Carolina receives a salary of only \$3,500 per year. How long shall we permit a man to do the work required of our state superintendent on such a salary? No wonder much interest is being lost in the teaching profession.

The Wesleyan Methodist announces that it will not issue its numbers for August 18 and 25 on account of the cost that it must meet in some way. This is only another demonstration of the financial need of money by Church papers. *The Wesleyan Methodist* is an old established paper, five years THE SUN's senior.

Why should a pastor's study look like an owl den, or a waste paper room? We have seen a few of that type. We know by experience the temptation to pile up books and papers. We also know by experience that a strict rule to clear the desk every day and get rid of accumulated papers every week will solve the problem. It is not the amount of work that keeps a man behind with the duties of his office or study, but the system he has. A room full of dusty papers and books is not conducive to study and enjoyment of mental duties.

PASTOR AND PEOPLE

DOVER, DELAWARE

Our Dover people are to be congratulated and are very happy. At the regular preaching services yesterday in the People's Christian church it was announced that Rev. Roy Helfenstein, D. D., Urbana, Ill., had decided to accept the pastorate of this church and hoped to move here and take up the work early in September. I regard this a most happy outcome of a very anxious and strenuous effort. Dr. Helfenstein is one of our very ablest ministers, consecrated and scholarly, yet young, progressive and virile. He is a man of initiative and of ideas, wide awake to every interest of the Kingdom, a preacher of eloquence and of power, devoted to the work of the ministry, and a teacher of the Word. Dover will, I have no doubt, come into her own under his leadership, and carry on a program of parts and of progress so wisely begun by the lamented and beloved Dr. A. W. Lightbourne. Dr. Helfenstein will be an enviable addition to our Eastern Virginia roster of able ministers and will add weight, worth and dignity to this strong and progressive Conference. The Conference is to be felicitated, as well as our Dover work, on this happy and fortunate acquisition.

And the Dover work, and workers, are indeed most worthy of a capable and efficient leader. It is wonderful that the work here has kept up so well and the church maintained such prestige in the absence of a pastor. The services on yesterday were largely attended, as I understand they are every Sunday, and that, too, by a band of loyal, intelligent, enthusiastic members and workers. How these Dover saints do love their church and stick to it!! There was a glorious prayer-meeting of the older heads at 10 a. m. Preaching at 10:30. Sunday school at 11:45. Song service at 7:30 and preaching at 8 p. m. And every service was a joyful one because the people had a mind to worship, and manifested a devotion and a longing for spiritual light and power that was beautiful. It is glorious indeed to preach to and worship with our Dover people. How I envy Dr. Helfenstein in the great task and the wonderful opportunity ahead of him here.

At 3 p. m., Sunday, July 25,—yesterday—besides the services mentioned above, I was permitted to join with the pastor, Rev. R. S. Stephens, and dedicate St. Luke's Christian church of Dover. This is a mission which Dr. Stephens carried on for months in small and inadequate quarters, until a sufficient nucleus was gathered with which to move into larger and more comfortable quarters. The present building is of brick, on the corner of North and Governor's streets, admirably located for the work it contemplates, is comfortably furnished and equipped and has cost, all told, nearly six thousand dollars. This band of faithful worshippers has done wonders and is a distinct asset to the city's life and progress.

We have a flourishing church out at Wyoming, some eight miles from Dover, under the pastoral labors of Rev. Wilson C. Moore, who is another of our indefa-

tinguable workers, and who is building up the work in other outlying districts from the state capitol. Throughout this peninsula there is a great demand and an open door for our dear Christian Church. We need only to be faithful, enter in and possess the land for our Lord and His Christ.

July 26, 1920

J. O. ATKINSON.

SUFFOLK LETTER.

The following was delivered by Deacon Dr. D. L. Harrell, at Suffolk Christian church prayer meeting Wednesday night, July 28, 1920, and I requested it for this Suffolk letter.—W. W. STALEY.

Gideon and God's Chosen Three Hundred.

Every Biblical record vividly presents wonderful thought pictured in simplicity, rich in justice, with the love, mercy, and power of God woven in, in such a way that the most inquisitive and learned mind is exhausted in effort to apply it with completion. God's mind and purposes are too big to be known to man in full. True it is, the more we study and consider the Word, the more can be seen in it, and the greater our progress and application.

This beautiful story of Gideon is filled with inspiration for one with an open mind. It shows how the Israelites had been reduced to want and destitution because of their sins, and how the Midianites and others from the East, year after year would invade the lands of the Israelites at harvest time, and take possession of their crops, cattle and other possessions, each year invading deeper and deeper in their country. This condition progressed and developed until war was declared. A weak and oppressed people to fight a strong, almost numberless army, fully and well equipped to deal a speedy and deadly blow to such a weak and poorly supplied foe. No doubt the Midianites had wonderful confidence in their success. Why not? When they had at their command, all, and more than was necessary to successfully annihilate the enemy. Their possessions were so overwhelming they felt no necessity to provide for the one essential thing, that alone can carry success to completion.

The Israelites through sin and idolatry had forgotten God and were then worshippers of the Gods of the Canaanites, that were made by man, having been led to believe by them that the sunshine and rain that made the lands fertile, was supplied by these idols. While this was true collectively, there was an exception. We are told the heart of a young man of the tribe of Manasseh, Gideon by name, was heavy and bitter over the oppression of the Israelites, his own people. That there flooded in his soul, with the voice and power of God, the comprehension that it was not God's neglect, but the people's lack of zeal, their moral degradation, their disloyalty to God, which had brought all this suffering upon them. In his own community there was at this time an altar to Baal. He was possessed with the idea that it must be overthrown. And that same night Gideon demolished it and erected an altar to our God and offered sacrifice. The Israelites were furious when they

saw what had been done and sought Gideon to kill him, but the shrewdness of his father brought them to the test, when he said, "Will you contend against Baal? If he be God, let him contend for himself. Let Baal strike down the one who insulted him." To them this seemed wise counsel. They waited on Baal and nothing happened. This with other evidence proved to them that Gideon was God's chosen champion. That Baal was not God. That Gideon was their leader, and the people obeyed his summons to make ready for battle. Gideon first thought that the responsibility and the burden of such a project were greater than he could carry, but God gave him sufficient evidence of his plans and the assurance of his leadership, to make him optimistic. When the army was encamped, the first proclamation given by Gideon was whosoever is fearful and trembling let him return and depart from Mount Gilead. And more than two-thirds of the men took their departure. And Jehovah said unto Gideon, "the people are yet too many." So God dictated the plan to choose the required number from those remaining. Jehovah said to Gideon, "by the three hundred men that lapped the water will I save you." And at God's chosen hour he ordered Gideon to arise, "Get thee down unto the camp of the Midianites, for I have delivered it into thy hand." God further ordered Gideon exactly how to proceed and what physical or material means to carry for the accomplishment of this wonderful and overwhelming victory. The opposing army all asleep in the darkness of the night were suddenly aroused by the blowing of trumpets, by the illumination and glare of torches, by the war whoops from Gideon and his men that had three-fourths surrounded the enemy. Confusion and horror so completely overwhelmed the Midianites they fled in the darkness, destroying one another to defeat. Gideon and his men unharmed. A wonderful achievement, proving to both armies and to us, that Jehovah, our God, is above all Gods and that there is no other beside Him. Many valuable lessons can be drawn from this story of Gideon and his relationship with God. It shows God's supreme power, and Gideon's unflinching faith, also that God continued to give him evidence of his determination to keep his promises and lead the small, destitute, weakling, Israelite army to victory, and more, in a way that no argument could develop as to how and who delivered them. It is common knowledge that successful leaders must proceed, take the initiative, and do things. They do not give orders alone, but are at the front when orders are executed. They use diplomacy and judgment; foretell what the future has in store by shrewd anticipation. Evidently Gideon was chosen by God because God knew he was the best material available.

Gideon's three hundred represented the best men that could be gotten from the thirty-two thousand. No doubt the thirty-one thousand seven hundred men left in the camp and out, who were not acquainted with the intricate plans for the battle, held much discussion and criticised Gideon for his foolish notion and crazy act when they started for the encounter. Just so today when some leader is chosen by God for some definite purpose and act is ridiculed and sneered by some because they

have not been questioned or chosen. (The more I observe life, the more I am convinced that there is no just place for selfishness in it.) And while the bulk of the army discussed the procedure, Gideon, by faith, the use of keen intellect and courage, won the battle. How often do we minimize and court defeat for many worthy projects, perhaps God chosen? Because we are not among the chosen three hundred. It is well to remember that many are called but few are chosen. God does not expect all men to be leaders but he does expect those who profess to follow him to be his co-workers. If those of us who attend this prayer meeting possessed the zeal, determination, enthusiasm and co-operation that characterized Gideon and his three hundred, in less than a year this room would not accommodate the people who would come regularly. We are too much like the thirty-one thousand seven hundred that God does not mention except to eliminate. The picture shows what God and Gideon accomplished, and leaves open the question, What have we allowed God to accomplish through us? This is the one great question today. It is probable a full surrender to him will show us a new life, a new future, a new hope, a new inspiration. It has been wisely said: There is but one way man can help God-- that is by letting God help him.

The material things used by Gideon to accomplish his purpose suggest that material things are necessary to save the world from sin. If it is true that we must use fire to fight the Devil. Then it is equally true that a money-crazed world needs money, and more money to save it. This is a shrewd day of commercialism, when men are trained along business lines to anticipate and see the great future, what it holds in store for use. The Christian has some such vision, but such a few have the proper training and experience to bring the religious pressure necessary to accomplish our part of saving the world, comparatively little is done. We hear about saving the world, read about it, and think about it, with a certainty of defeat, in our day. Every Christian has a part, a responsibility in this great project. And no doubt many are falling short of their real duty. The Men and Millions Forward Movement is really the first definite, progressive steps our denomination has ever made, and since it is over, see how very easy it was done. In due time we need to subscribe millions again, that the shrewd business men of the world may be secured and enlisted to give full time to religious work. And while we are waiting for this great day it is the business of the Church to make a specialty of converting these great and master minds for their enlistment to save the world. I believe that the master minds can be enlisted, if we make a special effort of converting certain select men, and let our prayers ascend collectively and individually for this one purpose. It is necessary for religious movements to keep pace with the times. This is a day of specialization. The bird hunter long ago quit shooting at the covey. Why not let the Church single its prospects. If Gideon, working with God, could save his people and country with such a few of his picked best men, then it is reasonable to suppose that the world can be saved by God's direction, if we prepare for the work. What the Church also needs today is master minds as organizers, programs outlined that will give

every Christian some definite thing to do. The Master said unto them, "Go ye also into my vineyard and whatsoever is right, I will give you." It is reasonable to suppose that the vineyard was equipped by the Master with leaders who had charge of the work and directed the laborers where to work, and what kind of work to do. We are constantly increasing our membership and but very few of us have any definite position or responsibility in the real work of the Church. The officers, the Sunday school leaders, and the choir. What may we expect from the remaining membership under such management? Exactly what any commercial enterprise would expect under such a regime with an abundance of work to be done and 80 per cent of the employes drifting aimlessly with no definite direction as to when to report for duty, and what will be expected in the way of service. All are on the pay roll, and all expect pay, full time pay. To me the solution of this gigantic question, the greatest that confronts America and the entire world today, lies in the Church awakening to see that we need master minds from every line of human endeavor converted and brought in the Church, then the Church by co-operation should supply adequate funds to secure the full time service of such men, who would outline the great work before us, and thereby utilize the great amount of available material and energy that now goes to waste.

* * *

The laymen are helping out in mid-week prayer meetings in the Suffolk church, and I am using the above as my Suffolk Letter. Laymen who are willing to put some work on the meeting can make a great contribution to the service of the King. A hint to laymen to be willing to help.—W. W. S.

A. MUCH ENJOYED OCCASION.

On June 24 it was my pleasure to accept a kind invitation to be present on the occasion of the 78th birthday of Deacon J. F. Coghill. His children had planned a surprise for him in furnishing a barbecue dinner. There were present his five children: James, S. F., and J. F. Coghill, Mrs. J. F. White and Mrs. S. W. Fuller; twenty-six grandchildren, and two great-grandchildren, besides a number of other relatives, the whole number present being more than sixty.

Deacon Coghill is indeed a pillar in Fuller's Chapel. It was through his influence that the new church was planned, and through his untiring energy and financial aid very largely that the work was completed. And even now, though feeble, he rarely misses a service. Because of deafness he cannot hear the sermon; yet it is an inspiration to the preacher to see him in his place. His interest for the success of the Master's cause and in the salvation of souls does not seem to abate with declining physical strength. Added to his untiring zeal in the activities of the church work, is a life that has won the esteem and confidence of the many who know him.

And while I remember Brother Coghill in this note I would not forget the partner of his joys and sorrows, who has gone side by side with him up the often rugged way of life. Since I have been visiting in this home she has done much to make my stay with them pleasant,

and I have ever appreciated the many acts of kindness she has shown.

Another member of the home I would not forget, Miss Fannie Bledsoe, who has for years lived with them, and is indeed one of the family and always does her part to make the visit of guests in the home pleasant.

I pray God's richest blessing upon these Godly people and many happy returns of the delightful occasion we enjoyed so much on June 24.

Henderson, N. C.

R. L. WILLIAMSON.

LIGHTBOURNE-DAVIS MEETING AT CRAGFORD, ALA.

We began our meeting at Cragford on Tuesday evening, July 20, and closed it the Sunday evening following. The interest was good throughout, and the preaching and music were the best we have ever heard. There were several professions as a result of the meeting and several additions to the church. We trust that Brothers Lightbourne and Davis may come this way again, for we believe they are the right men in the right place.

Total contributions received amounted to \$176.00, of which amount \$131.22 was paid Evangelist Lightbourne and Musician Davis.

Wadley, Ala.

C. W. CARTER.

TWO TYPES OF LEADERS

We clearly see in our congregations of today two types of church members. From these church members we get our leaders in all branches of church organizations. One of these types you will find successful, while the other is lacking. One sings to the time and harmony of the leader, the other is without a leader. One has a mind with correct information, the other is without information, because it is leaderless, thus its purpose is aimless.

The leaders of the successful type of churches fail to get a response from the unprogressive churches, because it considers the leadership too radically different from their progressive way of doing business. There are jars to readjustment in church leadership similar to confusions occasioned by disagreeable marriages. It is none the less the duty of the sympathizers to offer aid to all needy calls.

Our backward churches call for help from our strong churches. They call for sympathizers and they call for leaders. They need stimulation. They need foresight and insight. Our members must see their responsible place and thus spread the Gospel to the needy places of the world.

If God is in our lives, the church will have leaders. We will see all the churches that are in need. Many of our churches have been leaderless. No one would hold our revivals, lead the singing, superintend our Sunday schools, lead the missionary societies, or train our children. Some of the faithful, though unqualified have tried to fill the different places in the church. Many of our young people are in touch with good schools and would make efficient leaders, if converted. Our weaker churches beg for leaders to revive them.

Seagrove, N. C.

L. W. FOGLEMAN.

THE ARMENIA AMERICA SOCIETY

There exists in America a great body of people deeply sympathetic with Armenia, anxious that America shall not fail in its duty toward her. So far as food and clothing and temporary rehabilitation go, the Near East Relief accomplishes their desire. But they feel that America has duties toward Armenia that the Near East Relief cannot carry out because they involve government and political action—not necessarily the assumption of an American mandate, but very certainly the assuring that the Armenians shall not be slaughtered and that the new state shall have safety and the best chance possible for success.

A company of men including Hamilton Holt, editor of *"The Independent,"* Dr. Stanley White, secretary of the Presbyterian Board of Foreign Missions, Dr. Sidney L. Gulick, representing the Federal Council of the Churches of Christ in America, and Rev. Ernest W. Riggs, President of Euphrates College, Harput, met in New York July 14th, to organize a society to bring before America these needs of Armenia and to stimulate America to satisfy them.

The new organization takes for its name the Armenia America Society. Its executive committee consists of Walter George Smith, of Philadelphia, chairman; Hamilton Holt, Robert J. Caldwell, a leading New York cotton merchant, Dr. Charles S. Macfarland, secretary of the Federal Council of Churches, Dr. Robert Ellis Jones, Canon of the Protestant Episcopal Cathedral of St. John the Divine in New York, Dr. Stanley White, and ex-Governor William N. Runyon of New Jersey, with President Riggs as office secretary.

The society puts its fundamental aim as follows: "To unite in co-operation the many friends of Armenia for the purpose of ascertaining the needs of Armenia, of bringing those needs before the American people and of securing the satisfaction of those needs through American assistance." The society announces its immediate purposes thus: "To give as wide publicity as possible to the facts regarding Armenia's present political situation, showing the responsibility of America towards Armenia. To influence our own government, directly in Washington and indirectly by influencing the constituencies of our representatives in the senate and in the house, to the end that: (1) the United States should not remain inactive regarding the safeguarding of the lives of Armenians now defending themselves against massacre in their own homes, but our government should undertake at once some efficient means for saving them from impending atrocities; (2) in marking out the boundary between Turkey and Armenia the president should be free to allow the racial pluralities which existed before the massacres of 1895 rather than be restricted to the vilayets of Van, Bitlis, Erzeroom and Trebizond; (3) the United States should lead the nations in securing safety for the Armenians within their homeland and the establishment of a truly representative government over the territory that shall be assigned to them; also in securing the release from captivity in Moslem homes of Christian women and children and the safe return of the exiles."

The society will enroll members as rapidly as possible. There is no membership fee. Every man and woman in sympathy with the aim of the society should enroll in it. Persons contributing five dollars or more towards the expenses of the society will be voting members.

Dr. James L. Barton, president of the Near East Relief, and the whole Near East Relief Organization is in the warmest sympathy with this sister society, which will complement the Near East Relief work. Mr. Smith and Dr. White were on the original Near East Relief Commission.

Persons desiring to enroll in the society should send in their names to Ernest W. Riggs, Secretary Armenia America Society, 287 Fourth Avenue, New York City.

JUVENILE ACCOMPLISHMENTS

Barefoot Boy (with cheek of tan): "I can pick up a cent with my toes."

Son of the Sportsman: "Well, my dog can pick up a scent with his nose."

A little girl ran over to the neighbor's house, calling: "I've got a new baby brother and he came on his birthday."—*Warsaw (Ind.) "3-in-30 Herald."*

Teacher (at map of the world): "Johnny, on the left hand we have the far-spreading country of Africa. On the right hand, what?"

Johnny: "Warts!"

"Poor little Fido,
Poor little pup,
He can stand on his hind legs
If you hold his front ones up."

Lady (to sniffing boy): "Haven't you a handkerchief?"

Small Boy: "Yes'm, but I never lend it to strangers."

'Twas a wintry day in summer,
The barefoot boys with shoes on
Stood sitting on the grass.
'Twas midnight upon the ocean,
Not a street car was in sight.
The captain climbed a telegraph pole,
And it rained all the next day, that night.
—*Sterling (Colo.) "3-in-30 Herald."*

BOOKS FOR EVERYBODY

The Women's Educational and Industrial Union of Boston is sending young women through the rural districts with motor trucks to carry books to the people who have not access to public libraries. Evanston, Ill., has launched a similar project, supported by several philanthropic citizens. The book wagon will visit every street in that part of the city, loaning books, telling stories, and singing to street groups. In this way it is hoped to reach many people who do not go to the libraries and who get their views of life, of politics, and economics from sources that deceive and embitter them.
—*United Presbyterian.*

Ex-Governor J. Frank Hanly and two others were killed in an auto-train collision Sunday, August 1.

The Work of Our Women

(All items for this department should be sent to Mrs. J. W. Harrell, Burlington, N. C.)

ABOUT SUPPORTING A MISSIONARY.

We are publishing this week a letter from Miss Martha R. Stacy, written to the Burlington Christian Sunday school. This is just one of her regular monthly letters to the school, and is published without her knowledge or consent. She writes such interesting letters we feel sure our readers will enjoy this one with us.

Miss Stacy, as many of you know, is sent out by the Sunday school of the Burlington Christian church. We count it a great privilege to be able to send out such a splendid worker. You cannot know the joy of our hearts as we gather in our school on Sunday morning, as we realize that we are represented in far away Japan; and as we greet our boys and girls and attempt to teach them about Christ, we rejoice in the fact that our representative is also trying to teach the boys and girls in Japan about the same Christ.

There are many individuals, churches and schools that could easily support a worker on the foreign field. Such a service would renew and transform the life of an individual or church.

The blessing will come back to the church in the measure in which she spends herself in missionary effort, either at home or in far away Japan.

As missionary workers, let us pray that God will lay it upon the hearts of individuals of means, churches and Sunday schools to assume the support of a missionary on the foreign field.

MRS. J. W. HARRELL

Dear Burlington Friends:—

I am sorry to be so late with my May letter that it comes in June, but this has been an unusually busy month. Mr. and Mrs. McKnight with dear baby, Alice, arrived on June 9, and the next week I moved back to our mission home at Kasumi-cho. We are a very happy family together, with Mr. Garman as director and Alice as the center of attraction.

My Wednesday afternoon children's classes are filling up, and I find work with them very interesting, and play, too, for the older children come nearly an hour before their class time and I play with them in the kindergarten playground. This play time together gives a chance I could get in no other way to teach some lessons of co-operation and fairness.

Last Wednesday we noticed one little boy, who was wearing a little fancy bag suspended from his belt. One of the kindergarten teachers asked to see what he had. It was folded very carefully in white tissue paper and just fitted the bag. When unwrapped it proved to be a small piece of polished wood with the name of a god written on it. He was wearing it to help him learn easily in school. The kindergarten teacher reminded him that God gives us minds to think, and that He would help us learn. So many of the children come from heathen families, whose only contact with Christianity

is through the kindergarten and my little English and music class.

Last week one of the tiniest kindergarten boys in my class got sleepy and fussy. We were singing a lullaby and I let him hold the doll while we sang to it. When it came time to put it in its cradle, he did it all right, but evidently reluctantly. Then he burst out crying and in quite good English said, "My baby." I did so wish I could give it to him, but unless I had one for every child it would not do. However, it proved to me he had the meaning as well as the sound of the English song.

I do so wish you could look in at that little room some Wednesday afternoon. I go right from school there, and first teach the kindergarten children for twenty minutes. I dressed a doll in long baby clothes and made a cardboard cradle for it, with mattress and pillow and blankets. One child rocks it while the others hush imaginary babies in their arms. I'm going to teach "Here's a ball for baby," next. Probably all you children know it. Such tiny children love motion songs best.

Then come the older children. I am teaching them the beginnings of English, and children's hymns. Last week they learned to count to ten, and most of them know the alphabet already, but not how to write it. That will come later. The children's names interest me and perhaps they would you. They are so pretty in Japanese. Ishigaki means stonewall. Kawatani means river, gorge, or valley. Takahashi means high bridge. Hara is field, and Nahayama means within the mountains. Then I have river bank children and broad bridge children and north ring children. These are all family names. Sometimes the given names are just numbers, but many of them have pretty meanings, too. One little girl is named Flowerchild Rockyriver. She is in the fifth grade at school and is one of my best pupils, though very shy.

I am still working away at the language. We are rushing through the fourth reader at present, getting ready for examinations the last of this month. We have started on learning Bible stories, too, one class a week. We have finished one story about Christ's birth, and now are having one about his boyhood.

Just now I ought to leave this letter and go to studying. I hope you are all remembering to pray that I may be used of God out here in this part of His Kingdom, and that I may learn rapidly and thoroughly so as to be able to work as well as possible.

Yours in Jesus' work,

MARTHA R. STACY.

26 Kasumi-cho, Azabu, Tokyo, Japan, June 1, 1920.

To fill the office of governor of a State must be no easy task. The very nature of his work places him between halting opinions and in divided households. The pardoning power granted a governor is often the means of much criticism. Great pressure is brought upon the governor to act and it takes much hard heartedness to get around some of the pleas presented to him. In this situation a governor many times acts upon his own feelings, thinking that they represent the State. Why not have a pardon board to pass upon all cases? We understand that many States have this method.

THE CHRISTIAN ORPHANAGE

VACATION FOR THE CHILDREN

Our Singing Class sang for Bethlehem Christian church the third Sunday. It was the beginning of the protracted meeting and the congregation was large. The Class had the undivided attention of the audience and the offering was splendid.

Rev. J. W. Holt, the pastor, gave us a warm welcome and we enjoyed the day very much. Brother Holt preached in the afternoon and we do not know when we have listened to a sermon that did us more good. His words were well chosen and they came from a heart that was full of the message.

Special arrangements had been made to entertain the children for dinner, and they certainly did show their appreciation of the kindness of the good people by the way they ate of the good things set before them. We hope to visit the good people of Bethlehem again.

Vacation time for the children is here. We try to give each one ten days during the summer months to visit their home or some friend. Quite a number of the girls have already had theirs, and some of the boys. The farmer boys have about gotten through their busy work and will begin to take theirs next week. All will get a vacation except one girl 14 years of age and one boy about eleven. These live so far from their people that it would be too expensive. The expenses of the vacation is borne by the people they visit and does not come out of the Orphanage funds. We feel that giving the children a vacation has its disadvantages as well as its advantages, but taking everything into consideration we believe it is a help to the children.

We have not received any message from any community that desires to make up twenty-five bushels of wheat to help us tide over next year on our wheat crop. If five churches would do this we would be able to bread our little fellows' next year without buying flour.

Don't forget that we have plenty of glass fruit jars and will be glad to ship to any one who wishes to fill some for us. We have no fruit. But we have a young orchard planted and hope in a few years to have fruit of our own.

Who is the lady who would like to be a helper in the work here? We need one more helper very much.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR AUGUST 4, 1920.

Amount brought forward, \$16,727.13.

Children's Offerings:

Oliver E. Young, Jr., 25 cents; Virginia Pearl, and W. T. Ayscue, 20 cents; Grace Pearl King, 10 cents; Vula Fogleman, 10 cents; Total, 65 cents

Sunday School Monthly Offerings.

(North Carolina Conference.)

Ebenezer, \$5.00; Mt. Auburn, \$14.24; Haw River, \$6.15; Liberty (Vance), \$7.27; Graham, \$1.71; New Elam (Children's Day collection), \$32.06; Pleasant Grove, (Va.), \$6.00.

(Eastern Virginia Conference.)

Suffolk, \$25.00; Oakland, \$7.32; First church Sunday school, Norfolk, \$14.16; Centerville, \$1.00; Total \$119.91.

Children's Home Fund.

Mrs. W. N. Pierce, \$5.00; Mrs. W. F. Porter, \$5.00; Miss Annie B. White, \$1.00; Master James Porter, \$1.00; Master J. B. White, \$1.00; Mrs. T. L. Pierce, \$5.00; Mr. T. L. Pierce, \$5.00; Mrs. J. E. White, \$10.00; On subscription by members Antioch, (Va.), church, \$38.00; Total \$71.00.

Special Offerings

Mr. J. H. Jones on support of children, \$30.00; Lessie Graham, Long's Chapel, \$2.25; Ruby Rippy, Long's Chapel, 50 cents; Ernest Lineberry, 50 cents; Mr. J. F. Penn, \$1.00; Total \$34.25.

Total for the week, \$225.81; Grand Total, \$16,952.94.

LETTERS FROM THE COUSINS

Dear Uncle Charley:—It is time for us to write again, as we want to keep the corner bright. I wonder if all our cousins know the song, "Brighten the Corner Where You Are." We little folks at Liberty sing it sometimes. We are enclosing a dime each, also our love for our Orphanage cousins.—*Virginia Pearl and W. T. Ayscue.*

Yes, our little girls sing that song sometimes to keep the corner bright here at the Orphanage. Glad to have your letter this week.—"Uncle Charley."

Dear Uncle Charley:—I am sending you some money earned since coming to visit grandfather Newman's, by polishing Joseph's shoes, washing and breaking dishes and keeping house for grandmother.—*Oliver E. Young, Jr.*

Now you are a smart boy. I would let you shine my shoes, but they are so large you would lose money on the job.—"Uncle Charley."

Dear Uncle Charley:—I have not written you this month, so will write today. We are having very much warm weather just now. I go to New Hope church, It is in the country. I wish you would visit our church sometime. With love.—*Grace Pearl King.*

We have had some hot weather here too. But the last two nights have been cold enough for a blanket.—"Uncle Charley."

Dear Uncle Charley:—Here I come, with my dime for this month. We are going to have a Children's Day at Pleasant Hill the first Sunday in August and I wish you and all the cousins would come. With love and best wishes to all.—*Vula Fogleman.*

I knew our little folks would enjoy being with you, and hear the children sing and recite.—"Uncle Charley."

MAN'S WAY AND GOD'S WAY

The Presbyterian of the South says a very clever thing in a recent issue: "Man often tries to whitewash himself, when God wants to wash him white. Man tries to make reputation, when God wants to make character. The only sensible thing to do is to let God do His job. If man does not interfere, He will make a success of it."

THE FALSE BASIS ON WHICH ALL NEWSPAPERS HAVE BEEN PUBLISHED

In announcing an increase in subscription rates, the *Kansas City Star*, a leading paper of the West, said:

"Two increases in costs have made this unwelcome step imperative. *The Star* has just been notified of an increase in the price of print paper to take effect July 1. The amount is staggering. It will mean an added expense of \$600,000 a year in producing the *Star*. This is merely the latest in a long series of increases. In 1916 the *Star* paid \$42 a ton for paper. Now the lowest contract price is \$120 a ton—an advance of 300 per cent.

"The second increase in cost is a new advance in postage. It will cost 11 1-2 cents a week, for instance, to mail a copy of the *Star* into the third postal zone, which includes Eastern Missouri, Central Kansas and Northern Oklahoma; 16 cents a week to mail it to Colorado Springs, in the fourth zone; 18 cents to mail it to points in New Mexico, in the fifth zone; 21 cents to New York, in the sixth zone, and 25 cents to San Francisco, in the seventh. That will be a postage charge of \$11 a year to New York City, and \$13 a year to San Francisco.

"An advancing scale of postal rates was fixed by act of congress three years ago. Still another advance will go into effect next year."

This brief statement tells only a small part of the hardships of all newspapers under which many must inevitably succumb. Newspaper mortality will be very heavy during the next few years.

Many years ago newspapers added the cost of postage to subscriptions, all bills carrying extra charge for postage. Later on the government reduced the postage rate to 1 cent per pound, and all publishers immediately assumed this charge and thus reduced the cost to subscribers. A few years ago, contrary to all scientific postal management, congress, led by men who openly proclaimed that they wanted to punish newspapers for bringing on the war—and a number of them freely made that statement to the *Manufacturers Record*—passed a bill for higher rates and for a zone system which has trebled and quadrupled the postage cost to newspapers, and especially to weekly and monthly publications of wide circulation. For instance, the actual postage on a copy of the *Manufacturers Record* to San Francisco under the advance rates is \$3.82, or more than half the subscription price received.

We believe that every publication will be compelled to return to the former custom of adding postage to subscription bills, exactly as merchants add the war tax to all bills, but that will be hard on people living at points distant from the place of publication, as it will heavily increase the cost of their papers to them.

Thus, in its desire to penalize and punish newspapers, congress will have added a burden to all newspaper and magazine readers.

Moreover, the scarcity of paper is one of the most striking phases of the nation's business life, and no publisher knows a month ahead whether he will secure a supply at any price or not. Four years ago the *Manu-*

facturers Record paid 4 cents a pound for paper, and the supply seemed without limit. Today we are paying 16 3-4 cents a pound, and predictions are freely made that the price will go to 25 cents. Even at these prices, no long-time contracts can be made.

We have repeatedly said that the whole newspaper business has always been on a false basis. In that respect it has been unlike any other industry. Publishers have rarely, if ever, charged subscribers one-half the cost of getting out a paper, and few have ever put a fair price on their advertising pages. This point is illustrated in a letter from Mr. Bolling Arthur Johnson, editor and publisher of the *Lumber World Review*, to the *Manufacturers Record*, in the course of which he said:

"The business papers of the United States got off on the wrong foot when they began their existence. No business paper in existence today charges more than about one-half what they should have charged when they began business for the advertising space that they have been selling. Remember, now, none of them charge half enough for their space. Up to date my paper stands out above all the rest. Now let me tell you a story at the start. From the beginning my circulation ran all the way from 1,800 to 2,000. I decided to boost the circulation a bit and began spending about \$500 a month and ran the circulation up to 2,907, which it was last night. I do not believe in hothouse methods of circulation so far as business papers are concerned, but I decided to go into the hothouse scheme and did. Now, kindly remember that our circulation in the distribution all told of the *Lumber World Review* is 2,907. We print 24 papers a year, on the 10th and 25th of each month. We get \$1,800 a year for a full page each issue in the front part of the paper, and \$1,584 for a full page each issue in the back part of the paper—both them publishers' option as to location. We get \$200 for our front cover one time. We get at the rate of over \$3,000 a year for advertising next to reading matter. We get \$150 for each insertion on the back cover. We get \$125 for one page one time in the front part of our paper and \$99 for one page one time in the back part of our paper. Think it over!

"Any business paper publisher who does not know how to raise his advertising rates or who is getting a lower scale of rates than the ones I have just mentioned well needs to have a 90-day clause in his contracts, and a lot of other things which can bolster up his proposition."

Based on circulation and the frequency of publication, the *Lumber World Review's* advertising rates are over three times those of the *Manufacturers Record* and of the general run of leading industrial papers. Unquestionably, the *Lumber Review's* position is right, and its publisher has done a wise thing in putting his business on a strictly commercial basis, like other business organizations. On his standard the advertising rates of the *Manufacturers Record* should be three times as high as they are. The subscription price of business papers should also be much higher than it is, and to that they should add the war postage increase or tax, just as all other business interests have done.

These facts bear with equal force upon the entire publishing interests of the country, and sooner or later publishers must have the courage to reshape all their business on this basis. Subscribers and advertisers must come to realize that newspapers have been philanthropists, bestowing their alms upon the country to their own impoverishment. This very fact has weakened the stamina and the independence of many publications, and thus injured the public at large by lessening the stamina, the backbone and the ability of the men engaged in newspaper work. If American newspapers are not up to the standard which the business people of the country feel they should maintain, let these business men remember that the responsibility rests upon them, because they have always fought a decent living rate for subscriptions and advertisements.

Health Hints

ESSAY CONTEST

In the contest for the best essay on malaria written by a school child in eastern North Carolina first prize of fifty dollars is awarded to Miss Rachel Grimsley, of Jacksonville, Onslow County, according to announcement made today by the committee of judges composed of Mrs. Jane S. McKimmon, Dr. E. C. Brooks and Dr. W. S. Rankin.

This contest was inaugurated by the North Carolina Landowners Association which was assisted by the State Board of Health. It was conducted as a part of the general educational campaign against malarial by the two associations. Participating in the contest were the school children of thirty-six counties.

A State prize of twenty-five dollars was offered by the Landowners Association and this was supplemented by twenty-five dollars given by Dr. Clarence Poe, Editor of the Progressive Farmer. In announcing the winner the judges gave second place to the essay written by Bernard McDuffie, of Point Caswell, Pender County. Honorable mention is given the essays by the following: Stella Campbell, Beaufort, Carteret County; Marguerite Forbes, Beleross, Camden County; Bertha Lawrence, Gatesville, Gates County; Lillian Van Leuven, Wilmington, New Hanover County; Zulieme Johnson, Kinston, Lenoir County; Chrystine M. Windley, Swan Quarter, Hyde County; Rose Lee Wynne, New Bern, Craven County.

This contest is regarded by the officials of the State Board of Health as one of the most valuable pieces of educational work along a specific line done in the State. It extended over a period of several months and during that time about one hundred thousand pieces of literature devoted to malaria was distributed to children interested in the contest. County prizes were awarded for the best essays in each county as well as the prize for the best in all counties. The contest made necessary an intensive study of causes and conditions which create malaria fever and was participated in by not only the children of the schools but by the parents and others in the various communities as well. It was conducted in the section where practically all the malaria in North Carolina exists and is expected to result in very much improved conditions.

Malaria control work is now being carried on by the State Board of Health in co-operation with the United States Public Health Service at Goldsboro, Tarboro and Farmville. In addition extensive malaria control work has been done at Wilmington. The problem is that of eradicating mosquitoes by drainage and oiling. It has been demonstrated that this can be done at a cost that is very reasonable when results attained are considered.

R. B. WILSON.

Raleigh, N. C., July 31, 1920.

From Other Sanctums

A WISE JUDGE

A judge in Middletown, N. Y., had before him two boys, sixteen and seventeen years of age, for the crime of stealing an automobile for a joy ride. On being found guilty the judge's sentence required them not to ride in an automobile for six months and for the same period to attend church services. That is an excellent cure for any crime. It is not always effective. But this is not because of the inadequacy of the remedy, but because the patient refuses to apply it.—*California Christian Advocate*.

BEAR WITH ONE ANOTHER

Bear with each other's faults. Love one another and help one another. Pity each other. Bear each other's burdens. We are all moving on a great march, a vaster assembly than ever moved through the wilderness of old, and we stand related to him and he to us, and we to each other. We shall therefore look back with unspeakable sorrow at the jars and discords and the uncharities of this mortal life; and for every sweet kindness, for every loving helpfulness, for every patience, and every self-denial or self-sacrifice we shall lift up thanks to Almighty God.—*Western Christian Union*.

WHERE TO LOOK

People generally look in the wrong direction to get help and blessing. The Psalmist said: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." "God is our refuge and strength, a very present help in trouble." If tempted souls would look up instead of down, they would soon find relief. The Lord Jesus is still the sympathizing One. He still calls to the crushed and burdened: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." He still loves humanity. He knows our sorrows. He was a "man of sorrows and acquainted with grief." He is "touched with the feeling of our infirmities," for he "was in all points tempted like we are, yet without sin." Let us learn to carry to him our griefs and our sorrows.—*Free Methodist*.

NEW COMERS TO THE SUN FAMILY

- F. J. Eley Richmond, Va.
- Rev. David H. Scanlon Durham, N. C.
- Mrs. C. L. Johnson, Clayton, N. C.
- Paul Newmercle Norfolk, Va.
- Mrs. M. T. Langley Durham, N. C.

CHRISTIAN EDUCATION

A LONG-RANGE DECISION

(The Herald of Gospel Liberty.)

You would be doing those young friends of yours who are about to decide not to go to college a very great service if you could fully persuade them of the extent of the choice which they are about to make. They doubtless have been thinking of it as being largely a matter of the next two or three years, or of their younger days at most. They have been looking at it directly, and weighing and balancing a college education against the next few years of their activities. But they need to be made to understand that the decision to go or not to go is really a long-ranged one. Its greatest force will very likely take effect in middle life and afterwards. What they are to be then, the possibilities of their service, the bigness and significance of their mature lives, is being decided when they make their choice this summer to go or not to go to college.

Almost any young fellow of twenty-five or thirty who has the snap and vigor still fresh can get along in a very respectable sort or way without much educational training. But after that it is different. As he begins to approach forty and is no longer in demand for those positions where youth has the advantage, the uneducated and untrained man finds his line of activities and his fields of service narrowing down more and more. The pull to make a showing in which he can take pride and satisfaction then gets heavier every year. This is the most vital thing about the decision which youth is making today—it is deciding the type of life and the breadth of service and the resources of power and capability which it shall have in that far-away period of middle life and old age. The importance of a collegiate training looks decidedly different and far more worth the cost to the young person who understand it in that way.

Remember that the making of a life may be largely in your hands if a little urging from you can persuade some young person to go to college who otherwise would stay at home. The choice that will be made within the next few weeks will probably decide what the years to come are to be.

CHRISTIAN ENDEAVOR TOPIC FOR AUGUST 15, 1920

"Lessons from the Poets," Ex. 15:1-11. (Daily Readings).

Monday—A Poet of Love, Song of Sol. 7:10-13 8:6, 7. Tuesday—A Poet of Sorrow, Sam. 1:1-11. Wednesday—A Poet of Nature, Ps. 148:1-14. Thursday—A Poet of Pain, Job. 3:1-26. Friday—A Poet of Faith, Ps. 130:1-8. Saturday—Jesus the Poet, Matt. 6:25-30. Sunday Topic—Lessons from the Poets, Ex. 15:1-11.

The historian writes facts, as gleaned from past events; the scientist discusses theories as deduced from certain observations; the novelist portrays character as he sees it, but the poet expresses feelings, as prompted by the desires and impulses of the heart.

Dr. Pearson, president of the Chautauqua Association of Swathmore, Pa., says that we should read a few lines of poetry every day, in order that we might be more

cheerful and live longer.

In translating the poetical books of the Bible, it has been necessary to put them into prose, in order to retain the meaning, but they still breathe forth the spirit of the authors. No book in literature portrays more clearly the heights and depths of feelings, the hopes and discouragements of life, the faith and trust in the unseen than does the Psalms of David. The reader will find in them something to meet every mood of life.

It would prove a great help to each of us, to select some standard poet and make a careful study of his works.

Questions to Be Answered in the Meetings

Who is your favorite poet?

What is the difference between the writing in the Psalms and Kings?

Why is the reading of poetry helpful?

Have someone to name the poetical books of the Bible with their authors.

Have selections of poetry read in the meeting.

W. T. WALTERS.



MARY CONTRARY

On the step of the back porch sat Mary Belle with her doll Nancy in the pleasant spring air, while the sun dropped down in rosy and peach-colored cloud blankets. Mother was cultivating her tiny lettuce plants, and father was setting out tomato plants. When he had finished, there was a little space between the last sturdy tomato stalk and the lettuce bed.

"There's enough room for another bed here," he said.

"Hardly a whole bed," said mother, smiling; "just a little crib."

That caught Mary Belle's ears. She jumped down the stairs calling, "Oh, give it to me, please, for my own little garden crib! Please say it is mine before Curtis wants it for carrots or Helen begs it for more pepper."

"Will you truly try to make it grow something that people can eat" asked mother.

"I truly will," answered Mary Belle, "and I shall have more time, because I go to the kindergarten only in the morning."

And indeed it seemed that when Mary Belle was wanted it was wise to look first for her in the back yard. And every day doll Nancy wore her oldest gingham dress, that she could go out, too, and sit in a grape basket while her little mother watched and weeded the five short rows. The two outside rows and the one in the very middle were going to be beets, as round as a ball and as red as a ripe apple. The two rows in between were to be radishes.

"That's a fine plan," said father, who had thought, there could not possibly be more than two rows of anything in the crib garden. "The radishes will grow quickly and give you something to eat this spring, and

they will be gone in time to give the beets more room when they get big enough to need it. And they will give you a crop for late summer."

But there was trouble, too, with that garden crib. Even before the plants were up Dorothy came over from next door with her hand half full of big, flat white seeds.

"I brought them for your garden crib," she said. "They will grow into great big squashes. Let's plant them before school."

"Oh, I wish I could have squashes growing in my garden," said Mary Belle, "but there isn't any space left."

The next week Cousin Beth came over with a pill box full of surprise, more big seeds, which were grey in color. "Even the seeds are good to eat," she told Mary Belle, "but if you plant them they will grow as high as the garage in one summer."

"O, what are they?"

"They are sunflowers," said Beth, "and I brought them to plant in your garden crib."

"Oh, I'm sorry," said Mary Belle, "but I have to stick to the beets and radishes. They take all the room I have."

Beth was not very polite about it.

"You're a regular Mary Contrary about your old garden," she said.

It was a week or two later that Curtis brought home from the grocer's a package with a handsome picture on it of cut-open melons.

"Muskmelon seeds," he said. "I'm going to raise a bushel of melons."

"But your space is given to sweet corn and carrots," said Helen.

"Well, I'll stick them in, any way, and later if it's too crowded I'll decide which I want to pull up and throw away," said Curtis. But he came to Mary Belle with some of the tempting seeds, too.

"You'll let me plant some of my muskmelons in your crib garden, won't you? I'll share up even with you on the melons, and you know how well you like muskmelons."

"But I can't now. My beets are so big and strong!" Mary Belle felt almost like crying. "I wish I had a whole farm full of land; but I can't have muskmelons this year."

Curtis was a good deal disappointed, or he would never have said, "Cousin Beth is right. You ought to be named Mary Contrary."

After that, some of the children picked up the name and used to sing at her, "Mary, Mary, quite contrary, how does your garden grow?" Mary Belle wished she could talk it over with father, but she did not want to tell tales. She did not know that he knew all the time.

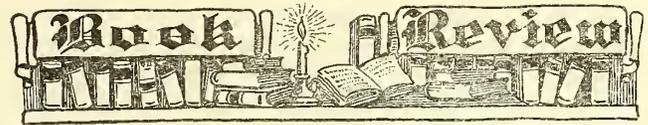
Then one day the whole family were out looking at the garden after supper. Mother's rows had all grown very well, and had been giving them many good things to eat. Father's tomatoes were ripening fast, and his string beans had climbed all over the iron fence. Then they came to Curtis' space. It looked like an African jungle, crowded with a dozen new things since he had

planted his carrots and corn in the spring. None of the plants could grow well; so there was not anything good to eat either above the ground or beneath it. Curtis just made a funny face and said, "Next year I guess I'll stick to what I choose in the spring."

Then they came to the crib garden, with the forest of tomato plants on one side of it, and, hugging it close, on the other side the salsify that mother had planted after her lettuce was gone. The radishes had been served for breakfast weeks before, scarlet and crisp, but the beets had grown so big that they filled all the space between the rows. Mary Belle pulled up one. It was as round as a ball and as red as a ripe apple. Mother and Helen and Curtis all said, "How fine! How big and red!"

Daddy said nothing for a moment. Then he reached down and took Mary Belle's hand and squeezed it hard as he said, "I wish we had more Mary Contraries in this family. It would be good for gardens and for our country."

And Mary Belle told doll Nancy all about it because she was so happy over it.—*Emma Mauritz Larson, in The Youth's Companion.*



RECONSTRUCTING THE CHURCH

Any Christian leader interested in the problems which have developed from the World War, and the tasks of the Church for the new day, will gladly welcome the latest contribution by President W. A. Harper of Elon College. His new book is entitled "*Reconstructing the Church*," and is first an analysis of the present world situation and the opportunity and the obligation of the Church to meet it. Dr. Harper is clearly possessed with the idea that this is the day of the Church and with its present great opportunity comes a supreme obligation to face the facts and to find a way through. He makes a contribution to this end and that contribution is condensed, suggestive, direct, and illuminating. Every minister at least of the Christian Church and every intelligent layman should read this new book from Dr. Harper's pen.

HERMON ELDREDGE.

The church that delays in its payments to the Men and Millions fund will lose some of the real joy.

How about that son of yours? Is he planning to attend college this fall? Then, too, there may be a daughter. Elon is for both men and women.

Superintendent Johnston tells us this week that all of the children of the Orphanage will get a vacation this summer except a little boy and a little girl. Read Brother Johnston's letter and send for one of these little ones to take his or her vacation with you.

NOTES

The next issue of THE SUN will be an Educational Number.

The Virginia Valley Conference is in session at Winchester, Va., this week—the date being August 5, 6 and 7.

THE SUN will appreciate it if the ministers will report their meetings promptly and not wait until several weeks late.

Readers of THE SUN will be gratified in reading Dr. Atkinson's announcement that the People's church, Dover, Delaware, has been able to secure a pastor.

Rev. J. W. Holt reports a good meeting held at Bethlehem, the final service being held on Thursday night, July 22. There were eight professions with four additions to the church. The pastor was assisted by Rev. R. F. Brown, Chapel Hill, N. C.

Rev. C. H. Rowland sends us twelve copies "Government and Principles"—6 copies fifty cent binding and 6 copies thirty-five cent binding—and asks that we sell them and turn the money over to the Orphanage. Who desires the lot, or a part of it?

Elon students of recent years will regret to hear of the accidental killing of "Uncle" Pink Comer at Elon College on Monday afternoon of this week. He was walking along the railroad track near the station and was overtaken and run over by a freight train, death resulting instantly. "Uncle" Pink was the "important" and "prominent" man about the campus and buildings.

It is now costing \$3.20 to maintain each annual subscription on THE SUN list. This means that each subscriber pays \$2.00 and the Convention \$1.20. Will subscribers appreciate this condition and not allow their subscriptions to lapse? Surely no one will allow the office to send a letter or statement, thus increasing the burden of THE SUN.

A subscriber writes: "In reading THE SUN for July 28, I note your comment on the matrimonial career of the Democrat and Republican nominees for the presidency. What about the matrimonial career of the candidate of the Prohibition party?"

The presidential nominee of the Prohibition party is Mr. Aaron Sherman Watkins, a minister of the Methodist Episcopal church and was born November 29, 1863. Before entering the ministry he studied law and Taylor University in 1902 conferred the LL.D. degree

upon him. In 1890 he was married to Emma L. Davis, Middleburg, Ohio, and two years later entered the ministry, being ordained in 1895. He held several pastorates with acceptance and later became a professor of philosophy in a university of his State, from this position to vice-president of the university and then to the presidency. He was once candidate for the governorship of Ohio on the Prohibition ticket in 1905 and candidate for the vice-presidency of the United States on the same ticket in 1908.

This gives a brief sketch of Mr. Watkins' life, which information we have secured from "Who's Who in America." We know nothing particular of his matrimonial career.

A NEW PASTOR EVERY TWO YEARS.

The Herald of Gospel Liberty says, editorially, on the topic, "A New Pastor Every Two Years":

"Some time ago we were looking into the record of a little broken-down church which was struggling for its existence and we learned that it had had twenty-six pastors in the sixty years since it was organized. We needed to go no further to find the secret of its weakness and the fact that it had never accomplished anything in the world in which full-sized men and women could be really proud. Twenty-six different ministers in the life time of some of the members of that church! Twenty-six different varieties of ideas and plans, twenty-six different sets of combinations, twenty-six different individuals and their families with which the community had to become acquainted and try to get adjusted, and which had to try to adjust themselves and their methods of work to the community. It would be nothing less than a miracle if a church which had been put through that kind of a process and subjected to that kind of a test would have accomplished anything really worth while. The surprise is not that it has done so little but that it is alive at all."

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J. O. JONES, D. P. A.,
Raleigh, N. C.

MARRIAGES

HACKADAY—KNIGHT

A quiet, but very beautiful and impressive wedding took place on the afternoon of July 26, 1920, at 6 o'clock, in the old historic St. John's church of Hampton, Va., when Miss Ethel Hackaday of Newport News, Va., became the bride of the Rev. John Vincent Knight, pastor of the First Christian church, of Greensboro, N. C. The ceremony was witnessed by only a few of the friends of the couple, and the only attendants were the groom's best man, Mr. L. S. Thompson, and the bride's maid of honor, Mrs. L. S. Thompson. Mr. and Mrs. Thompson live in Hampton, Va., and are very good friends of Mr. and Mrs. Knight.

The bride, who is the accomplished and only daughter of Mrs. R. E. Hackaday, and the late Mr. R. E. Hackaday, was gowned in a blue traveling suit with hat and gloves to match, and carried a bouquet of bride's roses. She is an active member of the East End Christian church, Newport News.

The groom is a rising young minister in the Christian Church and has been pastor of the Greensboro church for the past two years.

The words that made the couple one were said by this writer, and immediately after the ceremony the happy couple left on the boat for Washington, D. C., and other points of interest north and west, and upon their return they will make their home in the city of Greensboro, N. C.

J. F. MORGAN.

INGLE—CANTRELL

Mr. Van Cantrell and Miss Della Ingle were united in matrimony July 18, 1920, at the home of the officiating minister, J. W. Holt. Only a few friends were present to witness the ceremony. We wish for them a long and happy married life.

J. W. HOLT.

COLE—CAGLE

Mr. Hobert Cagle and Miss Blanche Cole were united in marriage on July 18, 1920, at the residence of Mr. J. H. Spencer, in Richland township, in the presence of a few intimate friends. Mr. Cagle is a son of Mr. and Mrs. Martin Cagle, of Seagrove, N. C., and

a prosperous young farmer. Mrs. Cagle is a daughter of Mrs. T. F. Cole, of Seagrove. Both are highly esteemed young people and their many friends wish for them a happy voyage across the sea of life.

Ceremony by the writer.

T. J. GREEN.

OBITUARIES

RESOLUTION OF RESPECT—McCORD.

The Japan Mission of the Christian at the annual meeting passed the following resolution, and asked that copies of it be forwarded to our religious press:

Resolved, That the sudden death of our beloved colleague, Rev. E. K. McCord, D. D., is a heavy blow to our cause here in Japan, and to us personally, the weightiest that thus far in the history of our Japan Mission has fallen upon us. His consecrated wisdom and zeal will long be held in remembrance by us and by our fellow-workers of the Japanese people. We submit to the will of the Heavenly Father, and comfort one another with the assurances found in Holy Scripture. We instruct our secretary to enter this resolution in our minutes.

26 Kasumi-cho,
Azabu, Tokyo, Japan,
July 3, 1920.

WELDON.

Sister David Weldon, beloved wife of Brother David Weldon, of Liberty church, Vance County, N. C., departed this life July 1, 1920, aged seventy-four years. She was the mother of sixteen children, eleven of whom and her sorely bereaved husband survive her. There are also seventy-three grandchildren and twenty-three great-grandchildren. After an illness of ten days while she bore with patience and fortitude she passed from labor to her reward with a smile of gladness on her face. Sister Weldon was a devoted church member a self-sacrificing mother, a fond wife, a lovable neighbor, a loyal Christian. She loved her church and her Saviour and served both long and faithfully. She loved her Church paper, The Christian Sun, and read it with joy and profit. The children surviving are: Edward, J. T., Earnest and Ollie; Mrs. Joe Farington, Mrs. Daniel Foster, Mrs. Ed Ellington, Mrs. J. A. B. Faulkner, Mrs. William Dunn, Mrs. M. H. Cotton, and Mrs. Douglas Denunt. Our heart goes out in sympathy for the bereaved.

J. O. ATKINSON.

A LITTLE FUN

USUALLY A HIGH ONE.

Experience is the only teacher in position to demand and get its own price.—Colorado Springs Telegraph.

"What is heredity?"

"Something a father believes in until his son begins acting like a born fool."—*The American Legion Weekly*.

Not everything is abnormally high priced. Bar fixtures are cheap.—*Toledo Blade*.

YES, IT STOPPED

"Did your watch stop when you dropped it on the floor?"

"Sure; you don't think it would go on through the floor, did you?"

GETTING TOGETHER

A pessimist and an optimist were discussing life from different angles. "I really believe," said the former, "that I could make a better world myself."

"Sure!" returned the optimist; "that's what we are here for. Now let us get to work and do it."—*Boston Transcript*.

KEEPING A SECRET

"Say, that horse you sold me is blind and you never said a word to me about it."

"Well, the man who sold him to me didn't tell me either and I thought perhaps he didn't want it known."—*New Success Magazine*.

HOW TO TELL WHICH

Father: "Well, now that you've seen my son, which side of the house do you think he resembles?"

Friend: "H'm; of course, his full beauty is not yet developed, but surely you do not suggest that he looks like the side of a house!"—*London Tit-Bits*.

DR. J. H. BROOKS

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The Factor of any in the South

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North-West, Showing the West Dormitory in the Distance

West Dormitory View, Showing the
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The Training School of Our Laity

THE Hope of Our Future

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☞ A Minister in another N. C. Church says: "I am frank to acknowledge my partiality toward Elon, I don't think so good a College spirit can be found in any College in our State as in Elon."

For full particulars, address

Pres. W. A. HARPER, Elon College, N. C.

East Dormitory, Showing the Admin.
Building, the Gymnasium and Power House in the Distance

West Dormitory, a Winter View, The Old College Well,
now a Campus Lounging House, but Sacred in Elon History

Room of the Abner Building,
The Gym. Boars of polished maple in the South,
one of the largest

ESTABLISHED
1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

VOLUME LXXII

BURLINGTON, N. C., AUGUST 11, 1920

NUMBER 32

Governing Influences in Selecting a College

Western Christian Advocate

In the selection of a college, several important questions should be answered before matriculating in any one of them.

What is the atmosphere of the college? Is it Christian? Do the students have a wholesome attitude toward life?

What are the college traditions? What sort of alumni are held before the public as examples of the product forth? What rating has the college in the past history of the state or church? One may be certain that many old traditions will be kept up.

Is the curriculum so arranged as to meet the greatest needs of the student for an all-round development? Is the college attempting to teach too many branches with the equipment and faculty it has? Is the Bible given an honored place?

The faculty ought to be known in some slight way at least. Scholastic degrees are important, but there are other things just as essential. Are the teachers democratic and approachable? Are they bigger than their departments? Are they a shifting lot, or have they stayed long enough to become acquainted with their jobs? What estimate do the alumni place on the leading professors?

What standards of expenditure are the rule? Is the institution catering to the snobbish and aristocratic? What percentage of the students are working their way through school? Must one belong to a fraternity or to a sorority in order to receive proper social recognition? What chances are there for scholarships and other financial help? How far is the college from the home base?

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

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Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

"No child should be damned to illiteracy because he chanced to be born in one of the waste places of the nation."

"A religious education should be the heritage of every child. Spiritual illiteracy is the greatest peril of organized society."

EDUCATIONAL NOTES

This edition of THE CHRISTIAN SUN is designed to turn the attention of our people at this season of the year to the matter of education. We have hundreds of young men and women who should enter school this fall and the time is opportune for educational considerations.

There was once a time when it was claimed that every one did not need an education. We do not feel constrained to say that this was true, but certainly no one should make such a claim as that now. The complexity of the race situation is such that every man, woman and child should possess a liberal education. The intelligence of the people is one of the biggest assets to civilization and we cannot maintain a high type of civilization unless we educate the people.

We believe that education in itself is neither good nor bad, but that it becomes one or the other in accordance with its content and the motive of its possessor. Education can be used to make the world worse or better, and it is therefore, very necessary the kind of an education we should seek if we are interested in the kind of character that we desire to produce.

One of the chief objects of the Christian college is to train men and women for Christian leadership. The Church so believes in such an idea that it maintains, at great sacrifice, her educational institutions. Churches have not been able to successfully develop that have not loyally supported strong institutions of learning. The Christian schools are realizing as never before the great demand for their product, and most certainly they should be supported in every way.

For a man to give his money to an educational institution and then send his children elsewhere is only half-hearted loyalty. We have many cases of this kind in the Southern Christian Convention. If the members of the Church are in earnest about the support of Elon they should send their sons and daughters there. The graduates of a college make it great. Money alone will not suffice; and unless a college is able to secure patronage, train its students, and send them out into the world better men and women, its primary object will be defeated.

With a world lying prostrate, nations forlorn and sick, almost every creed conceivable seeking the place on the world's platform, with high-handed radicalism bringing the world to shame and disgrace, all call attention to the fact that we need to educate the heart and not the head only. Surely no man or woman who has been trained in a Christian school could take up the bloody dagger to drive his or her fellowman to misery! Nothing less than a proper education can equalize the world's thought and bring chaos to an organized basis.

"The essential to a Christian civilization is intelligent Christian character and it has been proved that the world's leaders are its educated men and women. Hence it is pre-eminently the duty of the Church to provide a thoroughly trained Christian leadership—men and women who, whether in the ministry, in missionary service, or in any other professions or occupations of life, devote sound bodies and trained minds to the realization of the ideals of Jesus Christ."

The financial support of a college is exceedingly important in these crisis times. We do not have at our disposal a recent report of the Association of American Colleges, but its report of March, 1917, states that a college with five hundred students, to be efficient, should have a plant and equipment amounting to \$985,000, with an endowment of \$2,215,000, making a total of \$3,200,000. The income from student fees and tuition should be \$56,000, and from endowment \$110,750, making a total of \$166,750. We note that this same report says that \$166,750 should be the expense for administration, instruction, and maintenance.

One very important factor in education during the past few years is the salary problem. The advance in salaries has not been in proportion to the increase in wages in general industries. According to the figures obtained by the Interechurch World Movement the salaries of professors in American colleges were not increased but about 30 per cent during the past four years, while it goes without saying that the cost of living has far exceeded that percentage. The work of an educator is peculiar and he should certainly have every possible freedom of mind if he is to be expected to produce the largest possible efficiency in his work.

Our thoughts along the line of education should be directed to every school in which we are interested—and that should be all of them. We cannot have young men and women to enter our college unless we first put them through a proper process of high school training. Our college is of great importance, but without the home base we cannot maintain it.

Many sections were unable to have schools last year on account of the shortage of teachers. In North Carolina alone there were 403 schools that could not open their doors for the lack of teachers. Of these 223 were of the white race and the remainder of 180 Negro schools. If these schools averaged only fifty pupils each, that meant a total of 20,150 children who were robbed of the privilege of attending school last year. This is a sad fact indeed for such a thing to occur while the nation is rolling in wealth. It was quoted in THE SUN a few weeks ago that "A nation that rides in automobiles should not permit its children to walk in ignorance." How long shall we be satisfied to train our boys to drive cars and let them grow up in ignorance?

We know of nothing which you can purchase where you get more for your money than in a college education. If each student were required to pay his or her full expenses, a college education would be almost impossible. Thirty-nine per cent of the income of American colleges comes from students; 30 per cent from endowment and 31 per cent from annual gifts. This means that for each 39 cents which a student invests in college, from endowment and gifts he receives 61 cents. How many of us think of it in this light when we figure on the cost of an education? If a college depended upon the income from students for its support it would fall \$61 short on every \$100 of expense, and the institution would be bankrupt before the completion of its first term.

There are four valuable contributions in this issue of THE SUN on the subject of education. Dr. J. E. Rawles, Suffolk, Va., writes a pointed lay sermon on "Elon and the Laymen of the Church;" Pastor Stanley C. Harrell, Durham, N. C., speaks forcibly on "Elon and the Ministry of the Church;" Dr. J. O. Atkinson cites us to "Elon and Progress in the Southern Christian Convention;" Mr. L. M. Cannon entertains us in a very pleasing manner on "Elon as a Student Views Her,"

while Dr. W. P. Lawrence writes as a member of the faculty on "Elon As a Faculty Member Sees It." These five papers are fine endorsements of our own college and should be read by our people. May they have such a recognition!

ENDORISING THE CHURCH SCHOOL

William Allen White, editor of the "Emporia Gazette," and author of "A Certain Rich Man" and other books, although not a church member, assisted in raising a large sum for a Presbyterian college. When asked why he did this he replied, "No boy or girl is fitted for the finer leadership without a religious education." The denominational colleges are training the future doctors, lawyers, ministers, farmers, nurses, mothers and fathers for "the finer leadership."

Governor Burke, of North Dakota, said: "I am particular in favor of denominational institutions because they not only tend to develop the physical and mental, but the moral man as well."

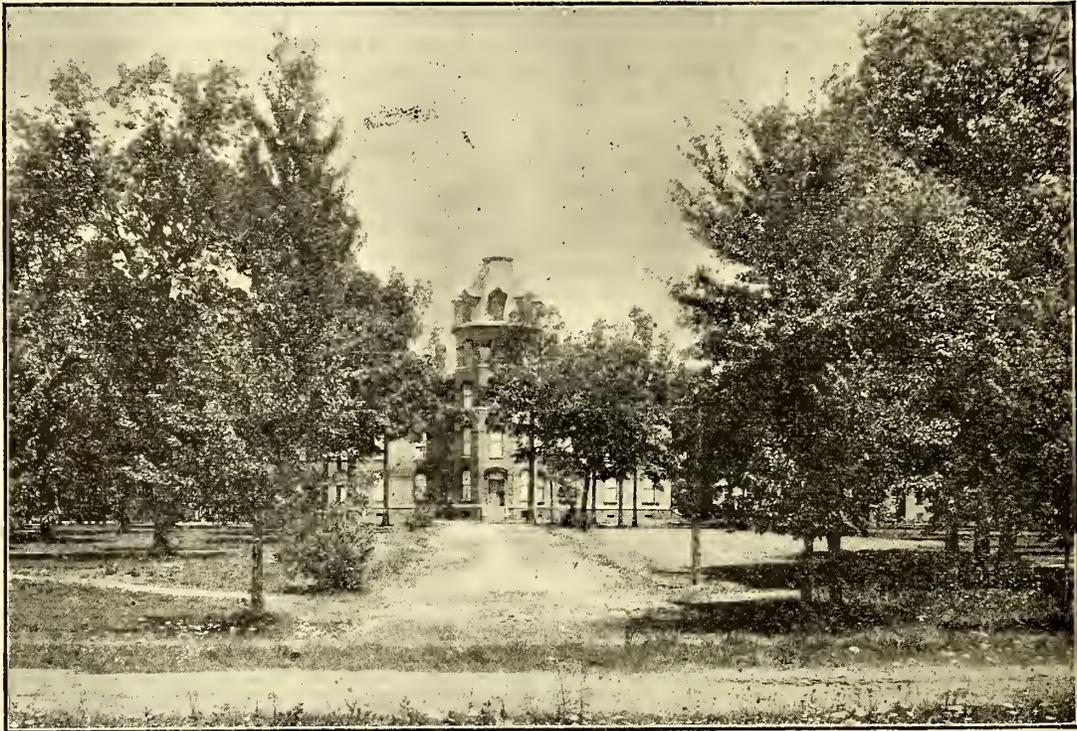
Mr. Edward O. Sisson in "The Atlantic Monthly," states the situation in America thus: "Increased demand upon character and diminished care for the cultivation of character." He adds this warning, "So far as we know history has no instance of a national character built up without the aid of religious instruction, or of such character long surviving the decay of religion. The final question regarding education is whether it avails to produce the type of character required by the republic and the race."

There is no discounting the statement made by the Department of the Interior: "Army life has demonstrated more clearly than it has ever been demonstrated before that the man who has received higher education, whether it be general or specific, possesses an enormous advantage over his less well trained fellows in the call for leadership."

"It has been demonstrated that ideals for a nation can be conceived by national leaders and then made universally effective within the nation by means of an educational system. The outlook, ideals and ambitions of a great nation can be transformed and made distinctive and dynamic in less than two generations, through a national educational program."—Norman E. Richardson.

"An efficient system of industrial education can accomplish three things: it can raise the general average of intelligence; it can develop specialized talent; and it can offer the opportunity for genius to find itself."—Person, "Industrial Education."

"The administration of American education is commonly democratic and local, by which is meant that ultimate control lies in the hands of representatives of the people, and the units of administration are small rather than State-wide."—Snedden, "Vocational Training."



One of Elon's Original Scenes---Where Many an Ideal has been Formed

*"Fond pride of every student's heart,
Worthy of our love sincere"*

*"A school for all who strong would be,
A school to set ambition free"*

Testifying In Behalf of Education's Cause

ELON AND PROGRESS IN THE SOUTHERN CHRISTIAN CONVENTION.

What the Christians in the Southern Convention needed most of all thirty years ago was a nucleus about which to gather, a center around which to rally, an institution of common ownership and united fellowship. In answer to that supreme need came Elon College. There could have been no happier supply of that need than a Christian College, for this at once challenged the faith and resources of the Church, and began at once to add to the faith and ability of the Church in every way. During the first year of the college three ministers constituted the senior and graduating class and from Elon as a center went out as ambassadors of God and Alma Mater. Since that time it has been perfectly natural and normal for those of our number looking to the ministry to go for their training to their own institution.

Elon then has been a common camping ground for our ministers, a meeting place where strong friendships

have been formed, and ministerial ties and associations have welded into bonds of affection, fellowship and devotion that could not be severed. One of the big assets that makes for progress emanating from Elon has been the meeting and mingling and studying together there of our ministers during their days of preparation. Through this medium they have common interests, united objectives and similar ideals.

The College being the first of our institutions or interests owned in common, and sustained by united and co-operative effort and sacrifice, has been coterminous with our progress and development. It unified us for other activities, and solidified our efforts at progress and achievement. Elon was the first part of a constructive program, and has played a leading part in that program for the past thirty years. It blazed the way for other co-operative efforts, and made easy other great tasks of the Church.

Out into the churches, Sunday schools, Endeavor Societies, missionary organizations, have gone hundreds of our promising young people who learned each other

at Elon, and obtained knowledge and inspiration there that made them want to see their church go forward in all its tasks and undertakings.

Our best sentiments, our noblest ideals, our holiest aspirations have been cherished and intensified as our young people have studied, labored and learned together at Elon, and progress along all lines of Kingdom service and activity has been experienced and marked beyond computation.

The only reason why more progress has not been made, and a larger service rendered, is because so many of our people have educated their sons and daughters elsewhere than in their own college and so deprived us of that co-operative activity necessary to progress and development. Because of what Elon has done for the Church in the largest and best sense of the word, because of the progress and devotion centered in it, and making it hallowed, and because of the noble sacrifices ever made, and constantly being made, to sustain and secure it, Elon should have the ready patronage and the willing support of all our constituency and fellowship everywhere. A larger, better, stronger Elon means a larger, better, more progressive Church here in the South.

J. O. ATKINSON.

ELON COLLEGE AS SEEN BY A MEMBER OF THE FACULTY.

The College might be spoken of in various ways. I shall endeavor to give my impression of it, not from the point of view of its history or of material equipment or of endowment, or of its future, but from the three standpoints: an institution of learning, a place for character development and finally an opportunity for life investment.

As a center of learning, Elon has striven arduously but successfully for recognition in the world of education. From the standpoint of the denomination, its influence and efficiency have constantly increased until Elon is the educational mecca of the Church that sponsors it, throughout seven or eight states. The College is sensible of the great value placed upon knowledge in society generally. It knows that illiteracy is embarrassed and cowed in the presence of knowledge. It knows that learning opens vistas to the mind and soul totally obscured from human sight by the fog of ignorance. The College faculty is keenly sensible, too, of the limitations of knowledge possessed by a college faculty. No member of a college faculty knows it all, or is universally liked by the students. It is a part of a youth's training to learn to submit to the rulership of one he does not approve in all things. All in all, this faculty member is of opinion gathered by study and teaching in one college and four universities that Elon is filling its mission very well, from the standpoint of education. The teaching is being done well, though the number of subjects taught and the size of the library for research will be greater as the years come and go. The scope of the denomination in all its institutions is widening. The College will be held at high tension to meet ever increasing demands of learning.

As a place for a youth to develop character, Elon is, without doubt, the best educational institution of which I have ever have been intimately acquainted. The institutions alluded to in the preceding paragraph are: Elon, University of Wooster, Ohio; University of North Carolina, Yale, Harvard, University of Chicago, and Oxford. There may be certain points of superiority in any one of these institutions other than Elon, but here there is a combination of favorable conditions as I have recognized nowhere else. Do not understand that I expect every youth, who comes under these influences, to develop a strong righteous character. The facts prove otherwise. Some students turn out to be very objectionable characters. Some will be thieves, liars, foolish. Let the youth look for opportunities for developing righteous character and he will find such opportunities here in abundance.

My final observation here is that at Elon, a faculty member has a good opportunity for investing his life. Here the investment is in a growing institution of learning, that was born with the spirit of faith. (The apostle Paul said faith was one of three great spirits). It is an institution full, also, of the spirit of frugality. Whatever may be any reader's opinion, a comparison with other institutions of like efficiency will convince you. Here a faculty member works more for humanity and less for money, which is a wholesome consideration in any calling. A faculty member may sow here in fallow ground that is yielding bountifully,—in a soil that is most surely to yield abundant fruit in future enlightened Christian society. Who wants to invest his life better?

A FACULTY MEMBER.

ELON AND THE LAYMEN OF THE CHURCH

By J. E. Rawls, M. D.

"You have a dollar. I have a dollar. We swap. Now you have my dollar. And I have yours. We are no better off.

"You have an idea. I have an idea. We swap. Now you have two ideas. And I have two ideas. There's the difference."

The foregoing emphasizes the fact that the material world does not carry us very far in life. It is deceptive—it is misleading. It is the false philosophy of the commercial world of today and is ultimately self-destructive. The quotation further punctuates the life and constructive power of ideas which are parented by the mind. It is important that we get correct ideas as they directly determine the work of our hands and shapen our destiny. Correct ideas of life lead to truth. "Truth is the logic of the universe: it is the reasoning of Destiny: it is the mind of God." This brings us to the subject of education.

Education may be both false and true. The former destructive and perishable, the latter constructive and eternal. True education of an individual is the mediator that stands between his body and his soul. It

reaches down into the mire of human weaknesses and imperfections purifies, enhances, and lifts his body up and presents it as a co-worker to his immortal soul. It is the inseparable link that unifies the trinity—body, mind and soul—and makes him a perfect man.

There are institutions such as colleges and universities whose mission it is to educate. Some emphasize the physical, others the mental, while others the spiritual development and training. There is still another class of schools that realize that man is not wholly physical, mental or spiritual but is made of muscle, brain and soul, and to make the most perfect individual one must not be neglected at the expense of the other, but each must be developed to bring about the most perfect and harmonious whole. The Christ was of sound body and mind.

Elon College as an institution believes in the trinity of the individual and thus belongs to the latter class. In emphasizing her athletic sports and mental training she is not forgetful of the spiritual body, of true Christian character. She realizes that the mission of the physical body and mind are to serve as a dwelling place and work-shop for true Christian character. In this way man may become perfected and give Christian service to mankind. This is a noble mission for any institution and from past records Elon has been faithful and served her purpose well. Her future success is primarily determined, as that of the past, by the genuine support of the laymen of the Church—by the services of each individual of the Christian Church. Elon can be no stronger than this support. Her weaknesses, if there be any, are not hers, but ours. She is but a mirror that reflects the life of the Church.

We must support her materially, mentally and spiritually. There are many ways in which we can aid her materially. One of which we wish to emphasize. It is true that money is essential and necessary, but personal patronage is the greater to be desired. It is a reflection upon the institution and a mockery to the public when we lend our support financially and patronize some other institution that does not offer any better advantages and quite frequently inferior. Just why this is we do not understand. If the will or judgment of the parent is defeated by that of the child, then the parent should wrap up in swaddling clothes, lie in the cradle, suck the bottle, allow the unfortunate child to put on parent's dress, sit at the head of the table and govern the home to its inevitable and ultimate destruction. The spirit of such material support says I will feed you from my back door, but you cannot come in the front, and eat at my table. This has a stinting and destructive influence.

We should as laymen give thought to the welfare of the institution. Plan for her advancement and develop ourselves mentally that the institution may grow proportionally.

To these we must give her spiritual power and life. A life brought about by prayer, Christian service and devotion. Yes, may we realize that her blood is our blood, her thought our thought, her spirit our spirit for she is our child.

Suffolk, Va.

ELON AS A STUDENT VIEWS HER

For the past three years it has been my privilege and good fortune to have been a student at Elon College. Probably I should say that I have been in attendance there for my professors may object to the statement that I have been a *student*. But be that as it may I have been there three brief and happy years and when it comes time to say good-bye to my Alma Mater I will be loath to go because I have learned to love Elon.

Students come and students go and many different types of students go to Elon, as is the case with all institutions of learning. Probably there are as many different views held of her, meaning Elon, as there are students in attendance. I have heard many views expressed by different individuals and no two of them will exactly coincide. Yet in the main the great majority are agreed on the more fundamental principles.

There are exceptions, of course. Some students go to Elon occasionally who refuse to accept the standards and principles of the institution. They pull against the established principles and soon find themselves out of harmony with affairs in general. These students, however, are the exception and not the rule.

The average student uses more judgment. He goes to Elon, falls in line with the advancing tide and works in harmony with his fellow students. He does this because he knows a good thing when he sees it. The traditions and principles of the College are for good and naturally this brings a good influence to bear on the students. Now by this I do not mean that all of us are good all the time. In fact, speaking from my own personal experience, I might go so far as to say that possibly there may be one or two little escapades, with which I have been connected, that a fellow would hardly want seen in public print and of which he would have no cause to feel proud.

This may be, and unfortunately, is all too true. Yet the influence that Elon exerts is good and tends to, and lives of the students. It is hard to ignore this influence and so we usually do not. No, all of us are not good all the time but the tendency is for the most of us to be good most of the time.

The social life is democratic. This is a great thing both for the College and for the students. Everybody knows everybody else and all of us have common interests. In some ways it is just like a big family and when I am away from the College and run across another Elonite it is a real joy to my heart. While Elon is not a pleasant place for loafing at all, it offers real enjoyment to the students who are in earnest.

Speaking as a member of the student body I am sure I am right in saying that the average student views Elon as a place of development, opportunity and promise and an institution worthy of our highest and best efforts.

L. M. CANNON.

Victor Cousins, in addressing the French Chamber of Peers, said: "Any system of school training which sharpens and strengthens the intellectual powers, without at the same time affording a source of restraint and counter-check to their tendency to evil, is a curse rather than a blessing.

ELON AND THE MINISTRY OF THE CHURCH

The Christian Church is ministered to by an ever increasing number of men who have received their training at Elon. What has Elon given to the Church through the lives of these men? They have received a college education, a thing whose value is so well known today that it would be presumptuous to attempt to enumerate its advantages. It has done more, however, than to educate these men. It has set an educational standard for the ministry which is accepted by both ministers and laymen of the Southern Christian Convention.

There are, however, other colleges in the South. The ministers of the Christian Church could have received a college education if there had never been an Elon. But they have received at Elon what they could not have received at another college. She has imbued them with the spirit, and the purpose of the Christian Church. A denomination like a person has distinguishing characteristics, the understanding and appreciation of which can only be acquired through personal contact. Elon has focused these characteristics of the Christian Church in an institution. There the ministers of the Church imbibe the spirit of the Christian Church and go out to interpret it to the world.

Elon has also given to the ministry of the Church a common heritage whose influence has enabled them to undertake the task which confronts the Church with a unity of perspective and a singleness of purpose, the value of which it is impossible to determine. If men are to co-operate in a great enterprise they must learn to view it in a similar light. They must have an understanding in common of the purpose of the enterprise. And they must learn to address themselves to the task in a harmonious manner. Elon, through her influence on the ministers she has trained, has given to the Church a unity that would not have otherwise been possible.

Elon has also done much to strengthen the ties of brotherly affection between the ministers of the Church. There is nothing that brings men together so quickly as having labored at the same tasks and passed through the same experiences. If it be nothing more than an operation for appendicitis, two men who have undergone it have much in common, as you will quickly learn if you hear them compare experiences. When two men have spent four years within the walls of the same institution, sat at the feet of the same professors, and caught the atmosphere that pervades that institution, they are quick to recognize their bonds of kinship. This is especially noticeable in the case of Elon men, as I have often heard it commented upon by those who were not members of our Church.

An institution of learning, like a factory, stamps its impress upon the finished product. The men whom Elon has given to the Church bear its trademark. If they endure the test of time: if they measure up to the responsibility that is placed upon them: if they achieve success of which to be justifiably proud, then all honor to the institution that has given them to the world. For more than a quarter of a century ministers who have been trained by Elon, and who bear the stamp of Elon's

methods, atmosphere and ideals have been giving their lives to the Church. "By their fruits ye shall know them." And by their fruits you may judge what Elon has contributed to the Christian Church through the lives of the ministry she has trained.

STANLEY C. HARRELL.

Durham, N. C.

THE CHRISTIAN ORPHANAGE

TWO DISAPPOINTMENTS

Last spring when we were ready to plant our crop of Irish potatoes, we made our calculations to have 150 bushels and thought we would plant Irish Cobblers. We selected ground that had never failed us and bought our seed, but in the lot, part of the potatoes were not Irish Cobblers. But as they were sold for seed potatoes, we thought it would be all right to plant them. Half of our patch was planted in the new seed. This new kind made vines, and we were happy to see how they grew. They looked more vigorous than the others, but when it was time to make potatoes they were not there, and then we were at a loss to know the trouble. We let them grow till the vines died, and then dug them. The Irish Cobblers made eighty-five bushels. The new kind made twenty bushels. It disappointed us to have spent so much work on something that gave us such a small yield.

Our next disappointment came on the first Sunday in August. We had made an appointment for the Singing Class to render a program at Pleasant Hill Christian church and had made arrangements several days before for a machine to take part of the girls. On Saturday night about eight o'clock, we received word that the man had broken his machine and could not furnish it. We then got busy to make other arrangements to get the Class there. We called man after man, but all were engaged for Sunday. Finally, about ten-thirty that night, we found a man who had a machine and who promised faithfully that he would have it at the Orphanage on Sunday morning at eighty-thirty o'clock. We waited till nine-thirty, and went to see what his trouble was. He informed us that he had broken it Saturday night and could not let us have it. We went to work again, determined not to be out done, and get the Class there on time. We called up friend after friend but to no avail. Every man was going to use his machine. We then tried to 'phone the people at the church that we could not possibly get there but the 'phone went "dead" and we could not get through. We tried until we found that we could not reach any one who could make the announcement and gave up, feeling that we had done our best.

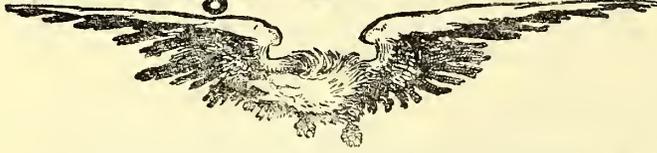
I was in a man's office on Monday and noticed this motto on the wall and copied it, so that I could keep it before me:

"It is easy enough to be pleasant when life flows along like a song; but the man worth while, is the one who will smile, when everything goes dead wrong."

CHAS. D. JOHNSTON, *Superintendent.*

(See Page 11 for Financial Report.)

Strengthen America



CAN YOU PROVE YOUR RIGHT TO VOTE?

The right to vote is only one of many important rights which may be difficult to prove without legal evidence. Because a birth record is the best evidence of age, parentage and citizenship, and because of the importance to the individual and to society of careful birth records, the Children's Bureau of the U. S. Department of Labor in a pamphlet recently issued recommends better birth registration as the first measure in a Children's Year follow-up program.

Only twenty-three states and the District of Columbia now keep birth records with sufficient accuracy and completeness to admit them to the U. S. birth registration area. These States are California, Connecticut, Indiana, Kansas, Kentucky, Maine, Maryland, Massachusetts, Michigan, Minnesota, New Hampshire, New York, North Carolina, Ohio, Oregon, Pennsylvania, Rhode Island, South Carolina, Utah, Vermont, Virginia, Washington and Wisconsin. They represented, in 1919, 58.4 per cent of the population of the country.

Children now being born in the remaining twenty-five states representing almost half of the population may be seriously embarrassed in not possessing a birth certificate when the time comes to prove that they are old enough to go to school, to leave school, to go to work, to vote, to marry. They may have trouble in proving their title to inherited property in the absence of proof of parentage, and their right to hold public office or receive passports for foreign travel may be questioned if evidence of citizenship furnished by a birth certificate is lacking.

The community also is handicapped in undertaking measures for the protection of life and health if it does not have vital statistics based on satisfactory birth and death records. Important welfare work for mothers and babies is impossible without careful birth registration. The phenomenal growth in "health visiting" of babies in England during the last five years is attributed to the Notification of Births Act of 1915, which made notification within three days compulsory throughout the kingdom.

Vigorous effort for one year, declares the Children's Bureau pamphlet, would place every State in the United States in the birth registration area. In communities in which there is a good law, not sufficiently enforced, a birth registration test is recommended. In States where there is no adequate law, campaigns for better legislation should be waged.

John W. Woody, a retired member of the Guilford College Faculty, died at Guilford College N. C., August 8, 1920.

DEVOTIONAL

WHOSE ARMOR ARE YOU WEARING?

When Saul fitted David out with his armor to fight the enemy all Israel feared he did the worst thing he could do to help win the battle against God's chosen people. At one time Saul might have been of service to David. If he had continued to feel little in his own sight. If he had remained a God-fearing king instead of becoming a man-pleasing king.

Like many present day Christians, Saul had become filled with worldly-wise plans and methods. He had forgotten God and Israel had forgotten God. Their power against the enemy was gone. God had warned Israel many times if they forgot Him punishment would follow. They should have known by this time, and we should remember that in perfect obedience only there is safety. But men still forget. They become filled with great worldly-wise plans and schemes, leaving God out. Oh, perhaps they drag His name and the name of Jesus into their plans, but His *will* is left out and man's will is substituted. Nothing but defeat can follow.

Saul was a worldly man; David was a man after God's own heart. The world's armor never fits one of God's true servants. It can but hinder him in service. David was fighting for the God Israel had forgotten. No servant of the Lord can fight His battles against evil, in the world's harness, or by using worldly methods. Over and over it has been tried, over and over it has failed. As we have seen individuals and churches trying to do the work of the Lord in the armor of the world, trying out one worldly scheme after another, trying by plays, suppers, contests and many other ways, to do what the Word says should be done by prayer, by tarrying until endowed with the power of the Holy Spirit, it has seemed we could almost hear our Lord's "O fools, and slow of heart to believe."

The laws which God laid down for your life and mine, if obediently kept, bring blessing and happiness. Trust in, and obedience to God, means victory over the enemies which beset God's servants. If we, like David, can say, "I come in the name of the Lord," (we cannot come in the Lord's name except we come in the Lord's own way,) then we, too, can say, "the battle is the Lord's." When the battle is the Lord's, He leads to victory. Perfect obedience to Him, complete trust in Him, utter dependence upon Him, and it makes no difference if the enemy is nine or ninety feet high. It matters not how much he boasts or what threats he makes, God will so steady the hand and so direct the aim that the first stone will lay him low. Are you trying to fight your Lord's battles with some worldling's armor on? Are you trying to build up His church by some worldly-wise method? Or, have you put on the whole armor of God that you may be able to stand against the evil one's attacks upon your Saviour. His word and His Church? Have you put on the girdle of truth, the breastplate of righteousness and the gospel shoes of peace? Have you the shield of faith, where-with ye shall be able to quench all the fiery darts of the

wicked? Have you the helmet of salvation and the sword of the Spirit? Not the sword which has been so mutilated that its effectiveness is gone, but the sword which has been left whole, whose edge is keen? Then are you praying *always* with all prayer and supplication in the Spirit, and watching with all perseverance? It is only in His armor that we can "be strong in the Lord, and in the power of his might." If you have not yet put it on, will you do it now?

Mt. Vernon, Ohio.

MINNIE LOHR.

GENERAL NEWS.

Through former Senator Marion Butler, of North Carolina, Chairman Will Hayes, of the Republican national committee announces that the Southern headquarters of the committee will be located in Washington, D. C.

A throng of cheering Democrats at Dayton, Ohio, August 7, estimated between 30,000 and 75,000, witnessed Governor Cox's acceptance of party leadership in the presidential contest.

On their fourth annual farming tour 153 planters, stockmen, bankers and business men from Arkansas reached Wilson, N. C., August 7. They came to study the methods employed by the farmers of Wilson county in the preparation of soil, following planting and marketing crops that grow to proportional size. It was a red letter day in the history of Wilson and a pleasure to impart the knowledge the visitors sought.

Prohibition has not yet made the journey from Seattle to Alaska dry. Travellers shipping from the former point report that after the ships have cleared, cargoes of whiskey are delivered from tugs, and all this in clear view of passengers and crew. Seattle prohibition officers still have a bung-hole to plug up.

The Home Missions Council and the Council of Women for Home Missions have procured the publication of a book by Rev. William E. LaRue, entitled, "The Foundations of Mormonism." This book is almost solitary in its field. It is not denunciatory, nor alarmist in its utterances, but is addressed to the reason of its readers, and by using the historical method examines the historic sources of Mormonism, in such a way as to convince intelligent minds of the fallacies of the system, and to equip those who combat Mormon teachings with material for use.

Rev. S. Hall Young, D. D., the veteran Presbyterian Missionary to Alaska, whose books on Alaska have made him widely known, sets out in August for a four month's trip in Alaska, for purposes of studying particularly unoccupied missionary fields. He represents two boards of his own church and also the Home Missions Council. He expects to be back in New York about January 1, 1921. His report will be of value to all denominations which are doing missionary work in Alaska.

PASTOR AND PEOPLE

CONCORD

The revival meeting began at Concord the fourth Sunday in July, 1920. Rev. C. E. Geringer of Elon College, N. C., came on Monday and did the preaching until he was called home Thursday, the day when the meeting closed. Brother Geringer did some good preaching. He delivered some plain, clear cut, straight sermons. He sees the conditions of society and of the church militant and gives the gospel prescription for every sin and disease caused by evil. The congregation heard him with undivided attention. He made a fine impression and the people want to hear him again.

The church was much revived and as visible results, two professions and two additions to the church. The offering was taken on Thursday after Brother Geringer left, which amounted to \$31.50, \$25.00 being sent to Brother Geringer as a meager token of appreciation of his service. All glory and praise to the Lord for that which was done.

The third quarterly meeting of the church which was postponed on Saturday was called on Thursday evening. The floor has been carpeted since the last business meeting of the church. It was decided during the meeting to sell a parcel of land that belonged to the church that it did not need, the returns of which will go to painting of the church building on the outside. The deacons were empowered to make the sale and give the deed. Brother J. W. Massey was made chairman of the committee.

At this sitting the church gave a unanimous call to the present pastor for another year with an increase in salary. May the Lord guide us in the right decision. This is a good people to serve. May the Lord lead them on to do greater things.

L. L. WYRICK, *Pastor.*

POPE'S CHAPEL.

It was the happy privilege of the writer to be with Rev. B. F. Black, in a meeting at Pope's Chapel the last week in July. I was there in a meeting sixteen years ago and it was a great pleasure to meet so many old friends again.

We struck a very busy time with the farmers which cut down the attendance, but the interest was good and the Lord blessed us in the service.

Brother Black has the confidence and love of his people and is doing a great work in his field.

W. T. WALTERS.

DEEP CREEK AND HOPEDALE MEETINGS

The meeting at Deep Creek began July 4, and closed July 12. As a result ten were converted. The next meeting was held at Hopedale, beginning July 13, and lasted two weeks. Bro. C. Rowland, of Texas, did all the preaching, while the writer did the opening and closing. As a result of this meeting Bro. J. F. Apple received six into the church at Hopedale on the first Sunday evening in August and more have given their

names to unite later. I am glad to see the membership of this newly organized church at Hopedale grow. The people of Hopedale made a donation of seventy-five dollars while the Deep Creek donation amounted to fifty dollars.

R. H. COBLE.

Burlington, N. C., R. F. D.

THE BARETT FAMILY REUNION

One of the most interesting occasions of the year, so far, for the central portions of Isle of Wight County, Virginia, came off on August 4, 1920—it was the reunion of the well known Barrett family. It was held at Antioch Christian church, as no one home could accommodate the large number who were expected to attend.

Away back in the latter part of the first half of the last century, John and Mary J. (Holland) Barrett established their home in the central part of Isle of Wight County and reared a large family. The heads of this family have long since passed away, but the family has continued to grow till now it is probably one of the largest families in Eastern Virginia, numbering now more than two hundred persons, of whom one hundred and seventy-four, by actual count, were present on the occasion of this reunion.

As the family has grown it has become widely separated, geographically speaking. They are represented in the states of Virginia, North Carolina, Georgia, Tennessee, Maryland, Pennsylvania, Oklahoma, Porto Rico and Canada. Of these several sections of the country, there were representatives present from Virginia, North Carolina, Georgia, Tennessee, Pennsylvania and Porto Rico.

This family gathering came together at 11 o'clock, a. m., on Wednesday, August 4, 1920, when the following order of services was observed:

1. Hymn—Coronation.
2. Invocation by Rev. J. W. Barrett, Norfolk, Va.
3. Hymn by the choir and congregation.
4. The family Poem, by Mrs. Hettie Davis Lewis.
5. Reading of the 103 Psalm.
6. Prayer by Rev. W. D. Harward, D. D., Dendron, Va.
7. Brief Introductory Remarks, by Rev. H. H. Butler, Suffolk, Va.
8. Song by the Barrett choir.
9. Five-Minute talks by various persons present in the audience.
10. Solo by Rev. J. C. Barrett, Madisonville, Pa.
11. Address by Rev. D. P. Barrett, Ponce, Porto Rico.
12. Short sermon by Rev. J. P. Barrett, Columbus, Ga.

Then came the closing hymns, after which the formal exercises of the day were dismissed and the entire congregation was invited to the grove in the church yard to partake of an old fashioned country dinner with the Barrett family seated at the head of the first table. The dinner was free to all.

At the close of the dinner, the people lingered in the church yard and in the nearby cemetery, where many of the visitors have loved ones sleeping in their last earthly resting place, till the sun was low in the West. The day

was one to be long remembered, both because of the pathetic interest in the occasion and by the further fact that it was no doubt the last time many of this numerous family would meet again as on that day in their earthly pilgrimage.

The occasion of this reunion was the third home-coming of Rev. D. P. Barrett and family from Porto Rico in the last twenty years, where he has served as a missionary. Mrs. Barrett, who was formerly Miss Eva Read, of Norfolk, Va., was present and presided at the organ. The father and mother and their children, sang in the Spanish language.

Though the heads of this large family were plain and humble people, yet their character ideals were lofty and real. In the remarks of several of the impromptu speakers, who had known John and Mary Barrett in the days of their earthly pilgrimage, beautiful tributes were paid to their memory, and also to the memory and high Christian character of Deacon Joseph A. Barrett, their eldest son, who died April 12, 1902.

The occasion was one of more than ordinary interest, and will long mark an era in the history of this family and community.

J. P. BARRETT.

UNION, N. C.

The protracted meeting at Union, N. C., began on the fourth Sunday in July and closed on the following Thursday. The attendance and interest were good from the beginning till the close. The fellowship was delightful.

Bro. W. L. Wells, of Reidsville, came to us on Monday, July 26, and remained till the meeting closed. His sermons were good. He presented gospel truth in a clean, clear-cut, forceful way.

There were twenty-two professions, thirteen additions to the church on profession of faith and twelve baptisms. There is one other who joined to be baptized.

I know of no community that has so many young people who attend church and they are interested. The outlook for Union is good.

P. H. FLEMING.

KITTERY POINT, MAINE.

The Christian Endeavor Society of the First Christian church of this place held a social at Sea Point July 29. There was a good crowd there and games were played on the beach in the light of the moon. All who were present had a good time and the fellowship of the church was increased by this manner.

On each Tuesday night the Christian Endeavor Society holds its prayer and praise service which is one of the very best meetings of the church. The prayer meeting held by the Society happens to be the only mid-week prayer service held by any church in the town of Kittery Point. There are two other churches, the Baptist and Congregational, but they do not have any mid-week prayer service. This, we think, is a distinction of which the church here might well be proud.

Our work continues to progress and we have several names which we hope to take in as members before many

weeks pass. This is a great field for service and it is the present pastor's wish that he may be able to do a great and good work here for the rebuilding of the Kingdom that Christ established by the life that He lived. The prayers of God's people are asked that we may live up to opportunities of the hour and fail not to meet the need of the community in which we reside.

H. J. FLEMING, *Pastor.*

SUNDAY SCHOOL LESSON FOR AUGUST 22, 1920

A Prayer for Pardon.—Psalms 51:1-17.

Golden Text: Wash me thoroughly from mine iniquity, and cleanse me from my sin.—Psalms 51:2.

Additional material for teachers.—II Sam. 11-12; Matt. 18:15-20.

David sinned, and was not enjoying to the fullest extent his kingship. He had indirectly committed murder in the killing of Uriah by having him placed in the front line of battle that he might be killed by the enemy. In his prayer for pardon he acknowledges that his sin is ever before him. His conscience was hurting him, and he cries out, "Deliver me from blood guiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness." God heard and answered David's prayer, so will he hear the backslidden church member when he comes to God in earnest. It seems that sin was never more prevalent than at present. The chaotic condition of the world can only be remedied by the return of the backslidden church to a throne of prayer until God shall hear and forgive it of its sin. It seems that the church militant is seeking more after worldly pleasure and the things of the world than it is after serving God and doing his will. God has commanded us to be obedient and just so far as we heed all will be well. But when we let sin into our lives then God will permit suffering, strife and unrest of every description to be rampant in the world.

Our prayers should be that the sinner may see as David did, the awfulness of sin, until he shall be heard to cry out, "Wash me thoroughly from my sin." The sinner may seemingly prosper for a while, but like David there will come a time when the evil deeds he has committed will be ever before him. God realizes man's weakness and when man is willing to acknowledge all his sin to God he is faithful and just to forgive of all unrighteousness.

Questions to Consider.

Why do the amusements of the world attract more people than the church of God?

What am I to do to make the world better?

If every member of the church did as I do, what kind of a church would our church be?

R. C. BOYD.

CHRISTIAN ENDEAVOR TOPIC FOR AUGUST 22, 1920.

"Receiving Praise and Giving It." (Rom. 1:8; I Thess. 1:2-10.)

Praise is given to us, not that we may become vain and puffed up, but that we may be encouraged. If received in the right spirit, it will stimulate us to greater endeavor and larger service. Do not give praise too sparingly: Ten are weakened from a lack of it, where one is spoiled by having too much.

Do not save all good things to say after friends are dead; cheer their hearts and brighten their lives by saying some of them to the living. We render a beautiful service by placing flowers on the graves of our dead, but a service that is more beautiful is putting these flowers in their hearts by kind words and loving deeds.

Apply the principle everywhere. If the employe on your farm, in your store, office or shop pleases you tell him so. If you appreciate the friendship of a companion tell him so. If you like the treatment of your employer let him know it. When your pastor preaches a good sermon tell him so.

The Christian Endeavor has a great field for the bestowal of praise, where it will count the most. The praise and encouragement of every effort of the young endeavorer will work wonders in developing a strong working church for the future.

Questions To Be Answered in the Meeting.

Why is it better to praise the living than the dead?

What should we praise in the lives of others?

Why do beginners in church work need to be praised?

W. T. WALTERS.

2023 W. Grace St., Richmond, Va.

THE CHRISTIAN ORPHANAGE

(Continued from Page 7.)

FINANCIAL REPORT FOR AUGUST 11, 1920

Amount brought forward,, \$16,952. 94.

Sunday School Offerings.

(North Carolina Conference.)

Morrisville, \$2.00; High Point, \$5.61; New Providence, \$4.39; Ramseur, \$5.28; Wake Chapel, \$5.00; Durham, \$14.19; Six Forks, \$2.50; Raleigh, \$12.50; Henderson, \$22.87; Christian Light, \$1.85.

(Eastern Virginia Conference.)

Linville, \$1.00; Mt. Carmel, \$5.16; Mt. Carmel Class No. 6, \$1.00 Washington St., Portsmouth, \$3.00; Antioch, \$4.00; Union (Surry), \$1.00; Rosemont, \$5.00.

(Georgia and Alabama Conference.)

Shady Grove, \$4.35; Beulah, \$3.00; Mt. Zion, \$1.25.
Total Sunday school offerings, \$104.95.

Singing Class.

Caswell Lodge No. 539, Masonic Picnic, \$50.00.

Children's Home.

Mrs. Elizabeth Moore, \$10.00; W. A. Johnson and wife, \$10.00; Total, \$20.00.

Special Offerings

Dr. T. Edwin Baird, on support of Herbert Hall, \$60.00; Philathea lass, Liberty Sunday school, (Vance County), \$37.50; Beginners and Primary department, First Christian Church, Lincoln, Kansas, \$4.62; Rev. D. M. & Alva Helfenstein, \$2.00; Total \$104.12.

Total for the week, \$279.07; Grand Total, \$17,232.01.

Considerable trouble is going on in parts of Europe. The Bolsheviki element is endeavoring to invade Poland and Russia. Space forbids full note until next week.

NOTES

Rev. L. F. Johnson, a former pastor of the Greensboro church, preached there last Sunday.

Rev. C. A. McDaniel, Milford, N. J., has been extended a call to the Winchester, Virginia, church and has accepted. We understand that he will begin his work about October 1.

The newly organized Christian church, Washington, D. C., was admitted to Conference membership in the recent session of the Virginia Valley Central Conference.

We are grateful to those who have renewed their subscriptions to THE SUN during the past few weeks. The number has been comparatively small, but we are thankful.

Rev. R. P. Crumpler, Varina, N. C., is soon to move to the Virginia Valley Conference and take charge of the field soon to be vacated by Rev. B. J. Earp, who will enter Vanderbilt University about September 1.

Rev. Geo. D. Eastes, Raleigh, N. C., is open for evangelistic work in any community and invites correspondence with ministers of the Christian Church or any other denomination.

Brother C. A. Hines, a member of our Greensboro church and attorney for the Gate City, has formed a partnership with Attorneys Aubrey L. Brooks and Richard C. Kelly, making the firm of Brooks, Hines and Kelly.

Miss Bessie I. Holt faithfully represented THE SUN at the Virginia Valley Conference last week. This was no new work for "Miss Bessie," she having done splendid work for this office before. We are grateful to her and all who assisted her.

We have received a copy of "The Church Bulletin" issued by the First Christian Church, Winchester, Va., and congratulate pastor and officials on their plan. "The Bulletin" is a 6x9 4-page sheet and contains announcements of services, items of interest, among the members, etc.

Rev. G. O. Lankford writes from East Northfield, Mass., under date of August 5: "My people very kindly tendered me a vacation for the month of August, and I am spending the time in New England. Just now I am attending the Northfield Bible Conference. Will be here until about August 15, before visiting other sections. It is a privilege and an inspiration to be here."

The following will be read with much interest by many SUN readers: "Doctor and Mrs. John W. Manning request the pleasure of your company at the marriage of their daughter, Lucile Virginia, to Mr. Fred

Fletcher Myrick, on Saturday, August the twenty-first, nineteen hundred and twenty at six o'clock, 4801 Newport Avenue, Norfolk, Virginia. At home after September fifteenth, Elon College, North Carolina."

Through an oversight last week we failed to make mention that the Singing Class of the Christian Orphanage was to visit Driver, Suffolk, Mt. Carmel, Antioch and Franklin churches of the Eastern Virginia Conference on August 7 and 8. These five engagements were filled and the Class reports a good time. Brother Johnston and his assistants accompanied the children. The planning of the trip, we understand, was largely in the hands of Brother J. M. Darden.

THE SUN's editor was privileged last Sunday of having with him Dr. J. P. Barrett, of Columbus, Ga. Dr. Barrett was returning from a trip to Eastern Virginia, where he attended the Barrett reunion and took a part as reported elsewhere in this issue. Dr. Barrett's twenty-four years experience in editorial work—twelve with THE SUN and twelve with *The Herald of Gospel Liberty*—places him in a position to give some good advice in many directions. It was a source of great pleasure to the Editor and family to have Dr. Barrett make this visit, which he had promised sometime ago to make.

HOW AMERICAN COLLEGES ARE SUPPORTED

From endowment	30%
From annual gifts	31%
From students	39%
Total	100%

What then shall we say if a Church paper does not receive enough from its subscribers (the same as students to a college) to meet its expenses? If we are to maintain colleges when they receive only 39 per cent of their expenses from students, shall we not maintain Church papers when they are able to realize 50 per cent or more from their subscribers?

The Western Indiana Christian Conference for several years has in its annual sessions provided in its program for a number of Bible Study periods, inviting some minister of well known Biblical culture to give these studies. This year they have invited Rev. J. Pressley Barrett, D. D., of Columbus, Ga., to give the course. The subjects for this year are: 1.—"The Gospel Ministry in the Light of Bible Teachings." 2.—"Regeneration the Key-Stone in the Christian Life." 3.—"The Bible the Chart and Compass of the Church." 4.—"The Character of God and His Relationship to His People as Revealed in His Names." These studies will be given in the approaching annual session of that Conference August 25, 26. It might be helpful if many of our Conference in the South were to adopt a similar course of action. The "Old Western" of Indiana is one of our strongest Conferences in the Middle West. We are not likely to give too much attention to Bible study, not even in our Conferences.

The Work of Our Women

(All items for this department should be sent to Mrs. J. W. Harrell, Burlington, N. C.)

REV. AND MRS. D. P. BARRETT TO LOCATE AT ELON

The Woman's Board of the North Carolina Conference should count itself fortunate in having Rev. and Mrs. D. P. Barrett locate at Elon College during their stay in the States. No doubt many of our Missionary Societies will avail themselves of the opportunity of having Mr. and Mrs. Barrett visit them.

MRS. HARRELL.

THE HOME IN JAPAN

An interesting book for your vacation reading is "New Life in the Oldest Empire" by Charles F. Sweet. This book deals with missions in Japan and gives us an insight into the inward workings of Japanese minds and reveals many secrets of Japanese civilization.

We summarize one of the most important chapters, that upon Japanese homes. The family is the centre of everything in Japan. First is the emperor, as the head of the royal family, and then comes every other family in Japan as bound to the imperial family. The custom of ancestor worship perpetuates this idea of the central significance of the family and unites every family to the central family, that of the emperor.

The fundamental thought of marriage in Japan is that it is an institution for the perpetuation of the family. It is for that purpose that the bride goes into the family of her husband and is adopted by it. If the children of a family are all girls, then some man must be found who will come to that family and be adopted by it, taking the family name, marrying one of the girls, and continuing the family, paying divine honors to the ancestors of the family. The Western idea that marriage is the foundation of a new and independent family is not at all a Japanese idea; in Japan marriage is the maintaining of a family that has been in existence for ages.

Therefore it is the family, and not personal inclination, that determines who shall be chosen for this maintaining of the family. The family is a large group, near and distant, and it is the consensus of the entire group that selects the young man or the young woman for the proposed marriage. Then the "go-between" arranges the affair and all is done as the family decrees. In this way a Christian girl may be married to a heathen man and she will have nothing to say about it. She will be taken to her new home. Her father and mother and all the family in which she was born become to her almost as strangers. She must join in worship of the ancestors of her husband's family and must do just what her mother-in-law bids her do.

The Christian Church in Japan sets itself against these mixed marriages. It also requires before marriage the production of a legal certificate that the registration

of the bride's residence has been changed from the home of her parents to the home of her prospective husband. Besides this, Christianity in Japan has to face the question of divorce. Divorce in Japan may be obtained for so many reasons that it practically becomes a matter for agreement. In the United States divorce is rapidly increasing. In 1887 there was one divorce for every seventeen marriages. In 1896 one for every thirteen marriages. In 1906 one for every eleven. In 1916 one for every nine marriages. The corrupt practices in America make the teachings of missionaries in respect to divorce in Japan of very little effect.

The Japanese regard for the family has in it much that is admirable and helpful; it certainly tends toward permanence and aids in maintaining the stability which social institutions so much need today. If thoroughly Christianized, it will be a tower of strength not only in Japan, but to all Asia.

MRS. HARRELL.

OUR YOUNG PEOPLE'S WORK CONTINUES TO GROW

I am convinced more and more each day that which our young people want is a chance. Let us give it to them, dear friends.

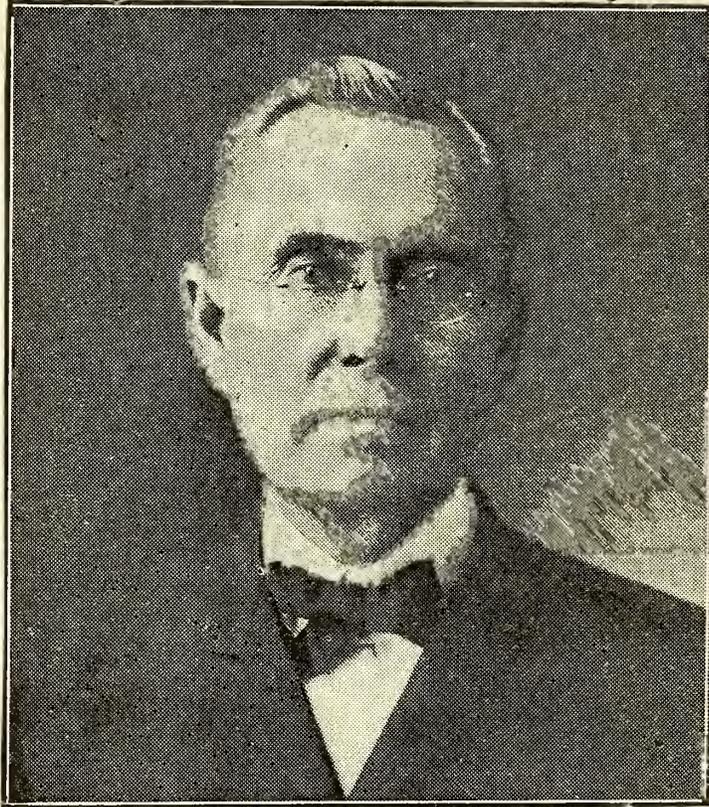
I have been out for ten days and organized five Young People's Societies. My! what we could accomplish if all our women were really interested to the extent that they would be willing to do their part in their own churches. Just think of it, dear friends, in these five organizations we enlisted seventy-five young people and all five societies confident they can add many more to their number. I feel this is a great responsibility and I need your prayers and co-operation.

Since writing the above I received a letter from Lanett, Ala., saying they have organized a Young People's Society, with twenty-one charter members and confident they can add many more. I wish more of our churches would do as these good friends have done—not wait for me to come. I have been corresponding with some of their young people and sending them literature and am happy in the result. I hope if any of our young people are interested they will write me as I will be so glad to help. Let us have *more Perseverance and Prayer*.

BESSIE I. HOLT,
Superintendent Young People's Work, Southern Christian Convention.

The kind of citizens we have are the products of our educational systems. Wheat poured into the hopper of the running mill will produce flour; corn meal can only be the product of corn. We must put into the mills of education the material for the product we desire.

"I have no hesitancy in declaring that the first and foremost duty of society, through the agency of the schools, is to make every boy and girl fit to make a living by means of some special knowledge or skill which society has need of."—Gillette, "*Vocational Education*."



Rev. J. T. Kitchen, Windsor, Va.

For sometime Rev. J. T. Kitchen, Windsor, Virginia, has been furnishing THE CHRISTIAN SUN with interesting and valuable articles. To many of our readers he is personally known, while others have not met him or seen his face. We are, therefore, presenting Brother Kitchen's face to our readers. He has no knowledge of this act of ours. Your friends greet you, Brother Kitchen.

AMERICA'S WORST DAY

THE CHRISTIAN SUN stands for peace, brotherly love, and carries on its face these words: "In Essentials, Unity—In Non-essentials, Liberty—In all Things, Charity" but the present Editor believes that the worst day that America has seen was November 11, 1918—the day on which the armistice was signed. Germany was on her knees ready to raise her hand in surrender and we let her go. We left her with a chance, but she is using it, not as an appreciation of our mercy to her, but to recover and get revenge. We are still at war and the nations of the earth in a turmoil. Every attempt at peace has been thwarted by some bias-minded politician. Public men are spending our millions and giving us no returns. Both parties stand guilty, and this utterance is for the masses who suffer, and not to defend or condemn any party.

A special session of the Legislature of North Carolina convened August 10. The suffrage amendment is one of the big problems to be considered.

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J. O. JONES, D. P. A.,
Raleigh, N. C.



MARRIAGES

HARRIS—EDWARDS.

Mr. Surry Sherman Edwards and Miss Willie Harris, of Suffolk, Va., were married Sunday morning, July 25, 1920, at the home of Mr. Richard Brinkley, Gates Co., N. C. Their many friends wish for them a long and happy married life.

H. H. BUTLER.

DAVIS—TERRELL.

A very romantic marriage occurred at 2:30 p. m., July 27, 1920, when Miss Pearle Davis became the bride of Mr. Johnnie Terrell. They were married by the writer on the public highway, near the residence of Mr. Ed Boswell. Only a few friends were present to witness the ceremony. They will make their home with the groom's parents.

May their married life be long and happy.

L. L. WYRICK.



OBITUARIES

BROWN

Brother Atlas Brown, one of our leading members of Pleasant Grove church, Randolph county, N. C., passed away suddenly at his home, July 10, 1920. He was sixty-eight years of age at the time of his death. He leaves a wife, seven children, three brothers and two sisters. Brother Brown will be greatly missed in the church and community. Verily a good man has gone to his reward.

G. R. UNDERWOOD.

KING

Our hearts go out in sympathy to the family of Miss Mattie E. King, who passed away Sunday, July 25, 1920. Miss King had been ill at her home for five weeks.

She leaves to mourn their loss three brothers, four sisters, a host of relatives and friends. Miss King's age was forty-four years. She had been a member of Ebenezer Christian church for twenty years.

The remains were laid to rest Monday afternoon in the cemetery of Mt. Olive Baptist church, a place where her father and mother were buried. The services were conducted by the writer. May the Lord bless and comfort those who are bereaved at their loss.

J. E. McCaULEY.

MRS. D. R. FONVILLE—A TRIBUTE

In the passing of Mrs. Lena Ragsdale Fonville, the wife of our Bro. D. R. Fonville, on July 17, 1920, the Burlington Christian church suffered the loss of a valuable member. Though permitted to labor with us so short a period, she endeared herself to all hearts. She proved a valuable worker, efficient in whatever field she attempted to serve. At the time of her passing her special field of service was the Missionary Society, of which she was president. She proved her ability as an official and wisely led the women in their mission work.

In her home she manifested the same characteristics, a faithful and model companion. During the recent war, when her husband felt called to take up Y. M. C. A. work and thereby contribute his bit toward winning the great struggle, her bravery and devotion to duty was especially evident when she consented for him to go soon after their marriage.

As we stood by with the family and watched this young life ebbing away our tears mingled with theirs, but we sorrow not as those who have no hope. We believe it was but the unfolding of a greater and more glorious day. This beautiful life, adorned with many graces and lovely characteristics will be continued in the Heavenly realm, while the sweetness of its memory lingers with us.

J. W. HARRELL, Pastor.

JOHNSON

Nathan Herbert Johnson died at his home near Antioch Christian church, Isle of Wight County, Va., July 6, 1920. He was fifty-one years and twenty-two days old at the time of his death. He was twice married. His first wife was Miss Mattie L. Saunders, while his second was Miss Laura V. Butler. He leaves to mourn his death a wife, two daughters, one son, two grand-children, two brothers, Geo. G. Johnson, of Buckhorn, Va., and H. M. Johnson, of Zuni, Va., two sisters, Mrs. Annie E. Bradshaw and Mrs. Vivian P. Bennett, and a host of friends.

The funeral services were conducted by the pastor at Antioch church and his remains were laid to rest in the church cemetery. God bless the dear bereaved ones.

H. H. BUTLER.

CHARLES W. McPHERSON, M. D.

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BURLINGTON, NORTH CAROLINA

RAILWAYS SET NEW RECORD FOR HEAVY FREIGHT MOVEMENT

During the week ended July 6th there were loaded on the railways of the South 127,485 cars of commercial freight, an increase of 10,762 cars over the loading for the same week last year and an increase of 3,981 cars over the same week in July, 1918, when every possible effort was being made to rush war material to France. These figures are taken from the records of the commission on car service to which reports are made by all the large railways.

During the three weeks ended July 16th the records of the commission show that there were loaded on the railways of the South 350,962 cars of commercial freight as against 333,937 cars during the same period last year and 352,183 cars during the same period of 1918.

On the railways of the entire country there were loaded during the three weeks ended July 16th 2,521,263 cars as against 2,455,364 during the same period last year and 2,722,562 during the same period of 1918.

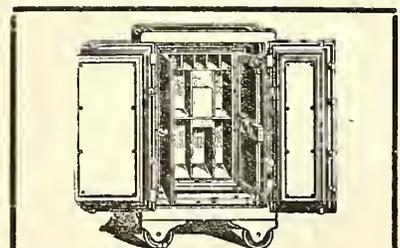
These figures show that the railways of the country are not only performing a larger measure of public service than they performed during similar periods of 1919 but that they are closely approaching the records made in 1918 when every nerve was being strained to win the war and the railways of the South have even passed the high record made in 1918.

DR. J. H. BROOKS

DENTIST

Foster Building

Burlington, N. C.

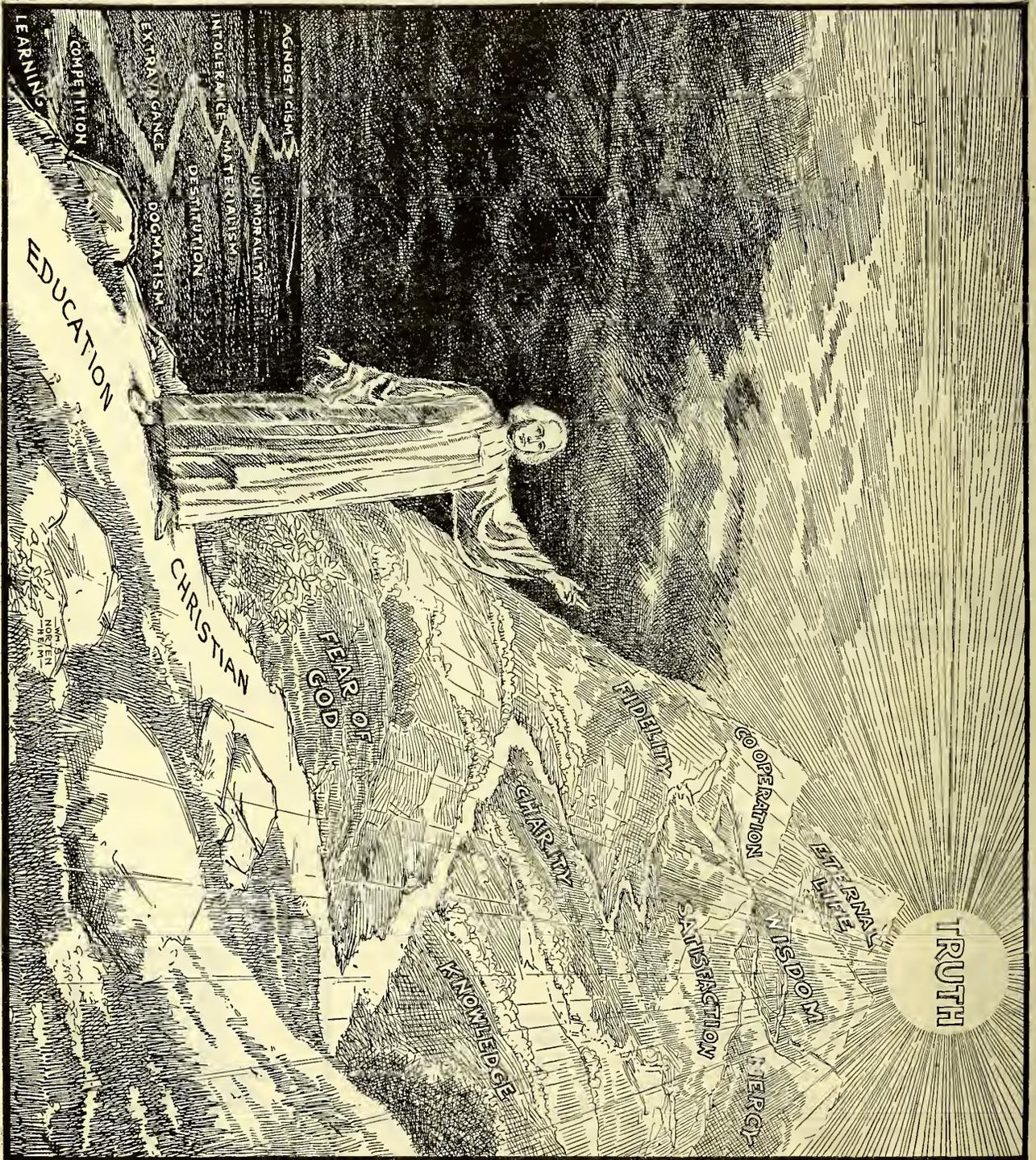


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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXII

BURLINGTON, N. C., AUGUST 18, 1920

NUMBER 33

The Neglected Foundations of Prosperity

From a Commencement Address at Harvard University, by Calvin

Coolidge, June 19, 1919.

IN our pursuit of prosperity we have forgotten and neglected its foundations. It is true that many of our institutions of learning are well endowed and have spacious buildings, but the plant is not enough. I am directing attention to the comparative position of the great mass of teachers and clergymen. They are not properly appreciated or properly paid. They have provided the foundations of our liberties. The importance of their position cannot be overestimated. They have been faithful though neglected; but a state which neglects or refuses to support any class will soon find that such class neglects and refuses to support it. The remedy lies in part with private charity, in part with government action; but it lies wholly with public opinion. Private charity must worthily support its clergymen and the faculty and instructors of our higher institutions of learning; and the Government must adequately reward the teachers in its schools. In the great bound forward which has been taken in a material way, these two noble professions, the pillars of liberty and equality, have been neglected and left behind. They must be re-established. They must be restored to the place of reverence they formerly held.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

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Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of one-half cent a word.

Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

THE PASSING OF A GREAT MAN

Honorable J. Frank Hanly, former governor of Indiana, whose tragic death was mentioned in these columns last week, deserves more than a passing mention. Few men impress their generation as did this Christian statesman, and it is beyond human conception to understand why God calls a great moral and religious force in the noon-day of his work.

Hanly was deprived of the new day advantage of many young men, but where there was no way, he made one. He breathed his first in a log cabin, where his parents found hope in their boy in lieu of any wealth. His toil and study had to go hand in hand. His first impress on the public was becoming "school master" in one of the little backwoods districts of his native State. He had a great mind and literally devoured books. Oratory appealed to him and he was not satisfied until he was an orator. He became a great power in the moral uplift of his State and soon won the hearts of his people. The people of his State called him to be their governor. At all times he remained a true Christian and the multiplied thousands to whom he spoke heard him gladly.

Possibly one of the greatest outstanding things of Hanly's life was his opposition to the liquor traffic. He followed it with a hate and openly condemned it on every hand. He saw its legalized power die and pursued its every form as long as he lived endeavoring to make a really "dry" nation.

The life of this great man should be the model of many young men, and here is hoping that Governor Hanly's kind will greatly multiply.

EDITORIAL BREVITIES

Education should be the center thought of the young men and women of our churches during this month. Our future leaders must come from that class of young people who consider carefully and go forth to pursue their studies.

Recently ten thousand persons attended the funeral of a canary bird in a certain city in the United States. The novelty of the thing was the chief reason for the large attendance, but one cannot help but feel the absence of real thinking among people at times. Foolishness is the absence of definite and serious thought. The process of education helps to shape our thinking, hence the need of proper education.

Keeping humble is one of the graces of the Christian life. The world has always paid respect to humility, and always will. Greatness and humbleness may go hand in hand, but the estimation of greatness must be with the public, while humility must lie in the heart of the person who would be so characterized. Be great—that is all right, but let the other fellow make the discovery.

The booming of the two great political campaigns means the bringing of friends to see things at different angles; and if we see differently, we become different. Men should not allow the narrowness of politics to divide them. Many a man will have occasion to test his religion during the next few months, and here is every hope that it will stand the test.

The news is passing around that A. J. Volstead, the author of the "Volstead Act" has been defeated in the seventh district of his State (Minnesota) for his return to Congress. The statement is true, but Mr. Volstead has contested the primary election, charging that his opponent circulated a pamphlet untruly charging him with things of which he was not guilty. Under the Minnesota law, if it can be shown that a successful candidate circulated untrue statements about the unsuccessful opponent, it becomes a cause for disqualification and for declaring the next highest aspirant as the nominee. This would be a good law for any State, and we commend it to the law-makers of North Carolina, who are in session now.

NOTES

Rev. Geo. D. Eastes will begin a meeting with Dr. P. H. Fleming at Haw River, on the fourth Sunday in this month.

Bro. C. A. Howell, of Branford, Florida, in renewing his subscription to THE SUN says: "I have been reading this fine old paper since I was a boy, it then being published at Suffolk, Va., and edited by Mr. Dunbar. I wish it and the present editor continued success."

Rev. James H. Lightbourne and wife are now located in the parsonage of the Memorial Temple, Norfolk, Virginia, and have assumed the duties of the Temple. They enjoyed a good Virginia pounding on the evening of August 5.

Rev. C. J. Felton, Oshawa, Ont., has accepted a call to the Newport News, Virginia, church. Brother Felton is an Eastern Virginian by birth, an Elon graduate, but has been in Canada for several years. THE SUN extends a welcome to Brother Felton back to the Southern field.

We have on hand a communication written from Garner, N. C., and having no name signed. This causes us to say again that names to articles do not have to appear, but we must know who does the writing before we can publish. Sign your name, and if for any reason you wish us to omit it from the article, advise us to that effect.

It is a very difficult thing to mail several thousand papers every week and not lose any of them. Sometimes things go wrong with this office and sometimes in other offices. But when a thing happens week after week, almost without a break, there must be something wrong. Such is the case in routing THE SUN to Suffolk, Va. We have three or four large packages for Suffolk, and almost every week one or more of these bundles go to Norfolk. We have made repeated complaints, and yet the same thing continues to occur. Special attention has been given to the Suffolk mail in our mailing room for sometime to see that no package goes out without being in first class condition. This does not affect the situation. We are assuming that the train clerks put some of the Suffolk mail in Norfolk pouches and Norfolk clerks cut the wrappers without examining them. If some friend of THE SUN in postoffice employment can suggest how we can remedy this thing, let us have the means now.

FROM BROTHER E. C. FRY

To the Editor of The Christian Sun:

Dr. McCord's sudden death made great and unexpected changes in the affairs of our Japan Mission. For we had relied on him for important services in America up to the end of this year and for sorely needed assistance in Japan from the beginning of 1921. Recasting our plans became imperative. The Fry furlough was due in 1920, but, on account of matters connected with

the coming World's Sunday School Convention at Tokyo and for other reasons bearing on the work of our Japan Mission, it had been postponed a year. Under the pressure of new conditions it was decided that the interests of the work in Japan require a reversal of this, that return to the field may come in 1921. There is such congestion of travel across the Pacific that usually passage must be engaged some five months in advance. On short notice I could secure passage for myself alone and not for my family. I am worn thin and need a furlough of regular length. Mrs. Fry wants a shorter one, and prefers it as a six months' summer trip. Accordingly, if a passport difficulty in regard to Maki can be overcome, they will join me in America next April, returning to Japan with me in September, 1921.

I left Japan July 10 by the "Empress of Russia," together with Bro. Garman, who is making a flying trip to America this summer. We crossed in a few hours over nine days;—by far my quickest trans-Pacific passage, and the only one I ever made without encountering storm.

I am writing this at the Oregon home of my mother, (88 years old). After a few weeks spent in rest,—visiting relatives,—I expect to take up the usual "deputation" work of a returned missionary. I know that I need not ask for your prayers for me and mine. We have long been conscious that they are already ours.

E. C. FRY.

Lebanon, Oregon, Aug. 10, 1920.

A SOLID FINANCIAL BASIS FOR THE CHRISTIAN SUN.

Everything is at least 200 per cent higher than it was when THE SUN was dropped to \$1.50 per year. Add 200 per cent to \$1.50 and you have \$4.50, but make it \$4.00 per year, and you will have a good financial foundation. Then average a sliding scale, so that, when prices drop on the substantial products of life,—drop the price of THE SUN, and when they advance, advance the price of THE SUN.

You may think THE SUN family will not stand for it but I believe that they will, if properly explained. When I commenced taking THE SUN, the price was \$3.00 per year. Labor is on an average of, at least, 200 per cent higher than it was fifteen years ago.

Brother Riddle, read and pray over these lines. I expect next week, when I reach home, to send my check for a renewal, at the rate of \$4.00 for twelve months.

I am for THE SUN, first, last and always. Best wishes.

W. G. CLEMENTS.

Written from Gibsonville, N. C.

Editorial Note: Brother Clements, as most SUN readers know, is a former editor of this paper. His suggestion is good. As stated two weeks ago, THE SUN is now costing \$3.20 per subscription to issue. The present price of printing was fixed when paper was 12 cents per pound. It is now from 17 to 20 cents, and an increase in cost of printing THE SUN, is liable to come any day. Other things being taken into consideration, it looks like THE SUN will be forced to ask subscribers to pay value received. This is Brother Clements' proposition.

PASTOR AND PEOPLE

ROANOKE, ALA.

Revival services began at Rockstand Christian church Sunday, July 25, and closed July 30. Rev. H. W. Elder, of Richland Ga., did the preaching, while Mr. S. S. Wier had charge of the music. These two men working together did great good. The services were well attended by all denominations. As a result of the meeting twenty-four members were added to the church. Our people are anxious to have Bro. Elder and Bro. Wier another year.

J. H. HUGHES.

* * *

NEW HARMONY

Our meeting at New Harmony began July 31. Bro. John Taylor was with us in these meetings. Bro. Taylor is one of our young men who is making good in the ministry. Mr. S. S. Wier had charge of the music, and his singing was enjoyed by all who heard him. The meeting was a great success. Six members were added to the church as a result.

Roanoke, Ala.

J. H. HUGHES.

OTHER REVIVALS IN ALABAMA

Our meeting at Noonday began on Saturday, July 24, and continued through the following Friday. Rev. P. L. Duke came to us on Monday and gave us some very helpful sermons. He greatly endeared himself to the people and we shall be glad to have him with us again. The ordinance of baptism was administered to thirteen applicants as a result of the meeting.

We held our first service at Mt. Zion on Saturday, July 31. Rev. P. L. Duke also did the preaching in this series of meetings. We found the revival in the hearts of the people when the services began as a result of the interest being taken in the Sunday school and prayer meetings. The meeting was a great success, eighteen members being added to the church. Our people at Mt. Zion are learning to do things. Forty-three dollars were paid Brother Duke for his services and they also remembered the pastor in a very substantial way. May the Lord grant us revivals like these all over our country.

Roanoke, Ala.

J. D. DOLLAR.

LA GRANGE, GA.

The second Christian church of this place was organized February 22, 1920, by Rev. C. W. Hanson. We now have a membership of twenty-three. Up to this time we have been using the auditorium of the International Club House, but as it is not a very desirable place for worship, we have decided to build a church. Mr. R. L. Render, of the Baptist denomination, has given us a very desirable lot and we hope to start the building at an early date. The building committee consists of W. M. Crowder, as chairman, H. H. Toney, W. H. Kistler

and our pastor, Rev. C. W. Hanson. The cost of the church will be about \$3,000.00, and it will be a struggle for our small membership. We are praying that God will put it into the hearts of the brotherhood at large to help us. Will you, brother, go to God and ask him what he would have you do in this case? For information write W. M. Crowder, 117 Ware St., La Grange, Ga.

La Grange, Ga.

W. M. CROWDER.

HAYES CHAPEL

The meeting began at Hayes Chapel the first Sunday in August and continued until Friday evening following. The attendance was fairly good. We felt that we had to preach to the church at the morning services and to mixed crowds at night.

On Friday at the eleven o'clock hour I used as my subject, "Bible Religion Put to the Test." I tried to show how the Christians stood the test in the prophetic ages—how their religion counted for something worth while to the world, and stated that the world needed just such witnesses to quiet the people of this restless age and bring us back to righteous living. I then took up the New Testament Christians and tried to show how they stood the test in those trying ages, stating that the world needs just such Christians as those. I tried to use the characters, Paul and Silas, to sustain this proposition and found myself unable to call the name of either. In fact, for quite a while I could not speak a word in our language. I spoke in three different tongues for about fifteen or twenty minutes, accenting every word distinctly. In the midst of this experience only one interpretation was given me—viz, "It Is God." My congregation was considerably excited. Following this there was a glorious presence that swept over the entire audience. For more than two hours we were much exhausted. Among those present were Deacon G. O. Barbee, Squire Johnson, Deacon Wall, and others.

We tell this wonderful experience to the Glory of God. At eight o'clock we had a glorious service when twenty-five or thirty rushed to the altar of prayer and in less than an hour all professed faith in Christ.

Rev. Mr. Johnson of the M. E. church conducted the singing and took an active part in the services. His fellowship was sweet, broad and unselfish.

P. T. KLAPP.

VIRGINIA LETTER

I have just held the last of my four meetings with good results. There were sixty-five professions of faith and forty-nine have been received into membership. I feel that my churches have all had a revival for which I am thankful.

Liberty (Halifax.)

Rev. O. D. Poythress was with me the few following second Sunday in July. Have never had associated with me in a series of meetings a young man more earnest and enthusiastic to win souls. His sermons drew large congregations and there were fifteen professions and eleven accessions to the church. This church is not ten years old. Began with sixteen members and now number about ninety. In the last few years there have been reverses, but the future is brightening.

Lebanon

Dr. C. H. Rowland was here third week in July and preached able sermons throughout the series. There were fifteen professions and ten united with the church. The membership here is not large, but the most liberal of any congregation I serve. Deacon J. H. McAden has been missed from active service since March on account of a complete physical breakdown, but is now convalescent. The church extended me a unanimous call for the fifth time at an increase of thirty-three and one-third per cent in salary.

Hebron

Rev. R. F. Brown assisted here fourth week in July and did splendid work. Attendance good and everybody pleased with Brother Brown. There were ten professions and eleven were received into the church. Hebron has had many draw-backs, but there are a number of devoted and loyal members. The church is becoming more missionary which of itself means prayers. I have accepted a unanimous call to serve this congregation another year.

Union (Virgilina).

Dr. L. E. Smith was with us here at same time meeting was in progress at Hebron. Brother Smith had been away for nine years. He endeared himself to this congregation for faithful services in meetings of 1910 and 1911. In 1910 the church was at a stand-still till the revival, when some twenty-five united with the church and since that time there has been continuous growth. The congregations were an overflow from almost the first service. People would begin gathering long before the appointed hour. Bro. Smith is, in my judgment, one of the strongest preachers in the Convention. Results were twenty-five professions and twenty-one joined church. About half of these were adults. Several others are to join later.

I have served this church nearly thirteen years and hope I may be permitted to remain with them as long as Dr. Staley has served the Suffolk congregation.

C. E. NEWMAN.

SUFFOLK LETTER

The Valley Virginia Central Conference, held in Winchester, Va., August 5-7, was well attended, the time devoted to real business, and the outlook encouraging. New Ministerial additions to the Conference, Rev. A. B. Kendall, D. D., of Washington, D. C., and Rev. A. C. McDaniel, of Milford, N. J., the newly elected pastor of the Winchester church.

Drs. Harper, Atkinson, L. F. Johnson, of Brooklyn, N. Y., I. W. Johnson and Rev. H. R. Clem, of Springfield, Ohio, and his scribe were visitors, together with Harper and Atkinson's families.

The hospitality of the congregation was spontaneous and liberal. Meals seemed more like country bounty than city dinners. The high cost of living did not seem to enter into the menu.

The Winchester church is a splendid brick building, well furnished, with class-rooms that open into main auditorium, where necessary, and well located. It is

now out of debt and the new pastor, Rev. A. C. McDaniel, will enter upon his work with good prospect. The congregation is composed of fine people, willing workers, and sufficient means to go forward.

The Conference outlook is brighter than in previous years and the Convention contributions more than doubled last year's collections. This, of course, was gratifying to the leaders and indicates financial growth in the Conference.

The city of Winchester is an old city of some good inhabitants, located in Frederick county in the great Shenandoah Valley of Virginia, and is the center of the apple belt. A cold storage plant for apples is nearing completion, and its capacity will be, *three hundred thousand barrels*: and there was already another cold storage plant there for apples. In addition to these provisions for storing apples for market, there is a vinegar plant there which make apple vinegar by the million gallons a year. This plant, of course, uses the culls and bruised apples not good for market. As a rule the city indicates the prosperity of the surrounding country and measured by this standard, that country is healthy, prosperous, and has a good future.

The Valley Conference should grow into one of the strongest in the Southern Convention. The Civil War ruptured the feelings of people along the line of conflict more than in remote sections, and the Valley Conference suffered, beyond explanation, by that unfortunate tragedy; but a new generation and new conditions give promise of welded conditions and Christian activity.

On the first Sunday in August, I was in Dover, Delaware, and preached twice at the People's church and once at St. Luke's. Rev. Roy C. Helfenstein, D. D., has accepted a call to the People's church and that great church, founded by Dr. A. W. Lightbourne, will again go forward. St. Luke's is a small church, under the care of Dr. R. S. Stephens, that was established to care for a city community that was without church affiliation

W. W. STALEY.

NEW YORK LETTER

Columbia's nearly ten thousand Summer Session students are now preparing to leave for their homes far and near, marking the end of possibly the greatest summer's work in the history of the institution in numbers and extensiveness of courses. But this also marks the beginning of work elsewhere which has been planned.

It is, indeed, a great inspiration of its kind to see so many noble men and women together, all striving for the solution of life-problems; tending in their efforts to free themselves from the narrow, selfish boundaries of their lives and to discover new and firmer truths upon which to build and influence other lives. One feels the largeness of the task and the multitude of preparations necessary for its accomplishment.

The separations of this unit mean the building of other units. Men and women cannot always remain here. They become scattered all over the world, some into their own homes, towns, or country-sides in every state, in Europe, and in the remotest countries of the world to do the work for which they have planned.

Perhaps it would interest some readers of THE SUN to learn about students nearer home. Almost one fourth of Columbia's students come from the South. Many of these are accomplished professional and business work, but for the most part, teachers coming from the various schools and educational institutions of the Southern States.

An organization of all these students into a Southern Club as well as the separate state organizations contributed considerably to the cosmopolitan spirit of the University. The Southern Club has grown remarkably in numbers, representing this year, perhaps better than ever, a "true Southern Spirit," both in and out of the class rooms.

Then coming still nearer the home of THE SUN, there are several members of Elon College Faculty and Alumnae here. Dr. W. C. Wicker completes his fourth year of summer sessions. He was last year assistant professor in the Philosophy of Education in Teachers' College, and this year receives his professional diploma. Prof. N. F. Brannock who has been here two summers as a special student in chemistry, is working for his university degree and is Assistant Professor in Chemistry for this summer.

Among other Elonites are Prof. B. W. Everette, Elon's Gymnasium Director for next year, who is taking a course in mechanical drawing and physical culture; Miss A. M. Landis, head of Domestic Arts at Elon, who is doing special work in her department; Capt. J. J. Ingle, Columbia School of Law, and Miss Nellie Sue Fleming, Teachers' College.

J. E. MASSEY.

CIGARETTES AND TOBACCO

It is with a feeling that I am launching out into deep water when I approach this subject, yet I have such a burning desire to be used of God to help humanity, that I feel I can in God's name, write something against this evil of today. I know there are others who are as much interested in their boys as I am, yet have not had courage and faith sufficient to put their desires and feelings into print. I have put much thought and prayer on this subject and in the name of my Christ you will find me standing against every form of sin.

As I see this great outstanding evil confronting us today, I feel it my duty, as one of God's servants, to send out a word of warning to the people. I hold our young men dearer than my own life, and I am fully convinced the cigarette habit is one of the worst evils they have to fight. Physically, mentally and spiritually, it seems to be a habit, when once formed, is almost impossible to overcome the habit and its intoxicating power. I once had a very earnest conversation with a young man who seemed to have a good feeling for others, but had gone down under the cigarette habit. His case, as he described it to me, was alarming. He plead with me to warn young men never to form the habit. The boys of today are not altogether in the fault. Their parents, oftentimes, set the example by the use of tobacco in some form. Behold the deacon, Sunday school superintendent, and even some of our ministers use this deadly weed in some

form. My God! My God!—how long will it be before the people will realize how great their responsibility is, as to the example they set for those who come under their influence?

I have seen of late some of our laymen and ministers smoking and chewing. I have heard of a minister who, after preaching a strong sermon against smoking, was seen in the yard of the church smoking a cigar. Preacher, I would like to ask in the name of our Christ, what influence do you expect to have with those young men? My honest opinion is that your influence will lead in the wrong way. Not only do you lose your influence but the people doubt your sincerity. They feel that you have not the courage, faith and religion sufficient to overcome this evil in your own life. How a man of God can so defile his life is more than I can understand.

In a conversation with a father, he spoke of his boys and the cigarette. He said that he had always smoked and chewed tobacco, but never failed to warn his boys against the habit. One day he saw his error in a different light. He cried out, "Why am I warning my boys against a habit I have myself?" He promised his God that he would never be guilty of something he wouldn't like his boys to do. If we, as parents, laymen, and ministers would make the same resolution, not only in this matter, but in evils that have to do with our moral or spiritual life, a brighter day would dawn for us.

There are many passages of scripture that teach us we should not use tobacco for the sake of others, especially our young. I refer to Matthew 18-6—"But whoso shall offend one of these little ones which believe in me, it were better that a millstone were hanged about his neck and that he were drowned in the depths of the sea." There are none of us but that have some influence. May God help that our influence may be in the right direction.

Zuni, Va.

ELISHA BRADSHAW.

WILSON ASKS FOR CELEBRATION OF PILGRIM'S DAY

On August 4 President Wilson issued the following proclamation:

"*My Fellow Countrymen:* December 21, next, will mark the tercentary of the landing of the Pilgrims at Plymouth in 1620. The day will be becomingly celebrated at Plymouth under the auspices of the Plymouth Pilgrim Tercentenary Commission and at other localities in Massachusetts. While this is proper and praiseworthy, it seems to me that the influences which the ideals and principles of the Pilgrims with respect to civil liberty and human rights have had upon the formation and growth of our institutions and upon our development and progress as a nation merit more than a local expression of our obligation and make fitting a nation-wide observance of the day.

"I, therefore, suggest and request that the 21st of December, next, be observed throughout the Union with special patriotic services in order that the great events in American history that have resulted from the landing of these hardy and courageous navigators and colon-

ists may be accentuated to the present generation of American citizens. Especially do I recommend that the day be fittingly observed in the universities, colleges, and schools of our country to the end that salutary and patriotic lessons may be drawn from the fortitude and perseverance and the ideals of this little band of Church men and women who established on this continent the first self-determined government based on the great principle of just law and its equal application to all and thus planted the seeds from which has sprung the mighty nation.

"In witness hereof, I have hereunto set my hand and caused the seal of the United States to be affixed, done in the District of Columbia, the fourth day of August, in the year of our Lord, one thousand nine hundred and twenty, and of the independence of the United States of America the one hundred and forty-fifth.

"WOODROW WILSON."

INCIDENTAL—BUT INTERESTING

(From the Syracuse Post-Standard.)

Cox was elected governor in 1912 by 167,000. He was beaten in 1914 by 31,250, the year that Harding was elected to the Senate by 162,000. Cox was elected governor in 1916 by 5,199, while Wilson carried the State by 90,000, and was elected a third time by 12,000.

The Republicans have nominated Ohio-born candidates in all campaigns since 1868 save two—Grant, Hayes, Garfield, Harrison, McKinley, and Taft. The Democrats have never nominated an Ohio man nominees for Vice-President, George H. Pendleton and Allen G. Thurman, were beaten.

Cox's first wife was named Harding, and the candidate he defeated for Congress was named Harding.

While it was his popularity in Ohio and his wet proclivities that accomplished Cox's nomination, Ohio itself is remarkably evenly divided on wet and dry. In 1919 a referendum upon the proposition to define an intoxicating liquor as one having 2.75 per cent of alcohol was defeated 504,688 to 474,907. The same year a referendum upon constitutional amendment went against approval 500,450 to 499,971.

Harding and Cox are personal friends and associates in the Ohio Publishers' Association.

Harding will be in March the age of McKinley when he was inaugurated, Cox the age of Taft when he took the office.

Roosevelt is the youngest man to run for president or vice-president since 1896, when Bryan was nominated at 36 years of age.

The nominees for president are not college men, although Harding was for a little while in Ohio Central College. Coolidge is an Amherst and Roosevelt a Harvard alumnus. The nominees for president are both newspaper publishers, the nominees for vice-president are both lawyers.

The union of Ohio and New York on the national ticket has been a favorite Republican practice—witness Hayes and Wheeler, Garfield and Arthur, McKinley and Roosevelt, Taft and Sherman. The only time heretofore when the Democrats tried it they reversed the order—Cleveland and Thurman.

VALLEY VIRGINIA CONFERENCE

(Winchester Evening Star, Aug. 9.)

The session of the Virginia Valley Central Christian Conference, which met in the Christian Church throughout last week, adjourned on Saturday afternoon, after selecting a place for the next annual meeting, and the election of officers.

The next conference will be held at Mayland Christian Church, near Broadway, Rockingham county, Va., next August.

The officers elected for the ensuing year were, president, Rev. Dr. W. T. Walters, of Richmond, Va.; vice-president, Rev. B. J. Earp, of Stanley, Va.; secretary, Rev. A. W. Andes, Harrisonburg, Va.; assistant secretary, Rev. W. C. Hook, Harrisonburg; treasurer, Mr. Samuel Earman, Harrisonburg.

On yesterday a number of the clerical delegates remained over in Winchester and occupied the pulpit of the Christian Church. The Rev. C. A. McDaniel, of Milford, New Jersey, the newly elected pastor of the church here, preached at the morning service, the Rev. Dr. J. O. Atkinson, of Elon College, N. C., preached at the afternoon meeting and the evening service was addressed by the Rev. H. R. Clem, of Springfield, Ohio, president of the Ohio State Association.

A resolution of appreciation to the people of Winchester and vicinity was passed by the conference for their hospitality to the delegates and visitors attending the conference.

At the session of the conference last Thursday afternoon, Mr. Thomas F. Burley, soloist of the Presbyterian Church, sang "Face to Face," with exquisite voice and feeling, and a devotional service was conducted by Dr. W. W. Staley, of Suffolk, Va.

The conference then listened with deep interest to a carefully prepared report of the committee on education.

Three young men were admitted to the Biblical Class in preparation for the ministry and each of these addressed the conference. Dr. W. A. Harper then made a strong talk on "The Four-Square Program of the Christian College."

The report of the Christian Orphanage disclosed a most satisfactory financial and moral condition. The institution is free from debt, with new property purchased during the year and also with \$15,000 toward a new \$40,000 building soon to be erected.

The session on Thursday evening was given over to the Women's Missionary Board and during the evening a solo was rendered by Miss Stryker, Miss Bessie I. Holt, of Burlington, N. C., made an excellent address, and Miss Mary D. Atkinson and Miss Jennie Willis charmed the audience with a duet.

"The schools in general have occupied an intermediate position between Church and State, responding always to influence from both sides, but affected chiefly in earlier times by ecclesiastical considerations and in later times chiefly by considerations of a political character; and at all times they have been open to influence of a more diffusive sort, economic, literacy, and broadly speaking, social."—Brown, "The Making of Our Middle Schools."

THE CHRISTIAN ORPHANAGE

SUPERINTENDENT'S LETTER

Our financial report still grows and we are climbing on toward the \$18,000 mark for this year. We hope to reach the \$20,000 mark by November first, and then make the final dash for the \$30,000 mark for this year, and break the record of all previous years.

In our last report we had two disappointments to report. This week we have two pleasant occasions to mention. The brightest sunshine comes after the darkest clouds.

On Friday, August 6, the Union Christian Sunday school came in full force to picnic on the Orphanage grounds. The day was clear and cool and an ideal day for a picnic. The day was spent in the children playing games and men pitching horse shoes. Every one seemed to have a good time and enjoy the day.

At the noon hour the table that had been placed in the grove, was filled to overflowing with good things to eat, like the good ladies of the Union congregation know so well how to prepare. After thanks returned by Dr. J. W. Wellons (the "youngest" man present), the children were invited to help themselves first, and it made us all glad to see them so happy, and they enjoyed it to their hearts' content.

All members of the Orphanage family were invited to join in this splendid event and our little folks were delighted. Fried chicken looked good to them and they helped themselves. We were delighted to have this Sunday school to picnic on our grounds and trust they will make it an annual affair.

Our next pleasant occasion was our visit with the Singing Class to five churches in Virginia on Saturday and Sunday, August 7 and 8. Our good friend, Mr. J. M. Darden, made arrangements for the Class to render a concert at Driver Christian church on Saturday night; Suffolk Christian church, Sunday morning at 9:30; Antioch, Sunday at 11:30; Mt. Carmel, Sunday at 4:00 and Franklin at night.

We reached Suffolk on Saturday evening via Seaboard train and were entertained there for supper and were taken to Driver where the children rendered their concert. After the concert the good ladies had refreshments for the children which they enjoyed very much. We then returned to Suffolk where we were very pleasantly entertained for the night. Sunday morning the children rendered their concert at the Suffolk Christian church and we were then taken to Antioch church where they rendered their program for this splendid people. The Philathea Class of Antioch church had prepared a nice lunch for us, which we carried to Mt. Carmel, where we had a picnic dinner, with water-melons and lemonade added. The children rendered their program at this church at four o'clock and then were taken to Franklin, Va., where the program was rendered at 8:00 o'clock. We were entertained there Sunday night and left for home on the morning train Monday.

No singing class of any orphanage of any denomination was ever treated any better or shown more kindness or appreciation than our Singing Class while in Virginia. The people at all the churches seem to leave nothing undone that could be done for their happiness and comfort. They have never enjoyed any trip more than this one. The congregations at all the churches were large and the offerings splendid.

I want to thank all the friends who so kindly entertained the children while on this trip and assure you that I am grateful.

I want to especially thank Brothers Darden and Crocker, Dr. Rawles and Colonel West and others for their untiring efforts in making this trip so pleasant for the children in carrying them to the different churches on this trip. We pray that God's richest blessing will rest upon each one who had a part. "Inasmuch as ye did it unto one of these, the least of mine, ye did it unto Me."

CHAS. D. JOHNSTON.

FINANCIAL REPORT FOR AUGUST 18, 1920

Amount brought forward, \$17,232.01.

Children's Offerings

Ruth M. Sanford, 20 cents.

Regular Monthly Offerings

(North Carolina Conference)

Reidsville, \$1.00; Palm Street, Greensboro, \$2.00; Mt. Auburn, \$9.50; Union, \$246; Damascus, (Orange Co.), \$1.20; Pleasant Hill, (Children's Day), \$14.40; First Christian church, Greensboro, \$4.00; Wentworth, \$8.11; Sanford, \$9.43; Mebane, \$2.00; Christian Chapel, \$1.86; Chapel Hill, \$4.05; Hines Chapel, \$4.00; Durham, \$9.60.

(Eastern Virginia Conference.)

People's Church, Dover, Del., \$5.35; People's Church, Dover, Del., \$4.35; Ivor, \$1.45; Suffolk, \$25.00; First Church, Norfolk, \$7.14; Franklin, \$40.00.

Valley Conference

Dry Run, \$3.89.

(Georgia and Alabama Conference.)

Beulah, Ala., \$10.33; Richland, Ga., \$1.28; Mt. Harmony, Ala., \$1.16; Total monthly offerings, \$179.76.

Children's Home

Frances Walker, \$1.00; Alma Turner, \$1.00; W. J. Turner, \$5.00; G. A. Piland, \$5.00; Total, \$12.00.

Special Offerings

Mrs. O. T. Moore (Overlooked), 50 cents; C. R. Brown, \$1.00; Sale of cream (one cone), \$1.00; Total, \$2.50.

Singing Class

Driver, Va., \$51.09; Antioch, Va., \$31.81; Mt. Carmel, Va., \$46.10; Franklin, Va., \$61.00; Total, \$190.00.

Total for the week, \$378.26; Grand Total, \$17,610.27.

A LETTER

Dear Uncle Charley:—Enclosed you will find twenty cents, my dues for July and August. I was a little late this time, but better late than never. With love and best wishes to you and the little Orphans.—*Ruth M. Sanford.*

Real glad to have your letter this week. The only one to keep the corner bright and cheerful. Always glad to hear from you.—*Uncle Charley.*

The Work of Our Women

(All items for this department should be sent to Mrs. J. W. Harrell, Burlington, N. C.)

REPORT OF YOUNG PEOPLE'S DEPARTMENT TO WOMAN'S BOARD SOUTHERN CHRISTIAN CONVENTION

On account of the illness of Mrs. W. V. Leathers, Superintendent, and at her request, I herewith, with the meagre information in hand, submit the following report of the Young People's Department for the past biennium:

Eastern Virginia Conference: Number of organizations (Young People's and Willing Workers), 27; Number of members reported, 464; Amount of money raised, \$3,069.42.

North Carolina Conference: Number of organizations, 16; Number of members, 263; Amount of money raised (1919-1920), \$575.59.

Virginia Valley Central Conference: Number of organizations, 6; Number of members, 179; Amount of money raised, not reported:

Summary

Total number of Societies, 49; Total number of members, 906; Total amount reported, \$3,645.01.

MRS. C. H. ROWLAND.

MEETING OUR GOALS

We are nearing the close of our Conference year. Our Woman's Boards will soon be planning their programs for the annual meeting. Only two months and our treasurers will close their books. Doubtless many Societies will be very busy during these last few weeks. There are goals to be reached and requirements to be met. Are we sure we will meet our share of the extension budget which we have assumed? Shall we not set our faces to the task with a prayer upon our lips and a determination in our hearts that every goal shall be attained and every objective reached?

May the extension of God's Kingdom be to us the most important work in the world. Did you know that two-thirds of the population of the globe today have never heard of the Gospel of Jesus Christ? Oh, that we might get a vision of these Christless souls. Approximately a billion people have no knowledge of Christ because the Church has never become sufficiently interested. Women of the Christian Church, let us pray as we never have before that God will save us from our indifference and that our churches and people may be aroused and may set their faces to a worthwhile program. Did you know that there are actually more people in the world today without Christ than a hundred years ago? We have fewer missionaries than five years ago. We did not send as many men into the field during the war and we have not replaced those who fell from the ranks. Missionaries are constantly face to face with the fact that they cannot cope with the in-

crease in population. Such facts should impress every heart and arouse us to greater activities and a deepening of the prayer life. Prayer releases the power of God. The Church has at its command an infinite and inexhaustible source of power and should make use of it. We are inclined to depend too much upon our own strength. Let us learn to depend more and more upon our Heavenly Father Who is the source of all strength and power. Let us ask Him to lay upon our hearts the needs of a billion souls without Christ and without hope in the world.

MRS. J. W. HARRELL.

TEN DAYS OF REAL SERVICE

On Saturday morning, July 18, I left Burlington for Henderson, N. C. Arriving at Henderson I was met by Miss Margaret Alston. I attended the Saturday afternoon service at Liberty church (Vance) at 3:00 o'clock gave short talk after Bro. Black's sermon. I was notified here that I was to take supper with Mrs. Jimmie Newman and stay for the lawn party which was to be given on her lawn by the Baraca Class of Liberty Sunday school. They certainly know how to entertain. It was one of the nicest entertainments I have attended in a long time. (It was not one of those lawn parties to make money, for cake and cream were all free and in abundance).

Sunday morning I attended Sunday school and services at Liberty church again. I talked a few minutes to the Philathea at beginning of lesson, to the Baracas at the close of the lesson period, and to the Sunday school after it re-assembled. Bro. Black was kind enough to give over his preaching hour to me to talk to the young people. The quarterly communion service was held just after a talk by the pastor. I requested all young people who were interested in a Willing Workers' Society or Young People's Missionary Society to remain and about forty remained. I organized a Willing Workers' Society with sixteen members and Young People's Missionary Society, with fifteen members. I want to say, dear friends, that Liberty (Vance) is a thoroughly organized missionary church, has a Missionary Cradle Roll with thirty-three babies enrolled, Willing Workers with sixteen members, (from 6 to 15), a Young People's Society with fifteen and a Woman's Missionary Society with over twenty-five enrolled. Just think of it, a rural church with such organization as this, missions taught from the cradle to the grave. I believe I am correct in saying this is the only rural church in the Southern Christian Convention that is a thoroughly organized missionary church. I can see why Bro. Black is proud of this church. He should be. It is something to be proud of. One of the members told me, on the side that they are thinking of calling a pastor for all time and planning to build new Sunday school rooms. Sunday afternoon Mrs. Newman and Miss Alston took me over to Henderson to talk to the young people in the Henderson church at four o'clock. On account of heavy rain at the hour for service, the audience was not so large as they had expected, but enough for good service. I think these good people will organize a Young People's Missionary Society soon. Sunday evening Mr. and

Mrs. Harward came for Rev. and Mrs. Williamson and myself and took us to Fuller's Chapel to a Children's Day service. I certainly enjoyed this. We, who have had the responsibility of training children know how to enjoy and appreciate these exercises more than those who have never had the experience. They gave me a few minutes on this program to talk missions. I announced that I would be out on Monday to organize a Young People's Missionary Society if they wanted one. On Monday it rained and then rained some more. In spite of the rain we had nearly a church full. I organized a Young People's Missionary Society with fourteen charter members. These good people have the reputation of going to church rain or shine, and they certainly lived up to their reputation the day I was there. I spent until Tuesday noon with my good friends Mr. and Mrs. Harward. Spent Tuesday night in Suffolk with Miss Annie Staley. Bro. Cotton came for me early Wednesday morning, taking me through the country to Isle of Wight Court House, where the Eastern Virginia Sunday School Convention was in session Wednesday and Thursday. This Convention was filled with good things from beginning to end. On Friday Bro. Whitley took me to Windsor to attend the Young People's Sunday School Convention. This was a union meeting of all the organized Young People's Classes of Southampton and Isle of Wight Counties. This was also filled with good things. The Bible contest conducted by Col. Deans was especially interesting. From this meeting I went to Mrs. Rhodes and talked to the Windsor young people at the Christian church. Friday night, partially re-organized a Young People's Missionary Society. Spent the night with Bro. Elisha Bradshaw's family Saturday night. Sunday morning went to Antioch church. Bro. Barrett and his family from Porto Rico, were there, and ters sang to us in Spanish. Bro. Barrett gave a talk. It was so inspiring to hear these consecrated people. I was given time after Bro. Barrett, to talk to the young people and organized a Young People's Missionary Society with fourteen members.

Sunday afternoon went to Mt. Carmel to Sunday school. Was given time here also to talk to the young people. On account of heavy rain at time for service, our audience was not so large as we had hoped for. I feel these good folks will soon organize a Young People's Missionary Society for they are very much interested in work for the Master. Monday morning I left Windsor for Newport News. Bro. Rainey met me in Norfolk and by the time we reached Newport News and had dinner it was almost time for service at church. I talked to the young people at 3 p. m. and organized a Willing Workers' Society with fourteen members. Talked to the young people again in the evening at Christian Endeavor meeting. After having a pleasant evening with Mr. and Mrs. W. B. Baker I left on the early boat Tuesday morning for Burlington, feeling I had spent one of the most profitable and pleasant ten days of my life. I shall ever remember the many kind deeds of the good people too numerous to mention in THE SUN.

From the time I left Burlington Saturday morning until I reached home Tuesday night, I found I had visited ten churches, and made sixteen talks, organized five Young People's Missionary Societies and enrolled seventy-five young people for service. BESSIE I. HOLT,

THE RIGHT TO STRIKE

The rights of the community are always paramount to the rights of an individual. In fact, it is a well-established principle of moral philosophy that the rights of the individual cease just where the rights of the community begin. My right to throw my fist around ceases when its exercise would come in contact with the noses of others who have a right to be in my immediate vicinity. The application of this principle banishes the soap factories, bone mills, slaughter houses, oyster shell lime kilns, and other nuisances to the outskirts of the town, and its proper application would prevent every strike in essential industry where the public are inconvenienced or their rights infringed upon.

The Philadelphia *Public Ledger* says on the right to strike:

"While the right of every man to be free from involuntary servitude is fixed and forever, it is not true that any man has a right to quit his job at any moment. A man has no more right to abstain from any act, when the failure to act inflicts injury upon another, than he has to commit an act which directly inflicts a similar injury.

"A physician cannot 'strike' in the midst of a major operation. If he does, he ought to be hanged.

"A nurse cannot 'strike' at midnight when in charge of a patient whom it may be death to leave unattended.

"A soldier cannot 'strike' just before he is to go over the top.

"A gang of laborers who have hoisted a safe to a third-story window with a crowd beneath cannot 'strike' without warning and let the safe fall. It would be penitentiary and perhaps 'the chair' for the lot of them."

"A pilot cannot 'strike' just as his steamship enters a tortuous and dangerous passage."

"Plenty of other instances will occur to all of us. Every man has a right to quit work, but no man has a right unjustly to damage another."—*Free Methodist*.

SECULAR NEWS

On August 12 the navy department was advised of the passing, in China, of Rev. Admiral Chas. T. Hutchins, retired.

Last week five of the German surrendered ships landed in New York harbor. The ships showed signs of the war and will be on exhibit for some time.

The labor forces of England have warned leaders that they will not stand for another war.

"Compulsory education usually makes itself unnecessary after a few decades. . . . Ignorance tends to perpetuate itself, and so does education."—Sharpless, "*English Education*."

CHRISTIAN EDUCATION

Editorial Note: Elon College has just issued its regular Opening Number of the College Bulletin. We take the following abstracts from that publication because of their services and interest to readers of The Sun
—C. B. R.

FACULTY NOTES

Dr. T. C. Amick served again as professor of Mathematics in the Summer School of State College, Raleigh, N. C.

Prof. N. F. Brannock attended Columbia University during the summer and was a member of the Chemistry Faculty there.

Dr. W. C. Wicker received his degree of Master of Arts in Education from Columbia University this summer.

Miss Anna Mary Landis and Mr. B. W. Everette were graduate students in Columbia this summer.

Prof. A. L. Hook was a student in Cornell this summer and Prof. T. E. Powell at the University of North Carolina.

Prof. Havilah Babcock pursued graduate courses in the University of Virginia during the summer.

Prof. G. F. Alexander studied in Chicago this summer under David Bispham.

Miss Helen R. Steward studied in the University of Illinois, leaving for Europe August 21. She will spend the year in travel and study in Europe and America and is expected to resume her duties at Elon in September 1921.

Prof. F. F. Myrick traveled in the interest of the Y. M. C. A. War-Work Educational Fund till August 21. Then he began traveling with Mrs. Myrick, *nee* Miss Lucile Virginia Manning. Long life and every happiness to these friends!

Prof. E. M. Betts traveled extensively through the Pacific Coast and Rocky Mountain states and found rare musical combinations in the heart of nature wherever he journeyed.

Coach "Jack" Johnson has traveled faithfully for Elon during the summer. He will spend the next year in study in Yale University. Elon life will greatly miss his jovial spirit.

Miss Ruth Hawk was a faculty member of the King's School of Oratory, Pittsburgh, Pennsylvania, for the summer term.

Drs. J. U. Newman and W. P. Lawrence each spent ten days at the Blue Ridge Conferences.

Miss Ada B. Jenkins and Prof. J. M. Barra, of their own volition, retire from the faculty to give themselves to further study in their professional departments.

Dr. N. G. Newman spent August in his old home in Eastern Virginia.

Prof. W. J. Cotton rested quietly at his father's home, Dendron, Virginia.

President Harper was busy with the Men and Millions Forward Movement campaign till July the first. Since then, he has been busy in the office and field, getting things in readiness for the opening. Mrs. Harper accompanied him to the Virginia Valley Central Conference, held in Winchester, Virginia.

FACULTY AND ADMINISTRATIVE CHANGES AND ADDITIONS

Mrs. Catherine L. Sturm will serve as acting Dean of Women during Miss Steward's year of leave.

The Board of Trustees abolished the office of Dean of Men, combining the duties of that office with those of the College Dean. Dr. W. P. Lawrence remains College Dean.

Mr. Havilah Babcock, A. B., A. M., Elon, Columbia, and University of Virginia, becomes Assistant Professor of English.

Mr. B. W. Everette, A. B., becomes teacher of Mechanical Drawing and Penmanship, of Physical Culture for the men, and assistant graduate manager.

Mr. H. R. Clark, A. B., Miami University, and graduate student of the University of Michigan and of Columbia University, becomes Coach and Athletic Director. Coach Clark, during his undergraduate days played on the Varsity at Miami in football, basketball and baseball. He is also an expert in track. He made the All-State teams in all three of the major sports and enjoys the championship of the Central A. A. W.

Miss Stella Hendricks, Danville, Ind., graduate of the John Herron Art School and special student in Central Normal College and De Pauw University, teacher of several years' experience, becomes head of the art department.

Mrs. Kathryn B. Sabin becomes superintendent of the College Dining Hall and housekeeper in the West Dormitory. She will be assisted by Mrs. Dora Wheeler, already well known to Elon. Mrs. Sabin comes to her new responsibilities highly recommended and qualified both by training and experience to render faithful and efficient service.

Mr. R. S. Rainey and wife will have supervision of the young Men's Co-operative Boarding Department. Mr. L. I. Ingle will be manager of the Young Ladies' Hall.

Mr. C. M. Miller becomes secretary to the College Dean.

Miss Virginia Eskridge and Miss Edna Truelove become assistants in the Bursar's office.

Misses Janice Vaughan and Mary Miller become assistant librarians, in the place of Misses Rosa Lee Brannock and Helen Scholz, resigned.

Mr. M. Z. Rhodes becomes director of the College Band. He comes very highly recommended.

Mr. V. M. Rivera is promoted to teach the college classes, as well as the sub-freshman class, in his native tongue, Spanish.

Miss Kate Wheeler becomes assistant in Physical Culture to Miss Hawk and will give active attention to the conduct of the class work for the ladies.

CHANGES IN PLANT AND CURRICULUM

Italian will not be taught during the session of 1920-21. The demand for it did not justify retaining it in the curriculum.

The first two years of the high school course have been dropped from the sub-freshman department so far as this did not conflict with engagements previously assumed. The subjects dropped this year are Math. A-1 and A, Science A-1, A, B, and C, History A, B, and F, Latin A, English A, and Italian A. It is the expectation next year to discontinue still other courses, till in two or three years Elon will have only college students. This course will inevitably at first reduce the enrollment, but in the long run it will greatly strengthen the College.

Mechanical Drawing is added for the first time as a regular course this year. The work will be under Mr. B. W. Everette.

It has been found necessary to convert the Y. W. C. A. and former infirmary rooms of the West Dormitory into six additional dormitory rooms for ladies.

The West-End Hall has been discontinued as a dormitory for students and is to become a "teacherage" for married members of the faculty and hotel for transients and visitors to the College. The College Dining Hall and West Dormitory will be for students and for faculty members only, who live on the campus. All visitors, it is expected, will find accommodation in the homes of their friends or in the West-End Hall.

Many minor improvements to the plant have been made during the summer.

A six course Chautauqua program has been arranged for the year. Some of America's finest talent will appear in these numbers. The charge will be nominal.

All students living off the campus as also all waiters, power house men, and janitors will be excused from gymnasium and physical culture this year. The College Dean may also excuse others if they hold positions requiring sufficient daily physical exercise. For all the other students these studies will be requisite to graduation as stated in the catalogue.

CHANGES IN RATES—VERY IMPORTANT

Effective September the first, Nineteen Twenty, the following yearly rates will be noted, all representing slight advances made necessary by the high cost of living. It is the expectation to reduce these rates as rapidly as conditions will warrant:

	Was	Will Be
Matriculation Fee	\$ 24	\$ 30
Instruction under Prof. Betts	60	80
Instruction under Prof. Alexander	60	75
Instruction under Miss Fisher	60	75
Instruction under Miss Smith	50	60
Diploma Fee	5	10
Certificate Fee	2	5
Room rent in Alumni Building	45	55
Room rent in West Dormitory	34	44
Room rent in East Dormitory	34	44
Room rent in Ladies' Hall	27	32
Table board in College Dining Hall ...	162	225

These advances will represent for those rooming in Alumni, East and West buildings and boarding in the College Dining Hall but \$79 increase for the year; for those living in Ladies' Hall but \$11 increase the year; and for those living in Alumni and East buildings and boarding in the Young Men's Co-operative Hall but \$16 increase. This does not include the increase for special instruction, or for diploma or certificate.

PAYMENT OF THESE ADVANCES.

These charges will be distributed as follows:

Board in College Dining Hall

Payable September first	\$ 50.00
Payable November first	50.00
Payable January fifth	62.50
Payable March fifteen	62.50

Total\$225.00

WITH THE TRUSTEES

The Board of Trustees at their May session re-elected to membership in the Board for a term of six years Col. J. E. West, Suffolk, Va.; Dr. P. H. Fleming, Burlington, N. C.; Dr. E. L. Moffitt, Asheboro, N. C.; Dr. W. T. Walters, Richmond, Va.; Mr. A. T. Holland, Suffolk, Va.; Dr. J. Pressley Barrett, Columbus, Ga., and Dr. C. H. Rowland, Franklin, Va.

They elected Mr. J. D. Gray, Waverly, Va., to succeed Mr. John A. Mills, Raleigh, N. C., resigned, for a term of six years.

Dr. J. E. Rawls, Suffolk, Va., was elected to succeed Mr. Willis J. Lee, deceased, for a term of two years.

Mr. A. B. Farmer, News Ferry, Va., was elected to succeed Mr. D. S. Farmer, deceased, for a term of two years.

They recognized the principle of life tenure with reference to all-time teachers in the literary department, though electing each teacher annually and reserving the right not to re-elect any teacher. This principle they did not recognize with reference to administrative officers and departmental teachers.

They voted to consult an architect specializing in college plants, to prepare a plan for the progressive development of the College plant.

IN MEMORIAM

All the Elon family will bow down in deep sorrow and with heartfelt sympathy to learn of the death during the vacation of—

Mrs. Lena Ragsdale Fonville, wife of
Trustee D. R. Fonville,

and of

Miss Mary Elder, member of the Class of 1921,
president of the Y. W. C. A. for 1920-21, and
daughter of Rev. H. W. Elder.

May our Heavenly Father comfort and
sustain the bereaved in this sad experience.

LITERARY SOCIETY MEMBERSHIP

Upon a petition signed by representatives of both the Philologian and Clio Literary Societies the Board of Trustees have modified the regulation with reference to membership in these Societies so long as the best interests of the College and of the Societies appear to be promoted thereby to read as follows:

“That all restrictions governing the percentage basis of receiving new members for the school year be removed and further that the earliest date for reception of any member in the year be changed from November first to ten days after his arrival and registration.”

VERY IMPORTANT NOTICE

A paper purporting to be a group of resolutions, bearing on class distinction in the College, passed in a meeting of the men in the four College Classes of Elon College, as of May 18, 1920, having been called to the attention of the Administrative Committee of the Board of Trustees, has been disposed of as follows: the final authority, even in student government, resides in the Board of Trustees. This paper has not been approved officially by the Student Senate and since the Student Senate could not pass on it before the opening, and since further the Board of Trustees cannot approve anything resembling the spirit of hazing, even in an organized form, notice is hereby given that no student should insist on any of these resolutions, except such as may be approved by the Dean and the Student Senate, upon peril of his membership in the College.

The Census Bureau has completed about one-third its task and hopes to finish by October 1.

The Republic of Panama shows a population of 401,428, not including Indians.

Mrs. Annette Adams, San Francisco, Cal., the first woman to fill the position of United States Assistant Attorney, has assumed the duties of her office in Washington.



S. AND E. AND F. OF P.

“Well,” said Aunt Mary quietly, “what is it now?”

“O, I cannot make this box work right!” exclaimed George rather impatiently. “It wiggles all around and won’t do what I want it to do.”

“Have you tried the S. and E. and F. of P. Cure?” asked Aunt Mary.

“The what!” George looked up in amazement and opened his eyes wide.

“Well, well.” And Aunt Mary laughed lightly. “Haven’t you heard of the wonderful cure for things that do not work right?”

“I never heard of that one.” George shook his head emphatically. “What did you say it was?”

“The S. and E. and F. of P.,” answered Aunt Mary. “It is the most wonderful thing you ever heard of. It does work that a hundred impatient hands could not accomplish. Now let us see how we can work it in this case. What is the matter with the box?”

“Well, Aunt Mary, you see I wish to make this into a cart. I found these old wheels and this piece of iron for an axle, and now the old box will not stay still long enough to put them together right. What shall I do?”

“Why didn’t you get something solid to put the cart on while you pounded the nails down? Or, better still, it might have been the wiser plan to get some straight nails instead of those old bent ones.”

“Well,” and George hung his head a bit, “I was in a hurry and could not wait to hunt up the good nails or something to put the old box on.”

“O ho! So you thought you would save time. You hoped that you would be lucky enough to get it done in a great hurry. Is that it?”

“Y-Yes,” said George. “And, besides, if the box had stayed still, I could have used these old nails all right.”

“We won’t argue that, dearie,” Aunt Mary said in a kindly tone; “but the point is that the box did not do so, and your old nails, weakened by previous poundings, could not be made to go in just as you wished them. Let me see. First, a good, steady prop. Yes, here is one right under our feet. It is part of an old tamping block. Ah! See how nicely the box fits!”

“Why!” exclaimed George. “It does hold better, doesn’t it? Say, that is more like it. And there are some better nails on the shelf up there.” He pointed to the corner where there were a lot of nails and bolts and nuts.

“Yes, these are better,” agreed Aunt Mary. “There are two nuts, too, that go on the end of your iron axle and fit better than the ones you first had. Can you get them?”

“Hold this box and I will,” replied George, “if I can reach them.”

George reached up, but his fingers were not quite long enough to take the tray down. He rolled over an old chopping block and tried to climb up on that, but the block was old and uncertain, and down George went in a heap on the shed floor.

"Have a tumble for a change?" asked Aunt Mary. "Shall we try again?"

"Uh-huh!" answered George, rubbing his shin where he hit it with a stake. "That was nothing; I'll have those things if I fall a hundred times."

I do not think that George really considered that he might fall a hundred times. But what do you think? He got an old keg on which to stand, and out fell the bottom with George and down he went again. This time the tears started; but he looked about, and the next attempt was a success, for he got the stepladder and went up as he should have done in the first place.

"Good boy!" exclaimed Aunt Mary. "That was pluck for you, even if you did not use the stepladder first, and now you have found out what my wonderful cure of S. and E. and F. of P. means. Half the battle is over, and now let us make the cart. O, yes, dearie, I'll tell you what it means when we finish."

And George and Aunt Mary went to work. Carefully they put the iron rod across the bottom of the box, measuring to see that it would not be uneven. Then they bolted it on, for George discovered that there were some holes bored in the rod and by diligent search they found some bolts to fit. Lastly they put on the wheels and turned up the nuts so that George had a fine cart to play with.

"We did not have to jerk it around at all to make it do right," said George as they put the cart on the floor.

"No, we did not," Aunt Mary nodded her head. "And you went at it in real true earnest. When you could not get the things and tumbled down a few times you certainly showed pluck, and there you have what the letters of my wonderful cure stand for: Steady and Earnest and Full of Pluck. Did you ever hear the little stanza about those three?"

George shook his head.

"The man who wins is an average man,
Not built on any peculiar plan,
Nor blessed with any peculiar luck—
Just steady and earnest and full of pluck."

"Well," George said with a grin, "I did not have any luck at all until you came out, that is sure."

"And you will remember S. and E. and F. of P. the next time you get out of patience?"

"Yes, Aunt Mary, I'll try to."—*Beatrice M. Parker, in Exchange.*

NEW COMERS TO THE SUN FAMILY

Mrs. Dave Motley, Red Oak, Va.; Mary J. Eure, Gates, N. C.; Mrs. Otelia Atkins, Windsor, Va.; C. V. Williams, Vicksburg, Va.; R. D. Crawford, Geer, Va.; Rev. H. Russell Clem, Springfield, Ohio; Rev. James H. Lightbourne, Norfolk, Va.

France has sent the United States Government a note expressing pleasure that the French and American views on the Russia-Polish situation are in complete accord.

WHAT AMERICA MEANT TO ONE FOREIGNER.

The following illuminating dialogue took place between a student and a Polish native a few years ago in a village in Poland where many of the workmen had been in America:

"How do you like America?"

"I hate your country."

"Hate it? And why?"

"All they want of us in America is our muscle. I hate it."

"Ours is a great country. We have the finest school system in the world."

"That may be. I was never in one of your schools."

"My country, too, is a land of religion, of churches."

"I was never in a church in America."

"Why not?"

"No one asked me to go. I was there six years."

"Well, what do you think of American homes?"

"I was never in an American home. I slept in a bunkhouse, ate at an eating house, and worked all the time. I went to America a strong man; I came back broken down in health. All your country wants of us is our muscle. I hate it."—*Expositor.*

HINTS FOR THE HOUSEWIFE

White silk gloves, if washed with naphtha soap, rinsed in bluing water and hung in the air to dry, will look like new.

A flat brass button sewed on the corner of dishcloth will be a great help in washing dishes. It can be used as a scratcher and will not injure the finest china.

There is no cleaning cloth equal to old underwear, and outing flannel, after it has passed its usefulness in the garment, makes excellent dusting cloths for the floor.

Governor Bickett, of North Carolina, recommends the ratification of the suffrage amendment.

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TESTIMONIES TO THE SCRIPTURES

The first and almost the only book deserving of universal attention is the Bible. The Bible is the book of all others to be read at all ages and in all conditions of human life; not to be read once or twice through and then laid aside, but to be read in small portions of one or two chapters every day, and never to be intermitted except by some overruling necessity. I speak as a man of the world to men of the world, and I say to you, "Search the Scriptures." I have for many years made it a practice to read through the Bible once a year. It is an invaluable and inexhaustible mine of knowledge and virtue.—*John Quincy Adams.*

It is astonishing how much a man may know of the Bible by learning a text a day and how much he may know experimentally by watching the events of the day and interpreting them in the light of the text. If you cannot retain a short text and be looking out for a commentary upon it, I do not mean Matthew Henry or Scott, or Gill—I mean your own daily experience. Be looking out to see how the Lord translates that text to you by his own providence, and you will frequently see a striking relation between the verse that was given in the morning and the trials or the mercies that are given you during the day.—*C. H. Spurgeon.*

From the time that, at my mother's feet or on my father's knee, I first learned to lisp verses from the sacred writings, they have been my daily study and vigilant contemplation. If there be anything in my style or thoughts to be commended, the credit is due to my kind parents in installing into my mind an early love of the Scriptures.—*Daniel Webster.*

THE POWER OF QUIETNESS

A score of years ago a friend placed in my hand a little book which became one of the turning points of my life. It was an old mediaeval message, and it had but one thought, that God was waiting in the depth of my being to talk with me if I would only get still enough to hear him.

I thought that this would be a very easy matter, so I began to get still. But I had no sooner commenced than a perfect pandemonium of voices reached my ears, a thousand clamoring notes from without and within, until I could hear nothing but their noise and din. Some of them were my own cares, some of them my own

prayers. Others were the suggestions of the tempter and the voices of the world's turmoil. Never before did there seem so many things to be done, to be said, to be thought; and in every direction I was pulled and pushed and greeted with noisy acclamations and unspeakable unrest. It seemed necessary for me to listen to some of them, but God said, "Be still, and know that I am God." Then came the conflict of thoughts for the morrow, and its duties and cares; but God said, "Be still."

And I listened and slowly learned to obey, and shut my eyes to every sound; I found that after a while, when the other voices ceased, or I ceased to hear them, there was a still small voice in the depth of my spirit. As I listened, it became to me the power of prayer, and the voice of wisdom, and the call of duty, and I did not need to think so hard, or trust so hard, for that still small voice of the Holy Spirit in my heart was God's answer to all my questions.—*A. B. Simpson.*

"IN LIFE'S SMALL THINGS BE RESOLUTE AND GREAT"

Every action, down even to the drawing of a line, or utterance of a syllable, is capable of a peculiar dignity in the manner of it, which we sometimes express by saying, it is truly done (as a line, or tone, is true), so also it is capable of dignity still higher in the motive of it. For there is no action so slight, nor so mean, but it may be done to a great purpose, and ennobled therefore; nor is any purpose so great but that slight actions may help it, and may be so done as to help it much, most specially that chief of all purposes, the pleasing of God.—*John Ruskin.*

MADE BUT NOT DRESSED

Little Mary, usually of a rather retiring disposition, was inordinately proud of her new pink stockings. Sunday found Mary dressed for the occasion much beribboned and bestockinged, without doubt the belle of the Sunday school class. At the general meeting of classes the superintendent, beginning his questions at the first row, asked Mary to stand up.

"Now, Mary," he asked, "who made you?"

"Oh," Mary replied. "The Lord made me, but my mamma dressed me and put on my new pink stockings."—*Harper's Magazine.*

HELPFUL THOUGHTS

Four things a Christian should especially labor after, viz: To be humble and thankful, watchful and cheerful.—*John Mason.*

I'll bind myself to that which once being right, will not be less right, when I shrink from it.—*Kingsley.*

Whoever is satisfied with what he does has reached his culminating point—he will progress no more. Man's destiny is to be not dissatisfied, but forever unsatisfied.—*F. W. Robertson.*

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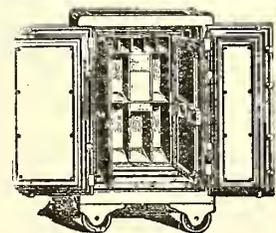
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Important Notice

Repeated statements have occurred in THE CHRISTIAN SUN to the effect that the expense of this paper far exceeds its income. It is now costing about \$3.20 per yearly subscription to maintain the paper, the Convention being responsible for the deficit.

The Convention does not see its way clear to continue to meet this deficit. More money must come from some source. The Board of Publication is soon to meet to take some steps in the matter. No official voice has been recorded, but members of the Board feel that each subscriber should be willing to pay value received, and that THE SUN is worth \$3.00 the year.

When the Board meets the Editor will make this recommendation, and also recommend that the price of \$3.00 be made effective September 1. This may seem to be a short notice, if the recommendation is passed, but those whose accounts are passed due are responsible for not having renewed, and a further extension of time certainly could not be expected.

On August 1 there were 873 of THE SUN family who had overlooked renewing. Your label will indicate how your account stands, and whether you are one of this number or not. Prompt attention to the matter may be the means of enabling you to renew at the present price of \$2.00.

While THE SUN is not meeting expenses, it is not alone in this respect. We have first hand information that scores of Church publications are in the same conditions, many of them being in more desperate circumstances than THE SUN.

Faithfully and sincerely yours,

August Fourteenth

C. B. RIDDLE,
Editor.

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1844

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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXII

BURLINGTON, N. C., AUGUST 25, 1920

NUMBER 34

Self Blame

Lord, enlighten us to see the beam that is in our own eye, and blind us to the mote that is in our brother's. Let us all carry and measure with the false balances of love, and be in our own eyes and in all conjunctions the most guilty. Help us at the same time with the grace of courage, that we be not cast down. When we sit lamenting amid the ruins of our happiness our integrity, touch us with the fire from the altar, that we be up and doing to rebuild our city.

---Robert Louis Stevenson

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

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Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of one-half cent a word.

Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

A REPLY AND A PRINCIPLE

We believe that readers of THE SUN will interest themselves in reading the articles found on pages four and five of this issue. Many articles appear in THE CHRISTIAN SUN expressing things that we do not always agree with and endorse, but since we do not ask the public to agree with all that we write editorially, we do not think it becoming to us to take issue with every little thing that does not exactly coincide with our way of thinking. We, however, ask indulgence for an editorial comment on the article by Brother L. C. Huffines.

Brother Huffines, in speaking of the minister, says: "If you put yourself into God's hands, all you need He will provide." That is granted, but sometimes a preacher gets into the hands of a few tight-fisted fellows instead of the hands of the Lord. Brother Huffines' side is granted, but the other side is that it might be well for some of us who should support the preachers to get into the hands of the Lord ourselves. For that matter God has placed some of His servants into our hands to be used, but the way we are supporting them, He will have to take them out. Surely Brother Huffines does not see the whole ministry as he writes. He must be

b'inded by a few cases that have not suited his ideal of the ministry. Knowing Brother Huffines as we do, we assure readers of THE SUN that our good Brother is not wholesale in his accusations against the ministry.

Again Brother Huffines further says: "When I was at Conference last fall I heard a preacher say that he would like to give his whole time to the Church if the people would pay him enough to live on. I heard the same preacher refuse a call because he thought it was not enough money." We confess our inability to see the constituency in these two sentences. Why should the word of the minister be questioned for making the statement? Why should the wisdom of this minister be discounted because he refused the call on the grounds that the support was not sufficient? Did that minister not know what it took to feed and clothe his family? Was he not sincere in saying that he would take full time church work if the people "would pay him enough to live on?" Who is to be the judge as to how much it would take for an adequate support for himself and family? The condition is very clearly stated. Did this minister not have a right to do his own thinking in the matter?

There is a vast difference between God calling a man and a local church calling a man. It is a very easy thing to find those who believe that God calls a man to preach, but a more difficult thing to get these same persons to admit that God calls men to help support those whom He calls into His service. Brother Huffines is a farmer and he knows well that if he were offered only fifty per cent of present prices for all the products of his farm that he could not afford to continue his farming. Brother Huffines has a right to say what he can sell the products of his farm for, and in the same way we deem it consistent for the preacher to say to the people what it will take to support him and his family. We confess, however, that it should not be left for the preacher to say, but when the churches will not, then the voice of necessity must speak.

Brother Huffines again says: "If I were a preacher, I would put my trust in God. I would go where he wants me to go, say what he wants me to say, and be what he wants me to be. The preacher is not practicing what he preaches."

As we have above stated, we know Brother Huffines personally and know him to be an intelligent layman in his community, and have no right to debar his article from public print, but his accusations are wholesale. Does he mean that the minister does not put his trust in God? Does he mean to say that a minister would not go where God calls him if the call should be clearly understood? Does our good Brother say to the minister of the Church that they are not what they should be, without any exceptions? He says emphatically that the preacher is not practicing what he preaches and says so without reservation.

We believe that the insight to our good Brother's article lies in the information given in the *Christian Annual* in regard to his own church. It has a membership of 106, paid \$175.00 for pastor's salary and \$20.00 for other purposes last year. Ten years ago this church

paid \$75.00 a year for pastor, and contributed \$21.06 for other purposes, making a total of \$96.06, which means that it has not quite doubled its contributions for all purposes in ten years. Five years ago this church paid its pastor \$125.00 and contributed \$21.37 for other purposes. This shows an increase of only 13 cents to contributions outside of pastor's salary in five years, and an increase of only \$10.00 per year, or \$50.00 for the period, in pastor's salary. If the farming industry in that and in other communities had gone forward in the same proportion as the financial undertaking of this church, the world would be starving for bread. If that community had advanced in the payment of other enterprises in the same proportion as it has advanced the financial outlook of the local church, it would be the means of comment for every newspaper in the State. But such is not the case. Advancement has gone forward on every hand; the opportunities of education have been multiplied. Old methods of farming have been relegated to the junk heap and acres of golden grain spread themselves out as a ripe harvest to a hungry world, while other crops of a dozen kinds give promise to help feed the world.

And just here is where the critics come in to say that the Church has failed. The belief of some local church leaders that God will in some mysterious way drop meal into the pantry of the poor preacher and provide for him has helped to fossilize many churches. They have forgotten that God is depending upon human beings to help Him keep His promise. They have failed to understand that the laborer is worthy of his hire. They believe that rain will help make a crop, but they equally believe that a little plowing is worth while. But on the other hand, they believe in preaching, but cease to practice their plowing faith.

Just so long as the community rolls in wealth, rides in automobiles, pays a few paltry dollars to the support of a poor preacher and is content to have services once a month, when it could have them more often, just so long will the local church fail to keep step with the onward progress of civilization. We love Brother Huffines and believe that he and a multitude of others are sincere. They have the same right to say that the scales have not fallen from our blinded eyes, and just in the same way we have our feeling about them.

If the plea should come from Brother Huffines' church, or any other church, that it is not financially able to carry out the program that we have suggested, then we venture our answer in advance: \$195.00 is but one tenth of \$1,950.00. A little figuring will soon reveal how much per capita this is to the earning capacity of a church membership of a hundred or more.

Our comment on this article and the principle that it involves is but to contend for that which we believe is right, just and true, and not in any manner to reflect upon Brother Huffines, or any who share with him his views. It is but the exchanging of ideas that all of us shall merge from the static to the progressive; from points of difficulty to places of understanding.

What would the Master say if He were to come and find us advancing his business but a few pennies a year, and going forward with material things by leaps and bounds. Surely God will care for His own, but are we helping Him? The Kingdom's progress is entrusted to our hands, and not to that of angels.

And finally *without any personal reference whatever*: We have observed that the most of those who contend that the preacher should go forth to preach and leave the reward to the church are the least and last to pay. The exception is true in Brother Huffines' case, as we know that he is one of the liberal givers of his church. The laborer is worthy of his hire. Who shall determine the *hire* and who shall pay the hire? Must the Lord send the man and pay the hire too?

There are a number of folks in the Christian Church right now who are doing a good deal of stewing around because their own church cannot find a pastor of the kind that they want and will have, who, if they will only stop to think, will have to confess to themselves the fact that never in all their lives have they spoken a single word or done a single thing to influence any boy or young man of their own congregation towards the ministry. In fact, they have rather "knocked" the calling and spoken lightly of the ministry in the presence of more than one young person. They have no one but themselves to blame that now there is a most serious shortage of ministers.—Herald of Gospel Liberty.

AMERICAN STUDENT INFLUENCE

That the American students who go to study abroad have a decided power and influence has recently been well demonstrated in Sweden. Recent issues of the *Polstjarnan*, official organ of the Swedish Students' Union for Total Abstinence published at Uppsala, Sweden, has carried a series of interviews with the twelve American students studying in Sweden under the Swedish-American Foundation. In each of these, emphasis has been laid on the difference in student life between America and Sweden, and how that difference has, on the one hand, brought about a sentiment in favor of prohibition, and in the other country created an atmosphere of utmost liberality on matters of personal custom. That these American students will make a large impress on Sweden in favor of abstinence and prohibition is certain. Their contribution in such a field will be the result of the "dry" atmosphere which has surrounded the majority of American colleges and universities.

A democratic church should be the most progressive.

There are those whom you cannot love as you do others, but that makes no provision for hate.

It is a man's *duty* and *privilege* to be a gentleman—therefore it is no honor for him to be a gentleman.

CORRESPONDENCE

Explanation: In the issue of The Sun for August 4 under "A Suggestion to Writers," we named a number of articles that we would be glad to have discussed by the ministers and laymen of the Church. The following articles have been received and we thank the brethren for their interest.—Editor The Sun.

IF I WERE A LAYMAN

This writer is awaiting anxiously to see how many will comply with the Editor's request to write on one of the fifteen themes he recently suggested. The first of those subjects appealed to me for I have had, I must confess, a desire to be a layman that I might be a leader in a local church without the handicaps of being a preacher. Folks expect a preacher to be interested in the church, but it is different when busy business men put their shoulders to the wheel. Now, if I were a layman, what would I do?

In the first place, I would attend church. My preacher might count on me being present. If a farmer, as I once was, my team or car would soon find the way to church, and would reach there just a little before time for the service to begin. When there happened to be a service during the week I would just leave the crop to keep on growing while I worshipped in the sanctuary. I would not be afraid of ruining a curing of tobacco by leaving it a little while—especially on the Sabbath day—that is if I could see my way clear to grow the weed at all. It is still easier to get to church in town. No service would pass without my presence, if it were at all possible for me to be present. I should even attend prayer meeting. Many men do not do this, but I think it would do me good to attend, if I were a layman. When my pastor was ready to start any service, I would be in my place—and that is not out on the grounds talking politics, business or farming and perhaps puffing a cigarette or cigar. Yes, I would use a watch, and when the hour arrived I would not wait for the singing to start or for the preacher to come to the door and say, "Brethren, please come in as the time for service has already passed." Folks who can do nothing else can go to church on time and listen. This much I would do, if I were a layman.

If I were a layman, I would get acquainted with my pastor. Of course I would expect him to get acquainted with me by coming to see me and my family in sickness and in health. But, if I were a layman, some cold winter evening when the snow lay thick on the ground and the wind whistled around the corner, or perchance, in the late afternoon of a long summer's day, I would run over to the parsonage and there by the preacher's fire or in the shade of the parsonage trees we would have a heart to heart chat as men used to do. It would do me good—and I believe the preacher would preach a better sermon the next Sunday morning. Then some Sunday morning before the sermon as I clasp his hand a little more closely I would say, "Parson, I am praying for you today." Then some other time when the preacher

had striven hard to do his duty, I would say to this effect, "Preacher, that was fine. I think I will be a better man after this." Well, now honest, do you think such things would make the preacher lose his head, run wild and go to the bow-wows? I do not; and if I were a layman, I would try it out on some poor preacher and if it made a fool of him I would say that he was not much anyway and it did not matter much. I would try it out at least three times before I decided the plan was wrong.

If I were a layman, I would learn to do something besides put on brakes. A brakeman is very essential to the welfare of a railroad, but can you imagine a railroad system of brakemen and engineers alone? It would not do much business. Neither will a church do much business with the preacher selecting the good road and opening the throttle while the whole congregation works at the brakes. Brakes are fine on an automobile, but it would be a foolish person who, when he had reached a long hill to be climbed, would shove on his brakes saying "This is a hard pull and we had better no go too fast." Did you ever see the fellow in the church who does nothing but put on brakes? Perhaps the pastor comes in with a new plan—he may have read it or he may have studied it out. However, not many preachers have time to think out *many* new plans. At any rate, he presents a new plan. Brother So and So arises or twists around in his seat and says to this effect, "Yes, doubtless that is a good thing and I should like to see it done; *But—*" By the time he is through with all those "buts" even the preacher is half convinced that the plan is not nearly so good as one that *might* be presented, or that his plan must certainly be postponed until some of the suggestions of the dear brother So and So are carried out. No action is taken. The meeting adjourns. The preacher goes home discouraged, and wishing that he had sense enough to present a plan that would be sound enough for his people to follow his leadership. Now if I were a layman, when my preacher said, "Let's start something," I would buckle right in, and I feel sure that we would not chase many soap bubbles or seek for the end of many rainbows until he would lead me straight to a gold mine.

Graham, N. C.

F. C. LESTER.

IF I WERE A PREACHER

If I were called of God to preach, I would go forth, cry aloud and spare not. I would preach to please God and not man. I once heard one of our best preachers say that he found himself frequently preaching and praying to be heard of men; there being men in his congregation whom he especially wished to please. I fear he is not the only preacher who does so, and no wonder that God sometimes fails to answer our prayers. I have often heard people pray and if their prayers had been answered, it would have frightened them beyond words.

The greatest trouble today is the lack of faith. A preacher will not trust God for his living, when he gets a call to preach, the first question is, how much money are they going to pay? God has said, "Go into my vine-

yard and work, and whatsoever is right, I will pay you." He does not promise anything definite, and when a preacher goes to making his own definite arrangements, he leaves God out. "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed."—*Psalms 37:3*.

I will relate a little circumstance that occurred in the mountains a few years ago: An old lady, Mrs. Jones, was an invalid and lived alone in her cabin. A new preacher came to her church. He went to see Sister Jones. As he tapped on the door, a feeble voice answered, "Come in." He found a very feeble old lady, lying in bed. After praying and talking with her, he arose to go. She insisted that he stay for dinner, but he told her that she was not able to prepare dinner and that he saw no one else to do so. She then told him that she had not had any meal or flour in her house for months, yet she had never been hungry. She told the preacher that the Lord knew he was there and would provide for both of them. Just about twelve o'clock a gentle tap was heard upon the door. A lady brought in a well-filled tray of food for two. That is the kind of faith we need. If we put our trust in Him, we will be fed.

I know a preacher who is constantly grumbling that he cannot live on what he is being paid. If that preacher did not get any more temporal food than his hearers get spiritual food, he would have starved long ago. When I was at Conference last fall, I heard a preacher say that he would like to give his whole time to the Church if the people would pay him enough to live on. I heard that same preacher refuse a call because he thought it was not enough money.

I knew of an old colored woman who had a habit of praying for what she wanted. Two mischievous boys, passing her cabin, heard her praying for sweet potatoes. As a joke the boys ran home and brought a basket of sweet potatoes and gave them to her. She said, "Thank the Lord, I knew He would send them." The boys told her she was mistaken as they had brought them. She then told the boys the Lord sent the potatoes, even if the devil had brought them. So if we do our duty the Lord will send us the things we need.

I have been young, now I am old; yet have not seen the righteous forsaken, nor his seed begging bread."—*Psalms 37:25*.

If I were a preacher, I would put my trust in God. I would go where He wants me to go, say what He wants me to say and be what He wants me to be. The preacher is not practicing what he preaches.

A few years ago, one of our good preachers, in trying to raise money, told his people if they would make their pledges, God would provide a way for them to pay. After service I asked him if he was trusting God for a living or working for a salary, pledged by the church. He acknowledged that he was depending on his salary and not God for a living. Josh Billings once said: "If you would teach others to do right, you must do right yourself." Emerson said, "How can I hear what you say, when what you do is ringing in my ears."

If we farmers had no more faith than the average preacher, we would never plant another crop. We buy our guano and put it with the seed, in the ground, do the work, and trust God for the result. If we do our part He will take care of us.

I would not have you think that I do not want the preachers paid. I think they should be paid well. God is a good paymaster, when we work in the right way. I think the whole system of hiring out to work for God should be abolished and then go back to the plan laid down in the New Testament. I know a preacher who is working on God's plan. He has never allowed a collection taken for him, yet has never wanted for anything.

If you put yourself into God's hands, all you need He will provide. Nothing you ask will be denied. God will take care of you.

Guilford College, N. C.

L. C. HUFFINES.

BRIEF COMMENTS ON SEVERAL OF THE TOPICS

The long-term pastorate is preferable.

The short-term pastorate means that as the end of the year approaches, the pastor wonders, if the people will invite him to stay, and the congregation wonders if the preacher will stay.

The minimum salary of the all-time pastor should be not less than \$2,000.00. I speak, not as a minister receiving a salary of this size, but as a man in the business world. It is not necessary to state why the salary should be \$2,000.00.

The necessary qualities of a good Sunday school superintendent should be: A Bible student, well educated, plenty of business ability, unlimited amount of "pep," and in love with his work.

The reason that all of our Sunday schools are not represented in the Sunday School Conventions is for the lack of interest.

The preacher should have finished before he says "in conclusion." It is better to know where to stop than where to begin.

We should have a Secretary of Sunday Schools and Christian Endeavor by all means. What is everybody's business is nobody's business.

Dover, Del.

W. C. MOORE.

A STATEMENT

We have also received an article mailed from Merry Oaks, N. C., that should be included under this discussion, but the writer signed his name "A Reader of The Sun," and failed to disclose the real name. We cannot, therefore, reproduce the article here. If the writer will let us know the real name we will be glad to publish and at the same time withhold the name, if requested. However, we feel that contributors should sign their names, especially when discussing topics such as outlined in THE SUN of August 4.

Honesty is the world's one great need. Christ in our lines will make us honest.

EDITORIAL CHIPS

And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ.—I Thessalonians 5:23.

SUNSET REFLECTIONS

He plodded by our window today, that age-worn father whose "baby" boy sleeps in France. Recent sorrow had written new marks on his brow and general lameness made him make an unconscious hop. He told that boy good-bye with a quivering lip and saw the son's manly face the last time through tear-dimmed eyes. He counted the days for his return. He thought of him day by day and dreamed of him by night, for it was his boy—and his baby. He never returned. The father's hopes of seeing his boy's face again are but extended "till the morning breaks eternal bright and fair." That father believes that instruments of war should be beaten into pruning hooks and that nations should love each other. League or no league, covenant or no covenant, this father's heart yearns to see a day of peace—and what is more important to him is that "good and great" men shall cease to fight over the settlement of peace bought at the price of the life of his boy and his neighbor's boy.

He plodded by our window today—that father did—God comfort him.

Going away to college is a common thing in this age. The rich and the poor go—at least the poor. We do not think that many young persons who attend college desire to be recognized as above the average of the community, but a little encouragement is always in place. Speak to those of your community who are leaving for college and encourage them. To be specific, if we were the pastor of a church, we would preach a sermon on *education* just before the young of our community left for college, and at the close of the service have them all to come forward and appropriate words would be spoken in their behalf. Why not?

The year 1920—how many references will be made to that year history alone will be able to reveal.

Many may point to the year 1920 as the year they started to college or failed to start. And the records of history are being formed during these days. There are those who have already planned and arranged to enter college this fall, while others are hesitating.

The year 1920—May no young person who should attend college this fall look back to that year in days to come and regret it.

Go to college—Go this fall—Go in this good year 1920.

The year 1920—What will be your retrospect of that young man, young woman?

RECENT RESULTS OF PROHIBITION

In Massachusetts the State Department of Public Welfare reports that for the year ended July 1, 1920, alcoholic insanity cases had decreased within the year 4.55% and that the number of patients designated as insane had decreased 6.18% in the same period of time.

Dr. Burdette G. Lewis of Trenton, New Jersey, State Hospital, is authority for the statement that the number of alcohol dementia cases in the first year under the prohibition law decreased 75%.

The Chief of Police in Washington, D. C., reports a decrease in arrests of 58% for the first eight months of prohibition as compared with the number of arrests for the corresponding time one year previous to the prohibition law.

In San Antonio, Texas, the Lone Star Brewing Company has changed its brewing plant into a textile plant employing three hundred more workers than formerly. This plant is a part of the Busch Estate.

A former brewery in Toledo, Ohio, which employed 78 men is now making malted milk and is employing 278 men.

The Police Report for the city of Providence, Rhode Island, shows a decrease of arrests of 31% in the first six months of 1920 as compared with the same period in 1919.

A newspaper in Hoboken, New Jersey, says that the number of ice cream parlors have doubled in that state since the dry law went into effect.

INTERNATIONAL CONGRESS AGAINST ALCOHOLISM

(Special Correspondence.)

For the first time in America, and the first time ever outside of continental Europe, the great International Congress Against Alcoholism will convene in Washington at the beautiful building of the Pan-American Union under the auspices of the Department of State, from Tuesday noon, September 21, to Sunday evening, September 26, 1920.

Practically every country with which the United States maintains diplomatic relations will be represented by an official delegation. There will be delegates from up under the Arctic circle from Iceland and Finland and Russia. Scandinavia, the land of the midnight sun, will be represented in force. The new republics of Poland and Czecho-Slovakia will answer to their names for the first time. The democratic kingdom of the Serbs, Croats and Slovenes will answer "Here" when "Jugoslavia" is called. The Antipodes will be present, and all of the countries of Central and South and North America. England and France, China and Japan, will be there likewise, while Italy in addition to its formal delegation is sending a commercial representative with an exhibit of unfermented wines to show what can be done with a great native industry if ever there is an 18th Amendment to the Italian Constitution.

The Congress is a governmental body, and is strictly scientific in character. It is in effect an open forum for the free discussion of alcoholism as a disease, and is without prejudice for or against any particular method of dealing with the problem. Because of its scientific and governmental character, the Congress passes no resolutions nor does it commit to a definite policy the official delegates attending it. Its purpose is to meet every two years, listen to the reports of those who are studying scientifically the various phases of alcoholism and leading the fight against it, analyze and discuss their conclusions, and exchange among the delegations world-wide information on this great international topic.

Distinguished scientists, prominent educators, well-known physicians, and men and women who are taking an active part in the public life of two hemispheres, will either read papers or lead the general discussions which follow the papers. They will be present as guests of the United States Government, who is official host to the Congress. Approximately half the program will be given over to the United States, as is the customary courtesy of the Congress to the country which has issued the official invitation. The program, which will be announced soon by the State Department, is divided into three sections, scientific, economic and industrial, and social and historical. A particularly searching examination will probably be made by the Congress into the method and results of Constitutional regulation of alcohol in this country.

This will be the fifteenth session of the Congress since its foundation in 1880, and the first session in almost a decade due to the upheaval of the World War. The last previous Congress met at Milan, Italy, in 1913, and it was at this session that the invitation of the United States was formally accepted. The date was fixed originally for the autumn of 1915, and the American Executive Committee appointed at that time by the State Department to have charge of the details of the Congress has been continued in office by the Secretary of State to direct the meeting which now will take place in September.

MY PRESIDENT

First, I want my President to be a politician of the highest order, one who is versed in the history of parties, understands the laws governing the same, and has a supreme desire to use his party to accommodate and uplift the entire citizenry. When he becomes President I want him to forget that he is a party man. I want his political ideals to be high, his judgments statesman-like, his methods of fulfilling his purposes fearless and clean and open.

Second, I want my President to love his country supremely, even above his own life. I want him to have such faith in American ideals as to believe that here upon his native soil a true democracy is to be evolved that shall serve as the inspiration of the entire world.

Third, I want my President to be something more, something bigger than an American. I want him to possess an international mind and heart. I desire he shall be conscious that we are but a part, a splendid part, of a great world movement from which we cannot be detached. I want him to be so conscious of that vital relationship that he will willingly lead himself to any and all forms of international co-operation that have for their object the strengthening of human ties and the cultivation of interracial amity without compromising our ideals or jeopardizing our national integrity.

Fourth, I want my President to be the flower of American manhood. I want his life to be clean, his personal character above reproach. A political creed is a matter of judgment and can be modified at will or persisted in without reproach. But character is built into a man and is to be attained with supreme effort and suffering. I want no blot upon his escutcheon, no shadow upon his life. I want that manhood to be as big, as virile, as true as God and circumstances combined can produce.

Fifth, I want my President to be at heart religious, to have faith in a God of men and of nations. I do not ask his particular creed; I am not concerned as to his denominational attachments. These are incidentals. But I do insist that he take God into his confidence; that he have faith in an overbrooding Providence directing in the affairs of men; and I want that faith to be a living faith capable of drawing upon source divine for inspiration and guidance in personal living as well as in the leadership of a nation.—*Northwestern Christian Advocate.*

ELON'S THIRTY-FIRST OPENING

Our College is scheduled to begin its thirty-first annual session on September first. The field and office force have done their best to bring a representative group of our young people to this training school of our ministry and laity alike, and in their efforts they have been nobly supported by our ministers, our lay leaders, our Alumni and the Elon student body. To every one who has aided us by spoken word or prayer or in any other way grateful appreciation is herewith spoken. We thank you, dear friends.

On this eve of our opening I beseech our people to pray that the College this year may be directed as never before in all its happy history by the Spirit of God and that our Master may be pleased with all that it may do. Elon needs just this assistance from our friends.

And will every one speak to any prospective young men who are as yet undecided about coming. We have all the ladies we can accommodate, but there are some vacant rooms in the men's buildings.

Remember friends, Elon is the College of the Christian Church. A word for her, a prayer for her, is some such service rendered the Kingdom of God in our midst. And her prosperity means the prosperity of our beloved Church.

W. A. HARPER, *President.*

August 20, 1920.

MISSIONARY

OUR SUNDAY SCHOOLS AND MISSIONS

“Ambrose, Ga., Aug. 17, 1920. Dear Bro. Atkinson: I am sending you check for \$3.00, which is for our Sunday school mission funds. Our Sunday school has at last adopted the plan (that our Convention urged all our schools to adopt) of taking one offering a month for our Orphanage and one offering a month for missions, and we expect it to work fine. Yours with best wishes, J. T. Boggan, Sect'y.” All our Sunday School Conventions have now ratified the action of the Southern Convention in asking all Sunday schools to give one offering a month to missions, and we believe the number of schools already doing this will soon be greatly increased in numbers and in strength.

* * *

ORGANIZING OUR YOUNG PEOPLE.

Miss Bessie Holt, who was elected by our Raleigh Convention, in May, as Secretary of Young People's Work in the Southern Christian Convention, is deeply interested in the work and is meeting with success and results wherever she goes. She realizes the opportunity for Christian service that has opened up before her and has thrown herself into the work with all the consecrated energy she can command. We will never become a truly missionary people till our young people are reached and aroused to the missionary task, and to reach them for Kingdom service is an opportunity any one may well covet. The Lord seems to be using Miss Holt in this open field with power and efficiency. She visited the Eastern Virginia Sunday School Convention in July, and organized several Societies on this trip. She visited the Valley of Virginia Conference at Winchester, made several talks there both in the Woman's Conference and in the General Conference, and on Sunday a. m., by urgent request, at the Methodist church. Following the Conference she has spent two weeks in the Valley, going with the pastors to one church a day, two or three on Sundays, and in almost every case organized a Young People's Missionary Society with from 14 to 30 charter members each. Our young people are ready and willing to do Christian service if only urged to do so, shown the way and given a chance. Miss Holt is devoting her time and strength in large measure to the giving of this chance to our young people. The Mission Secretary rejoices that this field of opportunity is being cultivated and trusts that others will be found who will aid in the great work.

* * *

AT THE VALLEY CONFERENCE

Winchester church is the result of missionary effort. It was fitting that the annual Conference held there should be missionary in purpose, plan and program. Rev. C. J. McDaniel, the newly elected pastor, secured for the church through missionary endeavor, preached before the Conference on Sunday a. m., a strong missionary sermon; the women put on a strong missionary program and greatly edified the Conference with splen-

did reports and addresses; and the Mission Secretary was allowed to address the Conference on three different occasions on the subject of Missions. If Winchester church will now become a strong missionary factor it will not be long till it will be one of our biggest and best churches.

One of the most hopeful signs in our Valley Conference is the increasing interest among the women in missions. Mrs. W. T. Walters has been a tireless worker for missions in the Conference and there is now a real awakening. The writer attended the session of the Woman's Conference, held in the Methodist church, and it was full of zeal, interest and enthusiasm. The women of our Valley Conference are beginning to realize the need and possibilities of missionary work, and they are doing things. Miss Bessie Holt spoke at the Woman's Conference and she and Mrs. W.A. Harper, President of the Woman's Board of the S. C. C.; spoke before the General Conference at night much to the delight and enthusiasm of the entire Conference. All the pastors of the Conference are missionary in spirit and in vision and sound the missionary note in no uncertain tone. Dr. W. W. Staley and Dr. I. W. Johnson, of Suffolk; Dr. A. B. Kendall, of Washington; Dr. L. F. Johnson, of Brooklyn, N. Y.; Rev. H. Russell Clem, of Springfield, O.; Rev. C. J. McDaniel, of Milford, N. J., and Dr. W. A. Harper, of Elon College, were among the great speakers at the Conference.

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MEMORIAL TEMPLE, NORFOLK

Rev. Jas. Lightbourne has moved with his family into the parsonage at Memorial Temple, Norfolk, and has announced to the people there that he has come to stay with them for a season, and to undertake with them a program of progress for that church. Bro. Lightbourne finds an open field for real service, and regards the outlook as hopeful. On the night of August 5 his people gave him a good old Virginia pounding with the result that his “kitchen cabinet and kitchen closet now almost run over with the good things and the necessary things of life.” The people of the Temple are to be congratulated that Bro. Lightbourne has come to stay with them. He plans a strenuous campaign beginning the second Sunday in September. Here is predicting growth, development and steady progress at Memorial Temple in the months to come.

J. O. ATKINSON.

Atlanta, Georgia, has been endeavoring for five years to get a referendum vote to allow the Bible to be read in her schools. She has just succeeded and the new ruling goes into effect this year.

From a standpoint of patriotism, “America First” sounds good, but measured by the ethics of Jesus, it is selfishness.

Christ died that *all* the world might be saved—not America first, or any other country first.

The Work of Our Women

(All items for this department should be sent to Mrs. J. W. Harrell, Burlington, N. C.)

VIRGINIA VALLEY CENTRAL WOMAN'S CONFERENCE

The recent session of the Virginia Valley Conference gave its session Friday night to the Woman's Missionary work. Mrs. W. T. Walters, president of the Woman's Board from its organization in the Conference, presided and did it well. Mrs. W. A. Harper, president of our Southern Woman's Board, was present and gave an address on the history of the Woman's Missionary work in the South. Miss Bessie Holt made an address on the work of the women and Dr. J. O. Atkinson spoke with great power and effectiveness on God's Benevolence and Ours. The regular session of the Woman's Board held Friday afternoon will be reported by Mrs. Walters.

The North Carolina women will be glad to know that Miss Ito, one of the Japanese girls they are to support in Elon College this fall, has arrived in Seattle, Washington, and will shortly report at Elon College. Mrs. Fry, of the Girls' School, of which Miss Ito like Miss Sato is a graduate, speaks most highly of her promise as a student and Christian worker.

ELON CRADLE ROLL RALLY DAY

The annual Cradle Roll Rally of the Elon College Woman's Missionary Society was held at the residence of the writer on the afternoon of August 2. Thirty-five out of forty-two Cradle Roll members were present, together with most of the mothers. There were fifty-five present altogether. A scripture lesson was read by the superintendent and prayer was offered by the pastor, followed by an interesting program by the children and a solo, "Sleep Little Baby of Mine," by Miss Marion Lee Newman. The exercises were concluded by a prayer by Uncle Wellons, after which the children assembled out on the lawn for games, and a general good time. Later came the refreshments. Ice cream and cake were served to all. The mothers seemed to enter into the spirit of the occasion as well as the Cradle Roll members and all expressed themselves as having had a good time.

The opening of the mite boxes amounted to \$12.11, mother's offering, \$5.21; total, \$17.32.

I feel that the Cradle Roll department can accomplish great good if sufficient effort is put into the work. It is such fine training for the little ones.

MRS. N. G. NEWMAN,
Cradle Roll Superintendent.

STANDARD PROGRAM FOR SEPTEMBER

(Reprinted from the Christian Missionary.)

(An Evening Meeting Suggested)—"The Price of National Unity."

1. Hymn, "Coming, Coming, Yes They Are"—(Processional, if possible.)

2. Scripture, Selections on "The Price of Our Salvation."

3. Prayer, That the foreigner's faith in America be not destroyed; that America's faith in him be justified.

4. —Twenty-minute Review of "Christian Americanization," special emphasis being given to Chapter VI, closing with the reading of the last paragraph of the book.

5. "THE HAPPIEST PLAN"—A Christian Americanization Play.

6. Hymn, "O Zion Haste."

7. Benediction.

Helps and Suggestions

We have come to the last chapter of our book. Has it set us to thinking? Has it, rather set us to *doing*?

Our program suggests that we have our last meeting in the evening. Some Societies will hold it at the church and on Sunday evening.

1. Hymn, "Coming, Coming, Yes They Are," sung by as many young women as they can get together and drill for the Processional. These young women will be costumed to represent many nations. Those not in foreign costume will be dressed in white. Each will carry a lighted candle. As this opening hymn is sung and the girls are marching in, the lights will be turned off so as to make the candle lights more effective. Seats will be reserved for those participating in the Processional.

The beauty of the Processional is its own excuse for being. Besides that it is an excellent advertising agency. The Processional and the Pageant should insure a good attendance.

2. The President of the Society and the pastor have counseled together and agreed that the President will have charge of this meeting. Either she will read or will select another woman to read as a Scripture Lesson, Luke 10:25-37.

3. Some true patriot, man or woman, will pray that God may speak to men and women through the exercises of this hour and make real to them His fatherhood of all mankind and our one common brotherhood. The pastor has been invited by the President of this one Society, to give the Review on "Christian Americanization." Having been notified weeks in advance he has been able to prepare thoroughly for it, and he hails with delight the opportunity to present Mr. Brook's splendid arguments on the subject.

Other Societies have selected their regular study-book leader to make this final summing up.

4. Still others will follow the suggestions of Mrs. Eva Clark Waid in "The Missionary Review of the World" for January. They will select three speakers to give a resume of the entire book. Three topics will be assigned, *Definition* (of Christian Americanization), *Development* and *Duty*. The points brought out in the earlier chapters will furnish material for *Definition* and *Development*. Suggestions for the last topic *Duty* will be found upon pages 135, 137, 154, 156. These three talks should not occupy more than twenty minutes and are suggested instead of the twenty-minute Review if preferred.

Do have "America the Beautiful" sung at this time. The verses may be sung as a solo with the audience helping on the chorus, or if it has been memorized or the music is available let the congregation sing it all.

5. A Play or a Pageant is always enjoyed when it is done well. The play suggested is not too long and is effective if well rendered. "A Pageant of Democracy" by Katherine H. B. Mullally, is good. All parts are in pantomime except those of Democracy and Christianity.

Any good *Americanization* Pageant may be used but the one suggested, "The Happiest Plan," seems both appropriate and of the right length.

If this is a Sunday night meeting you will surely want an offering. This might come as the announcements will, before the Play.

Now some Societies will want to have their regular meeting in the afternoon. If it is a parlor meeting, the leader will conduct a Quiz using all of the questions that we have had thus far and adding these five:

1. Upon what facts do you base your faith in the future of America? (Its past history, its present activity, the influence of the church, public school, our faith in men, our belief in Democracy, our faith in God.)

2. Who after all, must Americanize the foreigner? (The answer is obvious by that each one in his everyday life and everyday contacts must Americanize the foreigner.)

3. What basic principles should underlie and determine all methods of Americanization? P. 14.

4. What general responsibility is laid upon the church for Americanization? P. 147.

5. What is your task?

ATHELIA HOWSARE.

* * *

Miscellaneous Program for September

"For there is no respect of persons with God."—Romans 2:11.

The African

Hymn—"From Greenland's Icy Mountains."

Quiet Time With the Word. John 3:14-22.

Life of Samuel Crowther.

Reading—"Aunt Zanie's Prayer."

Generation of Freedom.

Franklinton Christian College.

Hymn—"We've a Story to Tell."

Suggestions

This program presents the African in his native country and also in America. The pastor might feature the thought emphasized in the scripture lesson of light shining in the darkness. Draw or cut out and paste on, a picture of a candle in a candle stick, above or on either side write, "A light is for dark places." At the bottom of the poster write, "Come to the meeting on (time) at (place) and learn how you can help it to shine farther."

Nations and people are waiting for the Story we have to tell. A missionary at Chambersburg said: "You have never waited for anything so long or wanted anything so badly as my people have waited for and wanted Jesus Christ."

MRS. MORRILL

PASTOR AND PEOPLE

PLEASANT GROVE—INGRAM

A revival meeting was begun at Ingram the fourth Sunday night in July and continued until Friday night of the same week. Rev. H. E. Truitt, Coshocton, Ohio, brother of the pastor, was present and did the preaching. His sermons were spiritual, scriptural and well presented. He endeared himself to his hearers and did a good work for the Master. The church was often packed to its capacity. Twenty-five open professions of one kind and another were made during the meeting.

The evangelistic campaign began at Pleasant Grove the next day after the close of the above meeting. The pastor preached the first three days at which time Bro. R. F. Brown, Chapel Hill, N. C., arrived and assumed charge of that part of the work. Brother Brown is a good preacher, and was at his best at Pleasant Grove. He found his field well organized with a band of intercessors and co-workers realizing fully their task and setting themselves solidly to it. As a result a great time was experienced by many. There were twenty-four accessions to the church, three new deacons were ordained—these being J. H. Farmer, W. O. Farmer, and G. C. Talbert—and the church and community were greatly revived in spiritual things.

This field will need another pastor after the third Sunday in September as the present pastor expects to enter the theological seminary at Princeton the Wednesday following. Here is a great field and I am loathe to go—about 475 members in the heart of one of the best farming districts in Virginia.

News Ferry, Va.

JOHN G. TRUITT.

DAMASCUS

The revival meeting at Damascus began on the first Sunday in August and came to a close on the following Friday. The attendance, after the first two days, was good and the interest fine. Bro. J. F. Morgan, of the Third Christian church, Norfolk, Va., did the preaching. He gave us ten splendid sermons and the people gladly heard him. In addition to his preaching, he gave us fine singing, which was enjoyed by all. As a result of the meeting twelve professions were made and seven united with the church. Bro. Morgan will always have a glad welcome at this church.

Sunbury, N. C.

W. B. FULLER.

FROM BRO. W. M. JAY'S PEN

At the present time wife and I and little daughter, Virginia, are enjoying a brief vacation at the Buffalo Lithia Springs, and aside from the rest and many new acquaintances, there is the healing and invigorating qualities of the mineral waters here, which makes a visit to this place not only pleasant, but profitable from the standpoint of the physical.

The Sunday schools at both Holland and Holy Neck have held up splendidly in interest and attendance during the summer months, while the attendance at the regular services have only slightly decreased.

The fact of these two churches supporting a pastor for full time will soon become a matter of experience. The Holland church expects soon to be able to make announcement of their new pastor for the ensuing year.

The Lightbourne-Davis Evangelistic meeting at Holy Neck will begin on the first Sunday in September. We are looking forward with great anticipation and in the earnest of prayer, for a sweeping revival of religion in this whole community. We earnestly beseech the membership and all Christians to pray for an outpouring of the Holy Spirit in our midst. May the hands of Brothers Lightbourne and Davis be loyally held up, and their faithful efforts loyally backed up by prayer and Holy works, that Christians may be reconsecrated and renewed in the faith, and the unsaved endued with the power of the spirit and the joys of the new birth.

The church has been recently furnished with a new Willis Light plant, and electrically lighted throughout. Immediately after the meetings the church building will be treated to two coats of paint. The centennial session of the Eastern Virginia Conference will be held with this church this fall and a special Conference program is being prepared.

Rev. R. F. Brown, of the Chapel Hill church, North Carolina, preached a very able sermon at the Holland church on Wednesday night after the fourth Sunday in July. We were glad to have Brother Brown with us.

August 17, 1920.

W. M. JAY.

UNCLE WELLONS' SPIRITUAL BIRTHDAY

The first day of the week and the first day of the month and the first day of the year 1826 I was born, being now in my ninety-fifth year.

On Monday after the fourth Sunday in August 1837 I was spiritually born at Barrett's church in Southampton County, Virginia, this being my spiritual birthday. I am eighty-three years old today, spiritually. That is one of the days that I can never forget—the day when Jesus washed my sins away. My mother did not talk so much about religion, but she lived the Christian life in her everyday walks, and by her example she drew my father and her four children to God. Mother distributed to us all the comforts of life which she enjoyed and we saw that she possessed one thing that we did not possess, and in my eleventh year I saw that I was in spiritual darkness. Eighty-three years ago today I was adopted in God's family. It was one of the greatest changes that ever came over me and the greatest change that I ever felt. Spiritual darkness disappeared and spiritual light took its place and it was a new world to me. It was not a mere profession but a *reality* and that same life has continued with me thus far in life. I have told of the life so many times and I have seen hundreds and thousands accept that life and come into the ark of God. I have heard them tell of the new life that has come over them. This is the religion that I have tried to practice and preach for these many years.

I have always taught a religion we can feel and tell others about—not merely a profession of religion, but that religion that brings joy to the heart. I feel that the many good seeds that we have been trying to sow have, and are now, still bringing forth good fruit. The new methods have so many changes, but the same heart-

felt religion we once enjoyed is the same old profession of religion we now enjoy. We can feel we are standing on the rock Christ Jesus, while we may adopt the new methods. I am not a stickler over methods, but clinging to the old truths as in Christ Jesus.

I have always preached the plain simple truths of the Bible that you must be born again or you will be sure to go to hell when you die, as the rich man who lifted up his eyes in torment. But if you will accept and live the Christ life you will be sure to go to Heaven when you die, there where the pure in heart shall see God—not simply because we are afraid we will go to hell when we die, but because we love God, and religion is love.

I am now not able to do much preaching from the pulpit, but am preaching and practicing divine healing. Some come to see me but a larger number are corresponding with me from different states, cities and countries desiring prayer for the various chronic diseases. I have so many letters telling me of the good results from prayer for the different kinds of diseases. This comforts the heart to know that our prayers are not in vain.

I am still trying to do good for suffering humanity and want to continue until the end comes.

J. W. WELLONS.

August 23, 1920.

MT. AUBURN

Notwithstanding the rain, a good congregation turned out last Sunday, August 8. The collections for our Orphanage amounted to about twelve dollars. The church building will be repainted at a cost of about five hundred dollars, and ready for services by the second Sunday in September. On Saturday before the second Sunday in September, the children will have a picnic dinner at the schoolhouse near Mt. Auburn. They will meet at the schoolhouse about 9:30 a. m., play ball, jump ropes, roast tender corn, and have other amusements. After dinner, everybody will go to the church, where the pastor, D. A. Long, will review the Sunday school lesson for September 12. Also call on a number of people for short talks to the children. All the white people about Mt. Auburn, of all churches, and no churches, of all ages are invited to take a well filled basket, and spend the day—only let it be understood that the boys and girls are to have the right of way, and they are not to be dressed in their "Sunday clothes," for fear they will get soiled playing ball, climbing trees, jumping ropes, making coffee, lemonade, roasting corn, eating peaches and melons—I'm so glad, I'm so glad, I'm so glad.

D. A. LONG.

PASTOR WANTED

I know of a splendid church, with large congregation and a fine parsonage largely furnished, that will soon need a pastor. He must be a brave Gospel preacher, clear of higher criticism, whose wife is capable of being a leader among women. Anyone interested will please write me at once, enclosing in your letter a two-cent stamp, with endorsement of the Editor of THE CHRISTIAN SUN or from Dr. J. P. Barrett.

R. LEE KIRKLAND,

Flemington, N. J.

THE CHRISTIAN ORPHANAGE

AN URGENT APPEAL AND A GREAT PICNIC

Some weeks ago I looked over the list of Sunday schools and found quite a number that had made no contribution this year. I wrote a letter to all schools not having a credit this year and appealed to them to take an offering for the Orphanage and mail it in so they might have a credit on this year's book. So far I have received three contributions from Sunday schools that had not been giving. This week I have gone over my record book and find that the Conferences stand as follows:

	No. of Churches	Monthly Contributors	Not Contributing
Va. Valley Conference	26	9	17
Ala. Conference	23	10	13
Ga. and Ala. Conference	14	6	8
Eastern Va. Conference	47	26	21
N. C. Conference	118	64	54
	<u>228</u>	<u>115</u>	<u>113</u>

I give this list to let you know just what per cent of the Sunday schools in our Southern Christian Convention are lending a helping hand to support the Christian Orphanage. I have a record book ruled especially for this work and have the name of each school on this book. Some of our schools are just as loyal as can be and have been since I have been in this work. Their contribution comes in each month as regular as the clock ticks. Each monthly space for this year is filled in with a credit. It really looks good on the page to see each month filled in. Some schools send in each quarter and the space for this contribution is filled each quarter. But we have one hundred and thirteen lines on that book which are blank. Blank! Blank!! Oh, how sad.

Dear Sunday school workers whose Sunday school has made no contribution this year toward the support of the Orphanage, *Your Orphanage*, I want to say to you that the cries of the widows and orphans have never been more touching. Just think—one hundred little children have been refused admittance in the last eight months because we had no room and no place to give them! If friends of the little orphans with the one hundred and fifteen Sunday schools making the contributions monthly, are taking care of sixty children, could we not easily take care of one hundred if the one hundred and thirteen churches that are not helping now would join in and give us their support? I have turned away from our doors ten children this week. I have had to say "no" to two widows this week, appealing in pitiful tones for us to take at least a part of their children. One of them had five children, the oldest eleven years of age, and all dependent upon the mother's work for a living. If you were the superintendent of an orphanage and a widow came to you with five little helpless children who were entirely dependent upon her own wages for support and the prices of everything the highest it has ever been in the history of our country, don't you think it would make your heart sad to tell her that you could not help her in her distress? If I were a member of your Sunday school and it was not

making a monthly contribution to help support your Orphanage, I would make this motion next Sunday:

"Moved that we give one Sunday's offering each month toward the support of the Christian Orphanage and one Sunday's offering each month for missions and the other two Sunday's offerings be used to buy supplies for the Sunday school and bear the other necessary expenses." I would make a strong effort to get this motion passed and then see it carried out. I believe in three months you would see such a decided change in the life of your school that you would hardly know whether you were in your own Sunday school or not.

The Durham Sunday school "pulled off" one of the largest picnics here on August 10 that has ever been "pulled off" here. They chartered special cars and brought their school two hundred strong with baskets filled to the brim with everything good to eat that a child with a picnic appetite for a picnic dinner could enjoy. They arrived here on the 11:32 train and marched immediately to the college chapel where a song and prayer service was held and a talk made by Dr. Wellons and then all walked over to the Orphanage grounds, where the day was spent in enjoying a real picnic day. The day was cool and pleasant and an ideal day for a picnic. At the noon hour the dinner was spread on the table that had been prepared for the occasion, but when the baskets were opened we found our table was entirely too short and we had to use our dining room tables to make room for the many good things to eat. After dinner was over, the baskets were stored away till time for the evening lunch when it was spread again and a bountiful supper was enjoyed with ice cream for all.

It was a happy day for the Orphanage children and a real treat indeed and we did our best to make the day pleasant and happy for our visitors from Durham. We believe everybody had a good time and the day was very happily spent by everybody. We hope the Durham Sunday school will make this an annual occasion.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR AUGUST 25, 1920

Amount brought forward, \$17,610.07.

Children's Offerings

Patsy Rogers, 10 cents; Frank and Hubert Burton, 20 cents; Cecil L. Mercer, 25 cents; Virginia Pearl and W. T. Ayscue, 20 cents; Total, 75 cents.

Sunday School Monthly Offerings

(North Carolina Conference.)

Amelia Sunday School, \$2.61; Pleasant Cross, \$9.75; Fullers, \$10.00; Mt. Hermon, \$1.60; O. W. Mann, for S. S. (no name), \$13.80; Shallow Ford, \$17.45; Bethlehem, \$2.64; Liberty, \$6.30.

(Eastern Virginia Conference.)

Berea, \$10.00; Ingram, \$3.00; Rosemont, \$5.00; Dendron, \$3.93; Union Surry, \$1.00.

(Virginia Valley Conference.)

Leaksville, \$12.96.

(Alabama Conference.)

Wadley, \$2.75; Rock Stand, \$2.35.

Total Sunday school offerings, \$105.14.

Children's Home

Mrs. Massey, Durham, N. C., \$5.00.

Special Offerings

W. H. Thomas, Durham, N. C., \$25.00.

Total for the week, \$135.89; Grand total, \$17,745.96.

CHILDREN'S LETTERS

Dear Uncle Charley:—I am a little girl fourteen years old and wish to join the band of cousins. I go to Sunday school at New Hope church and I like it fine. I am enclosing ten cents, my dues for August. With love to all.—*Patzy Rogers.*

Glad to have you write this week. You are the only little girl we have to bring smiles for the three little boys in the corner this week. You must write often.—“*Uncle Charley.*”

Dear Uncle Charley:—I went on your Sunday school picnic and mother said I was a good little boy. Rev. J. F. Morgan was there with his baby and we had a good time. I did not spend all my money so will send you twenty-five cents.—*Cecil L. Mercer.*

You are a fine little fellow to go on a picnic and not spend all your money, but thought of the little orphans. I believe you should be a preacher, what do you think of that?—“*Uncle Charley.*”

Dear Uncle Charley:—When daddy sends in the Sunday school offering, it is time for us to send our dues, which is every third Sunday. We hope you all have plenty of water melons. Our meeting will start before we write again. We expect to have a good meeting. We are enclosing our dues and love for the Orphanage.—*Virginia Pearl and W. T. Ayscue.*

We hope to have plenty of melons by the first of September. Our melons are late this year.—“*Uncle Charley.*”

Dear Uncle Charley:—We are enclosing our dues for this month. We wish the little cousins were here to eat water melons with us. We have such fine ones. Love and best wishes to all the cousins.—*Frank and Herbert Burton.*

I wish you could see our little folks eat water melons. Why don't you send us eight? That many will make us a mess.—“*Uncle Charley.*”

The man is supposed to be the father of the child, but it is possible, as we have observed in some instances, for the child to be the father of the man.

A preacher is so often made by his congregation. A preacher's failure may first be the failure of his congregation.

THIS PAPER GETS A LETTER

Dear Sun:—I am very proud of you. You are a faithful “sun” and shine whether you get pay or not. I am ashamed that I have been receiving your beautiful radiance since June first and had not looked at my label. Now you know I have been a busy man. I read your columns each week and ought to have noticed that my subscription had expired but did not. I sometimes think people are careless and unconcerned about their renewals, but perhaps there are others like myself, who have so many things to claim their attention that they overlook it too. I enclose you my check for another year. I could not do without your pleasant visits if you cost twice as much.

CHAS. D. JOHNSTON.

MORE ABOUT THE CHRISTIAN SUN

Dear Bro. Riddle:

I see from your notice in THE CHRISTIAN SUN that you are going to recommend the subscription price of that paper to be \$3.00 yearly, in advance. I want to second your recommendation. However, I would rather the price be \$4.00 yearly. I trust you will ask the Board to request all pastors and laymen to explain to the public that this is done on account of the great advance in everything. I believe there are enough loyal members in the Southern Convention who will gladly endorse the recommendation to put THE SUN on a solid foundation. While the salaries of teachers, preachers, State and county officials are being advanced, do not forget our Church paper.

May God direct the Board and Editor.

Morrisville, N. C.

W. G. CLEMENTS.

August 21, 1920.

THE ETHICS OF DANCING

I have recently read a pamphlet bearing this title. It is from the facile pen of Rev. R. Lee Kirkland, D. D., Flemington, N. J. It is well written and punctures the ball room idea in many vulnerable places. It shows the practice of ball room dancing to be very wrong and injurious, ruining, in many instances, the health, the morals and the spiritual life of people who ought to think too much of themselves to be seen in a dance hall, or to show it any sympathy at all. If you wish to help the cause, send to the author and get a few copies. Read one yourself and then give the others to any one you know who believes in the dance, and may God bless your efforts to do good to others by warning them against the evils of the dance.

Columbus, Ga.

J. PRESSLEY BARRETT.

The failure of one man who has secured an education is no argument that an education is not a good thing.

A bird rushes for shelter in time of storm. Christ is the shelter for all who would be rid of sin and selfishness.

NOTES

Dr. W. W. Staley is spending a few days resting at Fuquay Springs.

Elon College opens Wednesday, September 1. Students should arrive August 31.

Bro. R. W. Malone, a member of the Burlington church, for several years assistant cashier of the First National Bank has been promoted to the office of cashier.

We observe from *The Siler City Grit* that the Singing Class of the Christian Orphanage will be at Pleasant Grove (Randolph) church the first Sunday morning in September and with the Bennett congregation that night.

Among the brethren and friends who have passed through THE SUN's home town during the past few days and called are: Prof. E. O. Randolph, Bryan, Texas; Dr. W. W. Staley, Suffolk, Virginia; Mr. F. M. Clements, Greensboro, N. C., and Rev. Jas. L. Foster, Waverly, Virginia. Come again, brethren.

Miss Bessie Holt, following her attendance and talks at the Valley of Virginia Conference, visited eleven churches in that Conference and made addresses pertaining to the Young People's Work, remaining for two weeks among the people and churches of the Conference, trying to enlist our young people for Christian service. She was with Dr. A. B. Kendall and his Washington, D. C., congregation Sunday, August 22. Miss Holt has recently issued a hand book to be used by our young people in starting and carrying on their Societies, and a copy of this Handbook will be sent gratis to any pastor or young person desiring a copy as a help to organizing a Young People's Missionary Society.

The Lutheran Survey, Columbia, S. C., one of the leading weekly papers of the Lutheran Church, on August 4 was forced to change from a weekly to a monthly. The announcement is that nothing except economic circumstances in present-day printing caused the change to be made. This is but another signal to our Brotherhood that the Church papers need the loyal support of every member of the Church. It is a trying time in the field of journalism. The market price of book paper today is just exactly twice the amount that it was this time last year—and we thought then that it was high enough. If there is an editor in the country without grey hair, our advice is for him to leave the chair, if he desires to escape the silvery top. The lack of years must be the only thing that is staying the white threads in this sanctum.

As we prepare to go to press with the second "run" of THE SUN, Brother W. F. Sawyer, of Union Ridge, delights us with a fine water melon. Thank you, Brother Sawyer.

IN SECULAR CIRCLES

The North Carolina lawmakers in session at Raleigh by a vote of 71 to 41 failed to ratify suffrage.

The longshoremen strike, which has prevailed in different sections of the country since April, is now about ended, according to a news item from New York under date of August 19.

The government has decided to make public the list of slackers who evaded the draft.

The Tennessee Legislature has ratified woman suffrage, which makes the thirty-sixth state to ratify.

On August 10, Turkey, the last power to remain at war with the Entente, signed the peace treaty.

LITERATURE FOR SALE

I have about 200 copies of "The Four-Cornered Church," which I am selling for 10 cents. In order to dispose of them immediately I will donate ten copies with every ten copies paid for. This book contains five sermons on the following subjects: "The Message of the Church," "The Creed and the Name," "The Divinity of Christ the Basis of all Fellowship," "Baptism," "The Lord's Supper." I also have 100 copies of my tract, "The Ethics of Dancing," which has had a splendid sale. The price of this is 12 cents per copy.

R. LEE KIRKLAND.

Flemington, N. J.

Zion's Watchman, Butler, Ind., in its forty-second year falls to the necessity of financial support and reduces from sixteen to eight pages, and also by smaller in size, in length and width. One by one the Church press suffers for the lack of support and the high price of paper, printing materials, and labor. Conditions are unprecedented.

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J. O. JONES, D. P. A.,
Raleigh, N. C.

RESOLUTIONS OF RESPECT—FONVILLE

Whereas, Our Heavenly Father, Who doeth all things well, and whose will we are taught to pray may be done on earth as it is in Heaven, did on Sunday morning, July 18, 1920, remove from our midst the beloved and faithful president of the Woman's Missionary Society and member of the Ladies' Aid Society of the Burlington Christian church, and has left her chair vacant and our hearts sad because of her going. Now therefore, be it Resolved;

First. That the above named Societies of the Burlington Christian church, while unable to understand the mysterious workings of an all-wise Father, in thus removing from us a loved one whose life and example meant so much to the church, our community and to everyone who knew her; yet we know that He doeth all things well, and that she has gone to live with Him and to receive her reward. Her blessed memory, her exemplary life, and her beautiful Christian character will ever remain with us in fond memory and be an inspiration to us in our duties here.

Second, That we will strive to emulate the beautiful traits of character so fully exemplified in the life of our departed president and member, and will strive to keep the fires lighted by her own hands on the altars of the Woman's Missionary and Ladies' Aid Societies ever brightly burning, looking forward to the work finished and a happy reunion with our loved one in that home prepared for us after this fleeting, transient life is over.

Third. That we constantly remember the little babe at a Throne of Grace, praying that it may grow in grace, in the nurture and admonition of the Lord; that it may live to be a comfort and a solace to the bereaved father.

Fourth. That a copy of these resolutions be sent to the bereaved husband, father and mother, and also that a copy be sent THE CHRISTIAN SUN and Burlington News for publication, and a copy be furnished the secretary of the Burlington Christian church to be made a part of the permanent church records.

MRS. W. H. CARROLL,
MRS. W. R. SELLARS,
MRS. WM. T. STOKES, JR.,
Committee.

LONG

Wesley Dace Long, infant son of Mr. and Mrs. J. W. Long, of Hopedale, died August 8, 1920, aged eleven months and eight days. The funeral services were conducted from the home by the writer and the body of the little one was laid to rest in the cemetery at Graham, N. C. Friends and loved ones banked the grave with beautiful flowers. We commend the sorrowing parents to Jesus, the Healer of broken hearts.

P. H. FLEMING.

RESOLUTIONS OF RESPECT—PILAND

Whereas, by the death of Mrs. Daisy Allsbrook Piland, the Junior Philathea Class of the Suffolk Christian church has lost a valued member; and, whereas, while we mourn her loss, we rejoice to have her sunny presence and enthusiastic interest, as a pleasant memory, and incentive to greater effort on our part. Therefore, be it Resolved:

That we extend our sincerest sympathy to the bereaved husband, the little child and other members of the family. We bid them look forward, as we do, to the glad day of reunion, when "We shall be ever with the Lord."

JUNIOR PHILATHEA CLASS,
By Committee.

RITENOUR

Clara Moselle Ritenour was born October 13, 1916, and died July 31, 1920. Her age was three years, nine months, and eighteen days. The parents are natives of Powell's Fort, but were living in Baltimore at the time of the death of their little daughter. They brought the body home for burial. Services were held at Cross Roads Methodist church near Dry Run, on August 2. One little brother yet remains in the home to comfort the sorrowing parents.

A. W. ANDES.

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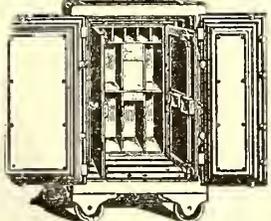
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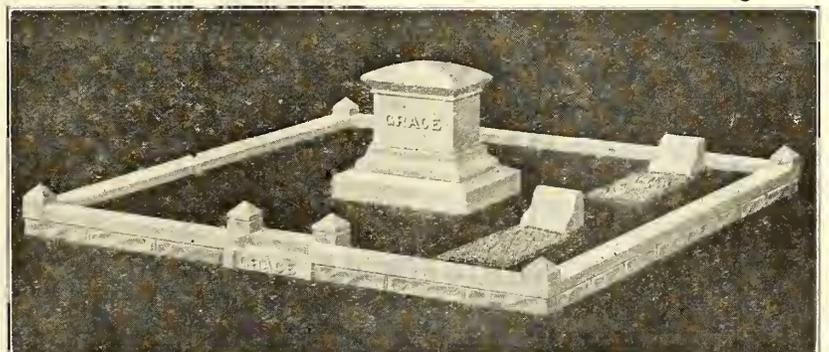
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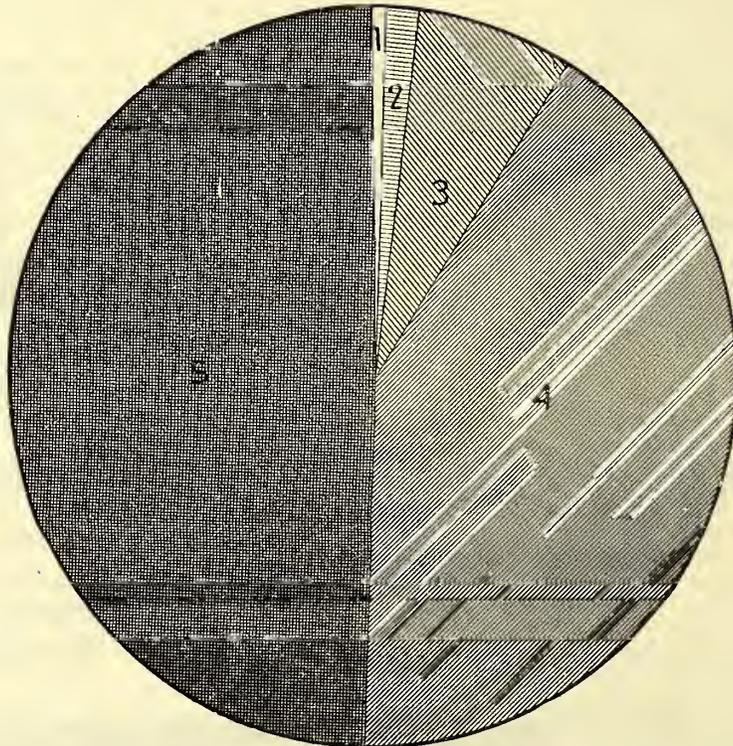
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ESTABLISHED
1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXII

BURLINGTON, N. C., SEPTEMBER 1, 1920

NUMBER 35

Houses and Homes

(James H. Skiles, in Congregationalist.)

The walls of a house may be builded of wood,
Its foundations, of brick or of stone;
But a genuine home is an exquisite thing,
For it's builded of heart throbs alone.

The price of a house may be reckoned at once
And paid with a handful of gold;
But the price of a home very few can compute,
And that price they have never yet told.

The rooms of a house may be stately and grand,
Their adornment, a triumph of art;
But the beauty of home is the final result
Of the toil of an unselfish heart.

A house may be burned, may be sold or exchanged,
Nor the loss of one's peace interfere;
But the loss of a home—how it chushes the heart!
For our homes we all love and revere.

Of houses a man may possess many scores
Yet his poverty lead to despair;
But an honorable man in a home of his own,
Must be counted a true millionaire.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

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In Advance	

Give both your old and new postoffice when asking that your address be changed.

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Many persons subscribe for friends, intending that the paper be stopped at the end of the year. If instructions are given to this effect they will receive attention at the proper time.

Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of one-half cent a word.

Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

CONCERN ABOUT THE DAUGHTER

At this season of the year when young ladies are going away to college, many mothers are concerned about the welfare of their daughters. A particular interest is usually manifested as to the associates of the daughter, especially if a co-ed school is patronized.

Many fathers and mothers raise objections to the co-ed school on account of what they term as "match-making." Editor Kerr of *The Herald of Gospel Liberty* writes along this line and his words are worthy of a place here and else where. Read what he says on the subject:

"In almost any community a home or two can be found whose parents decline to encourage their children to go to college on the ground that 'colleges are only matchmaking institutions anyhow!' If this absurd charge against the colleges were true, which every informed person knows is not, we still would be enthusiastically in favor of getting every high school graduate possible into a good one. If they were to go to college simply to find their life-companions, that alone would be a sufficient and justifiable reason for fathers and

mothers to make the sacrifice necessary to give their sons and daughters such schooling. For it has been our observation that many of the finest 'matches' that we ever have known are those made between college students. Where else better could your son and daughter likely find companions of culture and refinement and Christian character than in a Christian college? Where else are they more likely to meet and love some one with an ambition and purpose and a preparation that will fit them to be something and somebody worth while in the world?

"Many youth of exceptionally fine merits are being reared in some little community in which there is not a single young person of their own type worthy to become their husband or wife. It is not fair to allow them to be condemned to make their choice of life-companion from such a small circle of acquaintances. Even more than for an education, is it important to get them away into a different set of friends before mating time. It comes as a God-send to such young people to be permitted to go to a college where are gathered many of the very cream of the young manhood and womanhood of the land, there to form their friendships and enter into those associations where the most sacred and potent relationships of life may be developed. If there is anything on earth that is more important and more worthy of a parent's concern and assistance, we do not know what it is.

"For the average home in the average community, the excuse that colleges are a fertile field for Cupid, is one of the best reasons that can be given for getting the children away and into it."

THE SPREAD OF CHRISTIANITY

Some of us who are anxious to see the world evangelized in this generation, as well as the many who are not, often become discouraged at results. We can easily find fault with methods, and wonder why God did not choose more rapid and efficient methods of making known to the world the saving power of His Son, our Lord Jesus.

We really forget, do we not, (to quote a recent item in *Home and Foreign Field*) that "the most wonderful story, aside from the New Testament, that has ever been committed to language is that of the spread of Christianity. Jesus began with two men as His followers; upon His death there were one hundred twenty; shortly afterward we find a Christian community of five thousand men, to say nothing of women and children; in three hundred years, amid terrible persecutions, Christianity had spread over the then known world, its triumphal march culminating in 313 A. D., in the decree of Constantine, granting to all Christians in the Roman Empire freedom of worship and recognition of State. By the year 1000 it is estimated that there were fifty million Christians; by the year 1500 this number had doubled; and at the beginning of the twentieth century more than five hundred million of the earth's inhabi-

tants professed some kind of allegiance to Christ and His Gospel. At this rate, by the close of the present century, the whole world will almost certainly have been evangelized—that is, the Gospel story, in some fashion, placed within the hearing of every human being.”

A MISSIONARY SHIP

The Southern Baptist Board chartered a ship, “The Empress of Japan,” for use exclusively for their missionaries going to the Orient. The ship sailed on Aug. 17 from Vancouver. In addition to a large number of old missionaries returning with their families to their work, fifty new missionaries sailed also as “Torch Beams” for the Master to the dark lands that know Him not. The same Board will send other missionaries this year to Africa and South America. One reason why our Baptist friends accomplish such great things at home is because they look first of all, to carrying out the Great Commission, “Go ye into all the world and preach My Gospel to every creature.”

MESSAGE FOR LABOR SUNDAY—SEPT. 5

(Contributed.)

The year since Labor Sunday, September 2, 1919, has been one of widespread industrial conflict. It has witnessed the Steel Strike in the summer and early autumn of 1919, the Coal Strike in November, the Railroad Strike,—the so-called Outlaw Strike—in the spring, the Long Shoreman's Strike in New York City, tense labor situations over the open shop, as for example in Atlanta and Wichita, an antagonism bordering on violence in the states of the Northwest. A well known statistician estimates that during August and September, 1919, the workers lost through strikes \$41,272,000 in wages, and employers \$4,127,000 in profits. At that rate the cost of strikes for the entire year would be about a quarter of a billion dollars in wages and about \$25,000,000 in profits.

Among other results of these conflicts and antagonisms is the defeating of the spirit of brotherhood and co-operation which constitute not only the essence of Christianity but also the strength of society. The church watches the deepening controversy with profound concern. . . . It must bring to bear every ounce of influence which it possesses to bring these contending groups together and to induce them to work out permanent and effective methods of co-operation.

If employers and workers are to work out co-operative relations in industry, which shall put heart and power into production and bring just and balanced returns to the two groups, there must first be a method devised by which they can get together and keep together. If no form of labor organization is permitted and if not only strikes but labor organization itself is fought to a finish, there appears no way out of our troubles but rather a deepening of them. We shall have an autoeratic management of industry on the one side, and either a kind of serfdom on the other or a militant, bitter, and class-conscious organization of labor growing yearly more revolutionary.

Two methods having possibility of immediate applications have been devised to meet this problem: labor unions, for collective bargaining, and mutual shop organization of the workers in individual plants or series of plants. . . . The church must urge employers, especially Christian employers, to work out democratic principles in their establishments with due time for investigation and experiment. Whenever possible, the regular organizations of men should be dealt with.

But the important matter is not just what plan is followed but that a start be made. And is there not something deeper to be considered; namely, the moral principles upon which the employers and workers are to come together and upon which a permanent happy and really productive industrial organization of the nation is to be built?

Our industrial life has been built on wrong and un-Christian foundations and one great task which lies immediately before us is a work of education, to change our beliefs as well as our practices, and put our six working days on the principles which are taught us from the lips of the Master on Sunday.

Is it not our problem to substitute the Golden Rule for our present doctrine of competitive struggle—that competition which has pitted employer against employer, corporation against corporation, nation against nation. This doctrine was responsible away back for the great war with its gigantic economic and human losses. It has pitted capitalist and employer against the workers, and the workers against capitalist and employer in a struggle which threatens another cataclysm and at least the temporary shattering of civilization. The workers have not been considered first of all as human beings, with families and children, men to be given opportunities, to be helped to self-expression, to be inspired by large rewards; but as parts of a mechanism, a terrible, powerful, wonderful mechanism which on the whole has worked them hard, shifted them, often reduced technical skill acquired by years of training to unskilled work by the creation of complex machines. Millions of them, have until lately lived on the borderland of poverty. Many of them, in spite of general wage advance, are still perilously near the poverty line. They have been forced to neglect their children; their homes have been unattractive; they could not pay their way in the church, and the church has neglected them more than it realizes.

Now we want the Golden Rule—“Do unto others as you would have them do unto you,” and Christ's saying “Thou shalt love thy neighbor as thyself,” set up in factories and applied to the total personnel, from stockholders, directors and president to the unskilled day worker. We want a concern for the individual life, which is basic in the teaching of Jesus, to have a controlling place in industrial relations.

The Golden Rule applied to a factory means first that management and men shall work out some effective and sincere form of organization mutually satisfactory, which shall give the men self-expression, recognition

(Continued on page 11)

PASTOR AND PEOPLE

AN OPPORTUNITY OF THE OPEN COUNTRY NUMBER 1

For nearly six years I have been pastor of a rural community. I have set my heart diligently to the country church problems. Now as I am about to go from it, for a while at least, I should like to set down a few things which I believe I have observed to be opportunities in the open country. I do not propose to write of all these opportunities, nor shall I presume to think myself capable of writing of any one of them.

The church in the country has the opportunity of being a recruiting station for the Christian ministry. Especially is this true of country churches in the better sections of North Carolina and Virginia. I speak of this territory because it is with this territory I am more or less well acquainted. Such churches have not, or should not long have, large fields of opportunity in the winning of new converts to Christianity. Nearly everybody is a church member, and church-going is the prevailing custom. Shall the church in such a community content itself when it has put on an elaborate campaign for receiving the annual inflow of a half dozen children? Shall its three or four hundred valiant soldiers of the King consider a hard battle fought and won when the few children have been so received? Or should not the great shortage in our number of preachers be considered a privilege, an opportunity, a challenge? Last spring the Southern Christian Convention in session was staggard speechless and seemingly helpless as it confronted the tremendous task of solving the problem of recruiting the ministry. Our country churches need the spiritual exercise that setting themselves solidly against such a task would give and the Kingdom needs the recruits.

As to the methods of measuring up to this opportunity I did not set out in this short article to discuss. They may be many and varied. The local church with its local leaders should find it a pleasure to work out a course of procedure. It might here be stated that to "*pray the Lord of the harvest*" has never yet been brooked nor gainsaid. The calling of a church to definite prayer for "reapers" is no small thing and is worthy of the best within us.

J. G. TRUITT.

VALLEY LETTER

The most notable thing that has happened to us lately is the recent session of our Conference, the Virginia Valley Central, which was held in Winchester, August 5-7. We had a good session, of course. Twenty out of twenty-six churches were represented by one or more delegates. Every church sent in its report, except Bethel. All the ministers of the Conference were present except Rev. Killis Roach.

From outside the Conference we had such able help as that afforded by Rev. L. F. Johnson, D. D., who conducted several of the devotional services using as a general topic "The Prayers of Jesus;" Rev. W. W. Staley,

D. D., who made several splendid talks and addresses before the Conference; Rev. I. W. Johnson, D. D., who preached an able sermon on Thursday night; Rev. J. O. Atkinson, D. D., who spoke several times in a very eloquent manner on missions; Rev. H. R. Clem, who represented the Dayton publishing house, and made an address on "Our Publications;" Dr. W. A. Harper, who delivered the Annual Address, and an address on Education, both of which were fine; Rev. C. A. McDaniel, who made an address on moral reform and preached on Sunday, and led the singing most of the time during the Conference; Miss Bessie Holt, who spoke several times during the session, and visited a few of the churches since Conference in the interest of Young People's Missionary Societies.

The Washington church, together with its pastor, Rev. A. B. Kendall, D. D., was received into the Conference, and Dr. Kendall made an address on Christian Endeavor. The addition of the Washington church will likely mean much to the strength of the Conference some day, and the addition of Dr. A. B. Kendall and Rev. C. A. McDaniel, the pastor elect of the Winchester church, to our ministerial force also mean much to the growth of the Conference.

Dr. W. T. Walters delivered the President's Address. It was a thoughtful and forceful presentation of the relations and obligations of the Church.

Rev. C. A. McDaniel was elected to deliver the Annual Address next year with Rev. A. B. Kendall as alternate.

The Conference voted to buy 150 annuals at the publisher's price, 50 cents each, and sell them at half price.

The following officers were elected for the ensuing year: Dr. W. T. Walters, President; Rev. B. J. Earp, Vice-President; Rev. A. W. Andes, Secretary; Rev. W. C. Hook, Assistant Secretary; Samuel Earman, Treasurer. Officers for the Woman's Mission Board were elected as follows: Mrs. W. T. Walters, President; Mrs. A. B. Kendall, Vice-President; Mrs. B. F. Frank, Secretary; Miss Verdie Showalter, Treasurer; Mrs. A. W. Andes, Superintendent of Young People's Department; Miss Ella Pickering, Superintendent of Literature and Mite Boxes; Mrs. C. O. Taylor, Superintendent of Cradle Roll. The Conference Missionary Association elected Rev. W. C. Hook, President; Mrs. A. W. Andes, Secretary; Rev. B. J. Earp, Treasurer.

Mayland was chosen as the place for the Conference to meet next year.

The Conference Missionary Association paid over to the Conference Treasurer \$187.60 as against \$253.98 last year. The total amount received on Conference apportionments this year was \$1,504.71, pastor's salaries, \$3,770.67, and for all purposes, \$9,308.85, as against \$1,149.16, \$3,372.45, and \$8,388.38 respectively last year. Only small gains were made in membership by any of the churches, and some report a net loss. Apparently we need to lay more stress on evangelism this year. Let us strive to make it a better year in every good way than last year.

A. W. ANDES.

Harrisonburg, Va.

FIRST CHURCH, NORFOLK, VA.

The services of the First Church have been better attended this summer than during any similar period since the present pastor came on the field, notwithstanding the fact that a large number of our members have been away on their summer vacation. As they are now returning we are expecting great interest in all the services, and a greater enthusiasm in carrying out the plans of the church in the interest of the Kingdom. Our members this summer have visited various sections of the country. Mr. Wiggs, our Sunday school superintendent, has been in Ohio, North Carolina, and possibly other states; Mrs. M. L. Bryant, and Mrs. Geo. H. Frey have been in New York; Mrs. E. T. Jones has been resting in the mountains; Mr. E. H. Everton, our efficient secretary, with his family, rested on his father's farm in the country; Deacon S. W. Pierce took his vacation at home; Deacon J. M. Jones ate ham and rested at the home of his brother, Deacon B. D. Jones and a large number of our other members have had a nice rest at various places that are not known to the pastor. The strength gained from these vacations, I am sure, will put new life into all our services in the immediate future, and we are hoping to do some fine work in the interest of our Lord's Kingdom.

J. F. MORGAN, *Pastor.*

AMELIA

Revival services began at Amelia Christian church, Sunday, August 8, and closed August 12. Rev. J. F. Apple, of Elon College, did the preaching. He brought us very helpful messages. The congregations were small on account of the rain, but those who came out were greatly repaid. The result of the meeting was not what we would liked to have had. Only one person was added to the church. This conversion, however, may mean a great good to our church in the years to come. We have enjoyed the work here very much this year and feel the Lord has wonderfully blessed us, however, we feel it is best to make a change another year.

G. C. CRUTCHFIELD.

Kernersville, N. C.

THE WINONA BIBLE CONFERENCE

One of the fine things that came our way during vacation month—was the privilege of attending the Bible Conference at Winona Lake, Indiana—which by the way, has grown to be one of the largest of its kind in America.

It may seem rather strange to those who read this note when they think of newly weds attending a religious gathering such as this, which brought together thousands of men and women from thirty-nine states and five foreign lands, but we felt we could not afford to miss the great opportunity for a course of real Bible study and educational work of the Church.

The part of the conference we enjoyed most was the two weeks given for ministers and their wives. This conference was made up of six hundred and eighty-two ministers from twenty-nine states, most of whom carried their wives. The main faculty was made up of Dr. G.

Campbell Morgan—his three sons (who are all ministers), Samuel S. Chadwick of England, and Dr. Robertson, and Evangelist Richard F. Lyon, of America. These men have mastered their subjects, and each message brought something new, brilliant and very devotional to the hearers.

No creditable estimate can be placed upon the Winona Conference this year. In addition to the faculty mentioned above, we mention the names, Geo. R. Stuart, Ira D. Landreth, Capt. Raymond Robinson, of Chicago; E. R. Roper, Dr. Tindley, Homer E. Rodeheaver, Mrs. Asher, Billy Sunday, and quite a number of other prominent men and women whose names, space will not admit, whose messages gripped the hearers and sent them away anxious to do better service for Christ and His Kingdom.

Now to some of the special features of the session. These special features were mostly put on at the evening hours, and carried plays from Shakespeare, and an occasional picture of some kind, together with out-door sports, Bible contests, musical tests and festivals and other interesting things that kept all hearts and lives anxious.

One great feature of the week was a debate on "The League of Nations," which was held in the new Billy Sunday Tabernacle which seats 8,000 in the clear. (It was named for Mr. Sunday, because he and his wife gave \$15,000 of the money to erect the building which will cost \$92,000 when complete.)

But more must be said concerning that debate. The affirmative was championed by Senator Hitchcock, of Nebraska, who has been President Wilson's right hand man in the League Championship, and was at his very best. The negative side was upheld by Major Morris, of Kentucky. The Major claims to be first a "Campbellite Preacher," second, a staunch Republican, and a major in the A. E. F. during the war. He might be called an excellent debater from the way he handled his subject, for it took him twenty-eight minutes to clear the deck, and set the big audience of 8,000 to wild cheering, and hissing his opponent on every side. The debate was great and if that audience, representing thirty-nine states and five foreign countries represent the voice of America, even in a small way, the League of Nations will lose out before the next President is inaugurated.

In closing, the evangelistic side should be mentioned. Dr. G. Campbell Morgan preached for the assembly each Sunday. The evening services were evangelistic, and men were being saved in every service which found their climax in the Sunday meetings, which started with Mr. Sunday's lecture on "Safety First," and was in progress when it became necessary for us to leave for the south. Taking the conference assembly as a whole it was wonderful, and is at the beginning of a great future. Dr. Morgan and others claim the session far superior to the Northfield Conference sessions. Here is hoping that it shall be our privilege to spend another summer at Winona.

REV. and MRS. J. VINCENT KNIGHT.

Greensboro, N. C.

WINCHESTER'S NEW PASTOR

(Winchester Evening Star.)

The pastor committee of the Winchester Christian church has announced that Rev. C. A. McDaniel, of Milford, N. J., had accepted a call to the church, and that he would move to the pastorate on or about October 1. The church believes it has made a good selection in calling the Rev. Mr. McDaniel.

The Rev. Mr. McDaniel is a native of Ohio, and the son of the Rev. R. H. McDaniel, the noted hymn writer of the Christian Church. The son is a gifted singer, and will be an asset to the community in the service of song. He is a graduate of Antioch Christian College, with the degree of A. B., and is a post graduate of Harvard University. He comes to the Winchester charge with high recommendations.

For five years he has been the successful pastor of the Milford Christian church one of the oldest and most influential charges in the New Jersey Christian Conference. He has served churches in the state of Ohio, and in the New England Christian Convention.

The Winchester Christian church is to be congratulated in securing the Rev. Mr. McDaniel to serve its growing congregation. The church is one of the latest built in the city, and has been a great success under the pastoral charge of the Rev. Dr. W. T. Walters. It is free from debt and gives much promise of great usefulness.

TWO FORMER EDITORS OF THE SUN AGREE

Dear Bro. Riddle:—

I think Rev. W. G. Clements is eminently correct, in his opinion in last week's SUN, about the subscription price. I presume that when he was editor paper to print THE SUN on could be bought for two and a half or three cents a pound. When I was editor it had crept up to four and four and a half. It is now about nineteen to twenty cents a pound I am told. The price of printing has advanced, I presume, in similar proportions. Moreover, when Bro. Clements was editor it took about two bushels of wheat to pay a year's subscription to THE SUN. Now it takes less than one bushel. Then a man working for wages would have to give about two days for the price of his paper; now he would give about half day's wage. (I heard a wage earner say today he got \$5.00 a day; though another said he was only getting \$4.50.)

Some time since *The Religious Herald* (Baptist paper of Virginia), advanced its subscription price from \$2.00 to \$2.50 a year. It announces that out of its 11,000 subscribers it lost only one on account of the advanced price. *The Biblical Recorder* (Baptist paper of North Carolina), advanced its subscription price August 1, and says it can go *The Religious Herald* one better—by which I take it that it has not lost a subscribers on account of the advanced price. If THE CHRISTIAN SUN was worth \$2.00 two years ago (and it was) it is now worth \$3.00 a year (and it is.)

Most cordially yours for a good, wide awake CHRISTIAN SUN (which we now have) and a self supporting CHRISTIAN SUN (which we have not.)

J. O. ATKINSON.

MEETINGS IN ALABAMA

Our meeting at Pleasant Grove began on the second Sunday in August. Our services were interfered with by much rain. Rev. R. F. Brown, of Chapel Hill, N. C., helped in the meeting and he brought us plain, practical and forceful sermons. The meeting was good, but there were no additions to the church.

Brother Brown also helped in the meeting at Shady Grove, which began the week after the third Sunday in August. Brother Brown's sermons here were of the highest type of Gospel preaching. We had a good meeting though the congregations were hindered on account of very serious sickness in the community. As a result of the meeting two members were added on the church roll and the whole church seemed revived. We shall be glad to have Bro. Brown with us again.

On reaching Noonday on Saturday, August 21, the revival was found to be in progress. We held five services. Ten members were received into the fellowship of the church. Our young people at Noonday are doing a fine work. They have organized a prayer meeting and they are active in Sunday school. We are expecting great things from this church. Brethren, pray for us.

J. D. DOLLAR.

Roanoke, Ala.

MISSION BOARD MEETING

The Mission Board of the Southern Christian Convention is called to meet in annual session at Suffolk, Va., 10:30 a. m., September 15, 1920. All persons having applications for the attention and consideration of the Board should have same in the hands of the Secretary, J. O. Atkinson, Elon College, N. C., on or before September 10. Any one needing blanks or information should write the secretary.

J. E. WEST, *Chairman, Suffolk, Va.*

J. O. ATKINSON, *Sec., Elon College, N. C.*

HOLLAND LETTER

I am not much of a writer and hence do not indulge in this valuable field of effort as much as I may be expected to do.

I presume it is the general impression, that the church looks to the pastor to see that the general public is kept informed through the pulpit, the daily press and the Church paper of what is being done locally in the church.

While this presumption may be well taken, it also seems to the writer that it would not be a bad policy if occasionally, some of the faithful and informed laymen of the Church should use their pens and address a few remarks to the press, giving account of special features and certain accomplishments of the work throughout the year. This would give opportunity for publicity of matter, which, because of modesty, the pastor would not

feel at liberty to give without fear of meeting the counter-charge of "tooting his own horn."

But we do not mean to discuss this question any further; the purpose of this article is chiefly an appreciation of the splendid and heroic efforts on the part of the Editors of our Church papers.

Speaking from the denominational point of view, as a pastor I should feel greatly at a loss and woefully handicapped without *The Herald of Gospel Liberty*, *THE CHRISTIAN SUN* and *The Christian Missionary*. The minister or layman who would strive to be a representative factor in the work of his denomination and not avail himself of the inspiration and help of his Church publications is certainly making a futile effort. You cannot truly represent a body or any part of it without being in touch with the work and progress of that body. Our Church papers afford us that touch and we don't get it in any other way except in annual or quadrennial doses at conferences and conventions.

I have always been a friend and admirer of *The Herald of Gospel Liberty* and that admiration grows with the constant progress of the paper.

When I came South I became a subscriber to *THE SUN* and now realize what I was missing, all the while I should have been taking it and did not.

I particularly refer to these papers because I count them indispensable to me in my work. And I desire to congratulate our Editors, Kerr and Riddle, for the high type of paper they are giving us, and doing it under such adverse circumstances as are embarrassing the general press today.

We regret, with the Editor and others, the necessity of increasing the subscription price of *THE SUN*, but when a thing is a necessity, who, in reason, can protest?

There are only two popular ways of making a Church paper pay; one is by making the subscription price high enough to make it pay and the other is to increase the circulation sufficiently to counter-balance the increase in cost of producing the paper.

Is not *THE SUN*'s constituency largely at fault for the necessity of this increase?

If *THE SUN* was given its due and proper patronage the price of it would not only not be increased but could be judiciously decreased from the present price.

Is it not an established principle of business that the greater the number of units produced the lower is the cost of production per unit and the fewer the units produced the higher is the per unit cost of production, because practically the same overhead charges are distributed over a smaller number of units?

If the present cost of producing a yearly issue of *THE SUN* is \$3.20 and should the number of subscriptions be doubled or trebled, would not the cost of a yearly issue be reduced?

Is it not a fact that *THE SUN* does not reach one-fourth of the families it should? (Perhaps the Editor can give a more accurate estimate.)

If this be true then does it not prove a feeling of disloyalty to our Church and its interests? Is not the necessity of this increase made a necessity largely because of this disloyalty?

After all who is forcing the price of *THE SUN* to be advanced, or who is it that can prevent it from being advanced? Is it not those who should take *THE SUN* but do not? But if they do not take the paper they will not read this nor any other appeal that is made to them. "How then shall they hear without the preacher?" Brother pastors whether *THE SUN* "rises" or "sets" we shall still need the pastor in every home, and much of the responsibility for getting it then will of necessity fall upon the busy pastor. However, it pays, for whenever something big is undertaken by the Church you can readily tell who are readers of their Church paper. Those who read are informed and they do not suspect for the first thing that it is only something for the preacher and deacons to get a big haul. You do not have to begin at A and argue through to Z, and then some, to make your point clear. How strange it was during the Men and Millions Campaign, after three or four months campaigning to find so many who still know little or nothing about the whole matter! They were "agin it" because they had heard some one say that he heard it down street from someone that got it from somewhere that the thing was going to be a rake off for somebody and hence he was "agin it." If he had only read it in *THE SUN* he could have gotten it first hand.

W. M. JAY.

Editorial Note: We are deeply indebted to Brother Jay for this fine article, and presume that he means for us to answer certain portions of it. We therefore, comment as follows:

1. The price of *THE SUN* has not been changed. A meeting of the Board of Publication was expected last week to consider the matter, but hindrances prevented the members of the Board from getting together.

2. There was once a time when it was possible to have a subscription list large enough to make a paper pay for itself, but with few exceptions, we doubt such now. Especially do we doubt it where there is not a very large amount of advertising to help.

3. A man once asked us what it would cost to get out a certain job of printing. We replied that it depended upon the number of copies taken, the more being taken the cheaper per number, or unit. The customer immediately asked how many copies would he have to take to reduce the cost to nothing. That is the point—the ratio works to a certain limit and ceases. We can point out to Brother Jay that we have a worthy *Exchange* that enjoys the handsome list of four times the size of *THE SUN* owns its own plant, issues a sixteen page sheet, and then cannot get by at \$2.50 as its subscription price. There was a time when paper was so cheap that extra copies amounted to a fraction only—not so now. We lack about 2,000 subscribers having a number to make it more economical than it is, but as to making the price less, we would have to leave that to an expert printer.

4. *THE SUN* list is now a fraction over 2,500 and Brother Jay can figure from that the percentage of families reached.—C. B. R.

MISSIONARY

A MESSAGE FROM THE JAPAN MISSION TO THE CHRISTIAN CHURCH IN AMERICA WITH AN ESPECIAL APPEAL TO THE SOUTHERN CHRISTIAN CONVENTION

In view of recent developments in the Christian Church in America which give promise of enlarged possibilities in Foreign Mission Enterprises—especially the enlarged vision and activity in the Southern Christian Convention and the study now being made by the proper officers of that body as to how best to make effective that enlarged interest and how to connect it with the world task, the Japan Mission of the Christian Church in session at Tokyo, June 22-25, 1920, desires to express to the Christian Church in America, including the S. C. C., somewhat of its hopes and fears relative to this whole problem of Foreign Mission enlargement; to remind the home constituency of the limitations under which their representatives have been compelled to work; to recall to the Church the inefficiency of the work and the glaring inadequacy of the force and equipment to cope with the problems of the field for which the Christian Church has through its Mission Board and by vote of the A. C. C. in quadrennial session, as well as by attempted occupancy, definitely accepted responsibility; to state that the new age just ushered in has multiplied opportunities and accentuated needs to such an extent that great reinforcements and enlarged equipment and a broadening of the very base of our work alone can assure permanence and continuity thereto; to state some of our own long cherished dreams which have arisen out of struggles in this unequal task; and finally to raise the question whether the enlargement of this work in Japan (whose immeasurable influence on the Orient and the entire non-Christian world need not be argued) is not the logical place for the enlargement of effort of the Christian Church and will not give ample scope for the greatest possible expression of her powers for the present and in time to come. We would have you believe as we believe that God has been simultaneously developing a need and a demand along with a new power and a new spirit, and that past history and present fact connect that need in Japan with that spirit and power in America, even localizing the relation to the Southern Christian Convention whose representative first opened our work in Japan.

We believe that it would be a neglect of duty and faithfulness to our task, both to the foreign mission work and to the Church which placed us here, for us to remain silent at this time. Stationed as we are at the gate of the Orient and the non-Christian world and yet in constant touch with the homeland, we have an ideal vantage point from which to view the needs of the one and the activities and potentialities of the other. Therefore we ask the privilege of being heard before any decisions are reached or any advance steps taken in the study of form or location of foreign mission extension.

Unquestionably, the needs of the field should be the determining element in selecting the form and location of any new work. We would therefore petition the proper authorities to send a commission made up of persons conversant with world conditions and especially world missions to make an intensive study of the needs and opportunities of the work which they have established in Japan, magnified as they are by the demands of the new age; the responsibility which is incumbent on the Christian Church by her occupation of the field and definite acceptance of the task of evangelization thereof; and, whether this is not ample task and does not give wide enough

range for the expression of the potential missionary interest and capabilities of the Christian Church. We would like to call attention to the following facts about Japan and our work there:

1. The Japan Mission and the co-operating Japan Christian Conference were brought into the world without a proper birth-right. While other churches met the needs of the situation with full-rounded plans for evangelism on a basis of Christian education and invested tens and hundreds of thousands of dollars therein, we have set ourselves to accomplish the giant task by simply planting a little church here and there or the location of a missionary in the midst of one of the most rapidly advancing civilizations known to history. While others have strategically laid out their work so as to take advantage of rapid growth in progressive parts of the country or have thoughtfully concentrated on contiguous territory, we are located almost entirely in a hitherto non-progressive part of the country retarded by occasional famines and are scattered so as to be unable to make unity of effort count for the most. While others early purchased land and acquired buildings while prices were cheap, we have been forced to get along largely by the use of rented land and cheap Japanese buildings.

2. This child of the Christian Church was not only not well-born, but has been constantly under-nourished. Time and again has retrenchment been ordered. Never have the forces on the field been able to make out a budget setting forth what should be done at a given time. Budgets have been made annually, but were based on what we hoped to receive from the home church and not on the needs or what we could use to advantage.

3. The Japan Mission and Church have appealed again and again for backing to overcome the handicaps mentioned above. Especially have we been persistent in our appeal for men and means to establish schools. Argument of the case should not be necessary. If the influence on the Christian Church of Antioch College, Union Christian College, Christian Biblical Institute, Starkey Seminary, Elon, Defiance, Palmer and Jireh Colleges were eradicated, what would there be of the Christian Church today? And if the potential influences were to be removed at this moment, how many of our leaders, lay or clergy, would be content to remain at their posts? Worse than this supposition are the actual conditions in Japan. Ordinary education is not only materialistic and non-Christian, but is fundamentally anti-theistic or atheistic, and in numerous cases aggressively anti-Christian. It is youth who spend their most impressionable years in being grounded in non-Christian thinking and often under the influence of irreligious men whom we are trying to bring under the influence of the personality of Jesus Christ. It is true that conditions are wonderfully helped by the schools maintained by other denominations, and we share largely in their labors; but it is also true that the most promising men and women associate themselves with those churches which emphasize Christian education and we lose the stimulus of capable leadership. Such have been the conditions hitherto, and they will be accentuated in the future by the increase in the number of government schools of middle and higher grades being established to fit young Japan to cope with the demands of the new age, and by enlargements in Christian education by denominations awake to the situation. Our ability to make any deep or lasting impression on the life of Japan and even our future existence depends on our being able to adopt and carry to completion an intensive program established on a much broadened foundation than hitherto has been possible. Financial impossibility has been the ground on which our requested past appeals have been denied. We be-

lieve that the ability and temper of our people as manifested at the present day can and will give us an affirmative answer at this time.

4. The program for the Christian Church as drawn up by the forces on the field.

At the suggestion of the Mission Boards of North America, in the summer of 1919 surveys of the entire Missionary World were made by the resident forces in each country. These surveys set forth what the forces, native and foreign, believe can and should be done within the period 1920-25, for the Christianization of each country. Surveys by individual missionaries of each geographical division of the country, surveys by missionaries and Japanese of each denomination, and surveys by such co-operative bodies as the Federated Missions and the Federated Churches were made in Japan (as in each country) and sent to the corresponding Mission Board and to the Survey Committee of the Interchurch World Movement which had been set in motion by the Mission Boards of North America. Thus freedom of individual opinions combined with strength of denominational and inter-denominational planning give value to the surveys made.

The five-year program suggested by the missionaries and Japanese Christians for the Christian Church is on file both at the Survey Department of the I. W. M., where it has met with approval and with the Mission Board of the Christian Church. The Mission Board adopted the first year's program and in accordance therewith sent a missionary family to Japan. A committee was appointed to make a thorough study of the whole program, and Dr. McCord, chairman of the committee, after a study thereof spoke of it in terms of highest praise, expressing a belief that it is of God, and just the challenge which the Christian Church needs. Whether the committee as a whole is conversant with the magnitude and details of the program, we in Japan are not informed.

The 1920-25 program is briefly this: The enlargement of our present evangelistic or general missionary force by five families, two each for our Northern and Middle fields, and one for Oji, the almost untouched industrial suburb of Oji; the doubling of our present corps of pastors; the establishment of a Boy's School and a Girl's School with the necessary missionary and Japanese teachers and the required land and buildings for schools, homes, etc. It is not our thought that the schools can be brought to capacity strength within the period, but the large expense of land and buildings would come at the outset. What we did have the temerity to ask for approaches half a million dollars, and calls for educational and evangelistic missionaries to the extent of 8 families and 3 single women additional to our present force and an increase of 20 families and 16 single women to our Japanese force.

5. The position of Japan in Christian world strategy.

The fact that the Christian Church has accepted and in the eyes of other Churches holds responsibility for the more than a million people in a territory partially occupied by her workers is not the only reason for stressing work in Japan at this time. One of the great lessons which Christians should learn from the world war is the need for Christianizing the impact of Japan on other Oriental countries. It is questionable whether a greater service could be rendered Korea, China and Siberia than so thoroughly imbuing Japan with the Christian spirit and message that all her colonial and international relations would be dominated thereby.

Such in the eyes of your Japan Mission is the "Unfinished Task" and the magnificent opportunity which awaits solution at the hands of the Christian Church.

MR MINTON'S VISIT TO JAPAN

By E. C. Fry.

On the errands of commerce, those who cross the Pacific are many, but the most important of all relations between nations are those connected with spreading the Gospel. The foreign mission secretary is our chief connecting link between the mission fields and the home base. He has to do with a continuously varying set of problems, some of them of the highest degree of importance. It is obligatory on him to post up on these matters as thoroughly as possible. No business firm would think of trusting its affairs to one who had not done so;—and the Gospel is worth more than soap or sewing machines. So, as soon as our Japan Mission knew that a new foreign mission secretary was to be elected, we began sending urgent requests to the Mission Board that at the beginning of his incumbency he be sent to Japan to make a study of our condition, problems, and needs, on the spot, and thus equip himself for his task. All the more is this necessary just at this juncture; for the Forward Movement and Men and Millions Movement are linked up with a crisis in the affairs of our Japan Mission calling for careful study and wise guidance. The providence of God has brought us at last within sight of a rounded out work in Japan that would give us present high efficiency and an assured future. Are we to enter upon it,—and to what extent and in what shape? In general, however, this crisis is handled, it is necessary that the various decisions that must so frequently be made at Dayton should be guided by all the light and leading possible. This includes first-hand knowledge by the secretary. It is but following the custom of all mission boards to send him to the fields. Moreover, such visitors always bring much encouragement and inspiration to the work; in their sermons and other addresses and by their helpful presence in consultations on the field. Indeed, this part of it alone would be well worth the expense,—as was the case with the visits of Dr. and Mrs. Bishop in 1902 and of Dr. Morrill in 1913. (Those are the only ones so far.) A four months' trip gives only about two months in Japan; a short time, but much can be done in eight weeks by a stirring man.

I trust that none of our Brotherhood will fall into the mistake of thinking of this most important journey as in any sense a "junket." Whether Bro. Minton finds the ocean voyage a pleasant relaxation as some do, or the nightmare of suffering that it is to others, no doubt concerns him much, but it is entirely beside the fact that he ought to go. Any keen minded man will enjoy the glimpses of the Orient, the battery of impressions in new surroundings, the awakening of new emotions and new lines of thought by "the call of the East." But all this is a mere incident and is no part of the great objects of the trip:—helping on the work there by his visit, and fitting himself for the effective performance of his duties as our new foreign mission secretary,—a position to which he came through no seeking of his own. It was thrust upon him by the American Christian Convention. Let me beseech you, brethren, for your prayers and sympathy for him, while on this journey in the interests of what is dearer to him than life itself,—the Kingdom of God.

Copy sent on behalf of our Japan Christian Mission to J. O. Atkinson, Mission Secretary, by Rev. C. P. Garman, 34 River St., Saranac Lake, N. Y.
Tokyo, Japan, June 22-25, 1920.

The Work of Our Women

(All items for this department should be sent to Mrs. J. W. Harrell, Burlington, N. C.)

BLUE RIDGE MISSION CONFERENCE

From one who attended this conference, I have gathered a few facts which I am passing on to you.

The Blue Ridge site, where the gatherings are held is admirably adapted for a conference of this kind. There is not a more beautiful spot in Western Carolina than this, situated as it is in the heart of the Blue Ridge.

There were 385 delegates enrolled, a hundred more than ever enrolled at any previous conference. It was by far the best and most successful ever held. There were a number of interesting lectures by returned missionaries from various parts of the world. Hearts were touched and impressions made as one listened to these representatives of the Cross. An especially interesting illustrated lecture was given on Malaysia, one of the strategic points of missionary work.

Just a few of the interesting features of a day's program: "The morning watch on the hills or by the streams; the period of intercession when all hearts were brought in closer touch with the Father; the open parliament at noon giving helpful plans and methods for the work back home; the vesper service on the piazza overlooking the glory of the hills, as the sun was sinking in the West."

MISSION STUDY BOOKS

We look forward from year to year with great expectancy and pleasure to the new Mission Study books. This year we are not going to be disappointed, for we are assured by leaders in mission work that a rare treat awaits all who will avail themselves of this course of study—"The Church and the Community," by Ralph E. Diffendorfer, is the Home Mission book. The Bible and Missions," by Helen Barrett Montgomery, is the foreign book.

If you have not had a Mission Study Class during the past year, do not let the year pass without at least reading those wonderful books—"A Crusade of Compassion," and "Christian Americanization." No one can read "Crusade of Compassion" without having their sympathies stirred. Have we forgotten how our hearts were torn with anguish during the recent war; how our very souls went out in streams of compassion for a stricken world? Sometimes I think we have forgotten those graves in France. And we have failed to learn the lessons which the war was designed to teach us. Do we realize that more appalling conditions and more terrible sufferings have existed all during the centuries in non-Christian lands? "Crusade of Compassion," brings this fact home to our hearts in a telling way and tells us about the heroic men and women who gave up home and native land to go out into the needy fields of earth to administer to the suffering ones.

MISSION CONFERENCES

We would be very glad if some of our people who attended the summer Mission Conferences would write for our Woman's page telling us about those mountain top experiences and the many helpful things they learned. More of our people should avail themselves of the great opportunity of attending these wonderful gatherings. I know of nothing that will give us greater inspiration than to sit under the spell of these great teachers for a few days at least. It is a splendid way to spend your vacation—a wonderful combination of work, rest, study and inspiration. The forenoons are usually for study and instruction and the afternoons for pleasure and recreation. We should begin now to plan for a trip to the Blue Ridge Conference next year.

MRS. J. W. HARRELL.

THE CHRISTIAN ORPHANAGE

SUPERINTENDENT'S LETTER

In this report we passed the \$18,000 mark since the first of the year. We are happy to be able to do this. Now, we want to pass the \$20,000 mark by November first. We will have two thousand dollars to raise in two months to do that. Then we want to make a dash for the \$30,000 goal for this year. Can we do it? If *YOU* will do your part, we will. Let us do the part we ought to do.

Two pretty little brunette girls, with pretty brown eyes, came to us this week and wanted a home. They were as bright as new pins. Father and mother both dead. It was that mother's request before she died that they might be placed in the Christian Orphanage. Our rooms are all full to the limit. We lack \$25,000 having enough money to build the new building. Shall these two bright girls be turned away and perhaps never receive the training they ought to have, to make them useful women, and be compelled to go through life handicapped, because they were denied in their young and tender years the opportunity they so much needed?

We broke dirt this week to commence the Children's Home and while we lack a good deal of the money to complete this new building, we have faith enough in God and the membership of the Church and the many friends of the little helpless ones to believe we will receive the funds to complete and pay for this building.

The College students made it possible last spring to purchase a "Giant Stride" for the playground set. This is one of the "Fun-Full" fixtures for playgrounds. We got this in last week and put it up and let the children use it the first time this week.

I believe they have more real fun and joy out of this fixture than anything they have ever had. We need several other fixtures for the playground and hope some one will make it possible for us to add another fixture like the "Ocean Wave" which costs about \$125.00. It would be very pleasing to the little boys and girls.

CHAS. D. JOHNSTON, Supt.

FINANCIAL FOR SEPTEMBER 1, 1920.

Amount brought forward, \$17,745.96.

Children's Offerings

Dorothy Moore, 10 cents; Leonora and Lewis Welch, 50 cents; Total, 60 cents.

Sunday School Monthly Offerings

(Alabama Conference)

Rosa Walker for Union Sunday School, 66 cents; Beula, \$4.47; Corinth, \$1.00.

(North Carolina Conference)

New Lebanon, \$1.00; New Lebanon Baraca Class, \$1.00; Oak Level, \$1.55; Lebanon, \$2.41; Pleasant Union, \$8.15; Graham Sunday School, \$1.66; Hopedale, \$2.56; Shallowell, \$3.62; Henderson, \$11.26; Berea Church—S. A. Harris' class, \$1.50; Mrs. H. C. Pollard's class, 50 cents; Mr. H. C. Pollard's class, 52 cents; Mrs. C. N. Sommers' class, 50 cents; Mamie Bennet, 35 cents; J. A. Rippy, \$1.00.

(Valley Virginia Conference)

Leaksville, \$2.48; New Hope, \$1.45; Wood's Chapel, \$2.00; Total, \$49.62.

Singing Class

Suffolk Christian Sunday school, \$110.00.

Children's Home Fund

Mrs. J. L. Barksdale, \$5.00.

Special Offerings

G. L. Jones, on support of children, \$30.00; J. H. Jones, on support of children, \$30.00; Chas. D. Johnston, guardian for children, \$60.00; Total, \$120.00.

Total for the week, \$285.22; Grand total, \$18,031.18.

CHILDREN'S LETTERS.

Dear Uncle Charley:—I usually write the first of the month, but I have been having such a good time, I have neglected some of my duties. My cousins from Songdo, Korea, have been visiting me. They are in this country on a furlough, but will return in October. They spent three weeks with me and we had a fine time. I noticed in THE SUN last week that there were no letters. What is the matter with the boys and girls? I enclose my dime.—*Dorothy Moore.*

Our little cousins forgot to write last week, so our corner was blank. Now that was too bad, wasn't it?—*"Uncle Charley."*

Dear Uncle Charley:—I know you think we have forgotten our little cousins; but we have not. Here is fifty cents for them. Love to all.—*Leonora and Lewis Welch.*

Real glad to have your letter this week. I hope when the hot weather is over all the cousins will write again.—*"Uncle Charley."*

Rumor has it that Ex-President Taft and Hon. Chas. E. Hughes may be appointed to judgeships in the Superior Court of the United States.

The price of coal seems to advance, the price now ranging from twelve to seventeen dollars per ton.

North Carolina's special session of the Legislature came to a close Thursday, August 26.

MESSAGE FOR LABOR SUNDAY—SEPT. 5

(Continued from page 3)

of their manhood, self-protection, and a chance to put their thought and power into action productively, and which shall give to capital and management equally just and self-respecting recognition. It means secondly not only living wages but the largest and justest possible return for the work done by the workers, and especially and adequate share in increased production. Returns to capital and management are usually disproportionate, and labor is justly demanding a larger proportionate share in the form of a permanently higher level of wages. From the point of view of the church, this is not only a matter of right, but the necessity of the workers and his family if they are to have good housing, good food, sufficient clothing and recreation, and if they are to be able to educate the children and provide against sickness and old age.

The Christian principle leads to the primary motive of industry. Is the motive of *profits* which is the primary motive of modern enterprise a Christian motive? And ought not to be supplanted by or rigidly subordinated to, Christ's great motive of *service*? Here is a world of people, human beings with eternal destinies. They have great needs, material and spiritual; they have to feed, clothe, house, transport, educate and recreate themselves and their families, and to develop the Godlike within them. Everybody who has any part in these processes has a sacred calling, and ought to work with the same motive and spirit as the true minister and missionary who minister to the religious needs of men.....

The problem the nation is facing in the present industrial conflict is difficult and world-wide, but is susceptible of solution. What is needed is faith in God, in Christian principles and in the fairness of employers and workers as a whole. Those extremists who turn to violence and those reactionaries who trust in force are the joint enemies of the public welfare, and of religion and of morality. But the men and women of faith and goodwill, who believe in the Golden Rule, who are determined to use whatever power they have to work out a better industrial organization, based upon the principles of the Sermon on the Mount—they are the hope of the nation.

To educate men's minds, their motives and interests to the necessities of the present situation—here is a challenge to the church.

North Carolina licensed 85 young men and women last week to practice law.

Secretary of State Colby on August 26 signed the Nineteenth amendment, permitting women to vote.

Investigations into the sugar situation indicate no decline in price soon.

Great speculation as to what effect votes by the women will have upon parties is now going the rounds. Some of the leaders seem to be at a loss.

ODDS AND ENDS

WATCH YOUR BEGINNINGS

Everything, be it noble or base, good or evil, great or insignificant, has a beginning. At first it is but a conception in the mind of a person. It develops until it becomes a clearly defined idea. Unconsciously one's muscles put into action what the mind has conceived. Before one is aware of what a single thought has wrought, character is formed.

No one becomes good or evil in a single day. The man who seemingly has gone suddenly wrong has had "wrong" in his mind for years. The defaulter never stole a million the first time. He began with small amounts and increased defalcations as confidence in his ability to succeed increased. The only safe way is never to permit a beginning in evil. Pull it out by the roots and get something clean and wholesome in its place. The harboring of evil or dishonest thoughts is the first step to ruin.—*Youth's World*.

SHE'S SIX TODAY

She's six today. She climbed my knee and twisted her arms about me so
And whispered to me joyously, "I bet you, dad, that you don't know
What day this is." I feigned to think, though well I knew what she would say,
And shammed surprise when she exclaimed, "I'm growing up; I'm six today."
What is it, when the years come on, that holds a man and makes his heart
To soften toward a little child and makes the tears so quick to start?

I had not noticed it before. I did not think until today. Her playroom's strangely silent now, her paper dollies laid away.
The little finger marks we loved are gone from off the window sill.
Beneath the blossomed apple tree the swing I made is strangely still,
And silence hovers round the house, unbroken by her childish glee—
She's six today, and growing up, no more a little babe to me.

You're six today. Come, kiss your dad and hug him, too, you little elf,
And romp with him and play with him, nor ask him why he's not himself.
Just follow him where'er he goes, and let him take your little hand;
Don't ask him what he's thinking of—you wouldn't know or understand.
Let's go together down the lane, a-romping in your child-heart way;
You cannot play like this for long. You're growing up—
—you're six today, —Contributed

FLAVORING FOODS

The art of flavoring food is one which should be learned early by the housewife, and especially by those who incline toward vegetarianism.

There is a vast difference between appetizing seasoning and flavoring and condiments; the latter are often used to encourage an appetite or to disguise strong food stuff, the former to enhance the delicate flavor of fruit and vegetables, also make them satisfying.

Unseasoned food is flavorless and unattractive, and if the variety is limited, the lack of an attractive note is inexcusable. If variety is limited, this lack of an attractive note is inexcusable. If variety is limited, then well-prepared gravies and juices will aid materially in overcoming the monotony.

Boiled or grilled vegetables and poached fruits are too seldom met, but they are a relief from the too often served plain old way.—*Exchange*.

SMILES

Once an elderly lady was being shown over Nelson's ship, the "Victory." As the party approached the spot where Nelson met his death, the attendant pointed to the brass plate fixed in the deck and said, "There is where Nelson fell. "No wonder," she said. "I nearly tripped over that thing myself."—*Exchange*.

"I hear you've had quite a spell, Aunt Jemima."
"Yes, honey; dey done tuk me to de horsepital and giv me a epidemic interjection."—*Baltimore American*.

Three jovial travelers were dining together at a hotel one day, when it was agreed between them that whichever of them possessed the oldest name should be exempt from paying the cost of the dinner each was enjoying.

The first traveler said, "My name is Richard Eve, and that is rather old, you must admit."

The next man replied, "I go further than you, for my name is Adam Brown."

The third traveler, with a merry twinkle in his eye, took his business card from his pocket and showed it to the other two, who read on it these words: "Mr. B. Ginning."—*Exchange*.

Mamma—"Willie, where are your manners?"
Willie—"Well, if I waste them now, I won't have any when company comes."—*Judge*.

THE CHASE

Tell me, how can I ever find out
What the little wind looks like, that hurries about
So quickly and shyly, from place to place,
And why does he always keep hiding his face?

I follow him flying from tree to tree,
And run through the meadow as lightly as he!
For how shall I know what he's like, until
He come on him, breathlessly standing still?
—*Virginia Woods Mackall, in Everyland for May*.

A LAUGH

A laugh is just like sunshine,
It freshens all the day;
It tips the peaks of life with light,
And drives the clouds away;
The soul grows glad that hears it,
And feels its courage strong—
A laugh is just like sunshine
For cheering folks along!

A laugh is just like music;
It lingers in the heart,
And where its melody is heard
The ills of life depart;
And happy thoughts come crowding
Its joyful notes to greet—
A laugh is just like music
For making living sweet!

—Ripley D. Saunders.

A WISH

Do you wish the world were better?
Let me tell you what to do!
Set a watch upon your actions,
Keep them always straight and true;
Rid your mind of selfish motives,
Let your thought be true and high,
You can make a little Eden
Of the sphere you occupy.

Do you wish the world were happy?
Then remember day by day
Just to scatter seeds of kindness
As you pass along the way;
For the pleasure of the many
May be oftentimes traced to one,
As the hand that plants the acorn
Shelters armies from the sun.

—Ella Wheeler Wilcox.

THINGS THAT COUNT

It's not so much the things we have, but rather the things we use;
It's not so much the things we see, but rather the things we choose;
And often the things at our very door we neglect for those afar,
But no pretence will ever hide that which we really are.

It's not the things we think are fair, but what we know are true;
It's not the things we dream about, but what we really do.
It's not our takings that bring content, but of'ner what we give;
It's not by words our lives are judged, but by the way we live.

—L. A. W., in *Exchange*.

CHRISTIAN EDUCATION

THE RIGHT TO GO TO COLLEGE

(Editorial in *The Christian Evangelist*.)

One of the inalienable rights of every human being is the chance to make the most of himself.

That implies the right to go to college.

Long ago the church recognized this and founded schools for the making of men.

It was slower to acknowledge the educational rights of women but that, too, has come and most institutions of learning swing wide their doors at the knock of girls and women as well as men.

Following the church, the State organized schools and is pouring out money like water to educate its youth.

Many parents also recognize the rights of their children to go to college and are making sacrifices to send them.

The stern self-denial practiced by some fathers and mothers to keep their sons and daughters in school is real heroism. And their heroism is the greatest investment in the world.

Inalienable rights mean inescapable obligations.

The right to go to college makes it a duty to go to college.

The opportunities of business are many and seductive and the calls of life seem urgent. But in these days when training, intelligence and character are in such demand the voices that would turn youth away from school are siren voices, seeking to lure him into slavery.

A college training greatly enhances one's chance of mastery.

Young men would hurry into life—well and good. The shortest route to a business career is by way of the college and only those who are satisfied with less than the best would willingly undertake a professional life without college training.

More than any other period in the history of the world these uncertain days demand educated men.

And America demands such more than any other country under the sun. A democracy cannot exist unless its members have educated minds and hearts.

Ignorance makes "the masses" which the demagogue exploits.

The churches are helpless without trained leaders.

A Christian college is a factory where spiritual leaders are made for church, school and community.

Without the idealism, given by education, the work of the world is drudgery and there is no bloom or wonder to keep the heart fresh and to make every day a miracle of beauty and the challenge of a great opportunity.

Real education is real happiness.

This autumn should see our colleges with streams of young people entering their doors. Then will home, church, business, State, civilization take new heart. For these are the knights of enlightenment who will fight and slay the monsters of ignorance, superstition, bigotry, selfishness, greed, lust, and war—and guide the people in the way everlasting.

"NEW OCCASIONS TEACH NEW DUTIES"

(Western Christian Advocate.)

The final ratification of the Woman Suffrage Amendment requires that emphasis must now be shifted from woman's rights to woman's duties.

An entirely new responsibility is placed upon millions of women. Christians among them must immediately take the initiative in accepting the added obligation and in pointing the way to a proper discharge of this duty. Not all women are Christians, and it is exceedingly important that the very best womanhood of the nation quickly arise to the opportunity of leadership in the political world opened to them.

There are good women who will be hard to move. They may be elderly, and will hesitate to take up with this departure in life. They may be prejudiced against women suffrage; but, since it is granted, the status is radically altered. They may be "home-bodies" without any special feeling or interest in the subject at all. Some folks are by nature timid and retiring in their temperament and will shrink from the doing of any public duties. But all true citizens, whether men or women, ought to take an active part in the government. We are held responsible before God for our opportunities.

Another class may need a little restraint. Some may be too anxious to get into the center of things before they are fitted. It is not expected that women will become office-holders in any large numbers, but it should be understood that sex is no bar to any position within the gift of the people.

The great mass of interested women who realize the power for good in the ballot will soon learn the art of specialization. Voters generally pick out one or two issues upon which they keep well informed and let the rest go. Even Congressmen find it necessary to become experts along a very few lines of legislation and then they can speak with authority. Our new friends at the polls will therefore do wisely if they select the things of vital concern to themselves, such as the protection of women in industry; proper inheritance laws; child welfare and safeguarding of home interests; better educational facilities; the maintenance of prohibition; abolition of war and militarism; and the infusion of new moral vitality into the life of the body politic.

Civics should be taught in every school of the land. Since the majority of teachers are women, they should study this branch and be prepared to instruct their scholars. The women's magazines will probably take a more active interest in political questions. Clubs may well turn their attention away from Browning awhile until all the members understand their new duties. The women's organizations in the churches can do a large service by leading the fulfillment of this reform.

CHURCH CATERPILLARS

Dr. John Willis Baer, retiring moderator of the Presbyterian General Assembly, in speaking of pillars of the church says:

Many a consecrated minister, who has financial difficulty in keeping body and soul within hailing distance of each other, has had his spirit chilled by the so-called "leading" elder of

his church, publicly, brutally calling attention to the minister's shortcomings.

The irony of it is that the same "leading" elder later on expresses surprise when his own children and the young people of the congregation announce "a new and up-to-date minister is needed."

O you sermon-spoilers! If the silent heart-aches of ministers and ministers' wives could be registered, there are some "church pillars" who would be more properly called caterpillars, because they destroy more than they support.

NOTES

Elon College opens today. Report of the opening will be in next issue of THE SUN.

We are deeply indebted to Rev. and Mrs. Jeremiah W. Holt for a box of nice grapes—the best that we have had this year.

To give room for the Labor Message, part of the editorial matter is left out this week. An editorial on Woman Suffrage will be in the next issue.

We have received a copy of the local paper of Kittery Point, Me., which speaks in complimentary terms of the work being done by Rev. H. Jennings Fleming at that place.

Rev. H. Jennings Fleming, Kittery Point, Maine, will assist the pastor, Dr. P. H. Fleming, in revival services at Pleasant Hill Christian church, September 4-10.

Congratulations are in order for Dean W. P. Lawrence, of Elon College. He was nominated by acclamation on August 21, by the Democrats of Alamance to represent his county in the next session of the State Legislature. Success to his campaign.

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J. O. JONES, D. P. A.,
Raleigh, N. C.

HOW DO YOU PAY YOUR MINISTER?

(Exchange)

Not as a church but as individuals. Not how much do you pay but how do you pay?

Church members may, I believe, be divided into three classes: (1) Regular, conscientious givers; (2) Irregular givers; (3) Non-contributors.

Every one knows and appreciates the regular, conscientious giver; no matter how large or how small may be his subscription towards the minister's salary he can always be depended on to pay promptly without any prodding. In many cases his subscription is small, not because he wishes it so, quite the contrary, but he is a man of small means and must make that little go a long way. But he is the man upon whom the church can depend; one of the vast army of small salaried men who do most to uphold and carry forward the work of the church. Without such givers as these, not only the minister, but the entire work of the church would suffer.

Then there are the second class, the irregular givers. They constitute quite a large portion of the membership. They are good people, well meaning. They cheerfully make their pledges and quite as cheerfully pay whenever they attend services. But if anything prevents them from attending church services for one or two Sundays now and then, or if perchance they do not happen to have the exact amount or change, if they forget—well, that is, the end of it. It does not occur to them to pay for the time lost. The Sunday that they fail to pay means a deficit, however small, which must be met somehow or other. If this deficit is met some one else must do it, or the minister's salary must in part go unpaid. If the minister's salary is not paid promptly and in full, then how is he to meet his expenses? He must go in debt, or do without necessary things. To go in debt is an exceedingly bad plan,

so the minister usually goes without, thanks to the well meaning but thoughtless, irregular giver.

Then there is the third and last class, the non-contributors. He makes his pledge to the minister's salary like the giver of the two other classes. For a time, perhaps it is a long period, perhaps a short one, he pays well. Then he loses interest, perhaps he doesn't like the minister, so he comes seldom to church, perhaps stops altogether. Then he stops giving. "No," he says if asked for his portion, "I don't go to church and I won't pay. I don't like the preacher." So his pledge means nothing to him. He must be entirely satisfied before he can give. He does not bother about a sense of duty or obligation. He did not make his pledge with the understanding that he would cease to pay when he lost interest or failed to like the minister, but that doesn't bother him. He just stops and that is the end of it. Fortunately this class is in the minority. If it were not the ministers would suffer.

Again I ask, "How do you pay your minister? To which of these classes do you belong? Think it over and join the "regulars." It doesn't matter whether you pay five cents or five dollars each Sunday. Give regularly, give conscientiously, let your church count on you.

Not a minister

PREACHERS AS TITHERS

(Western Christian Advocate.)

Nothing will kill the sense of stewardship among laymen more quickly than to have a stingy preacher as a bad example. Fortunately the number of such unworthy leaders is indeed few.

People are only too ready to slip out of their obligations, and to have a "tightwad" in the pulpit seems to them sufficient cause to let him sleep in his wake. Generous laymen in such a church must suffer mortification under the painful circumstances.

One pastorate of this character will be remembered for years, to

the detriment of the work of God. Long after the minister has passed on, his evil influence in this regard will be doing harm.

Specious excuses are not unknown among clerical talkers. Some men have said: "When I am giving my life to the ministry I do not need to give money." Or this has been set forth: "I am not receiving half what I am worth, or what I could get elsewhere. The difference is my contribution to the work of the Lord, and that amounts to a great deal more than the tithe." Such reasoning is false and selfish.

Titling is a universal obligation. Stewardship is a Christian principle of handling one's possessions; and stewardship which means anything will be acknowledged with material gifts. Every man could contrive to fix up some plausible excuse why he should be exempted if the preacher is allowed to go through life without meeting this duty.

Where the minister's tithe should be distributed is a matter for his conscience. Some preachers subscribe heavily to local church budgets. Others give little or nothing to this cause, but pay more liberally on benevolences, special appeals, and use their tithe money for local promotion work not otherwise underwritten. That the minister as well as the layman will tithe is the important concern.

LULLABY.

By Margaret E. Sangster.

The mother bird sits in her nest and sings,
Under the twilight sky;
And her babies cuddle under her wings,
As the night-time breezes creep by—
But I hold you close in my arms, dear heart,
And I sing you a little tune;
And I kiss your cheek that is like a part
Of the pinkest rose of June.
The mother bird sits in her swaying nest,
In the top of a tall old tree;
And her babies cuddle close to her breast—
But, oh, little heart of me,
I hold you tight till your eyelids fall,
And I rock you in a comfy chair—
And, dear, as the evening shadows fall,
I whisper a little prayer.

MARRIAGES

COLEMAN—HUGHES

Miss Fannie Belle Hughes, oldest daughter of Mr. E. L. Hughes, of Union Ridge, N. C., became the bride of Mr. Osia V. Coleman, August 20, 1920, at the residence of Rev. J. W. Holt. Marriage ceremony by the writer.

J. W. HOLT.

YORK—FREEMAN

A quiet but very pretty marriage was solemnized in the First Christian church, Greensboro, N. C., Saturday, August 21, 1920, at 8:30 p. m.

The contracting parties were Miss Addie Mae Freeman and Mr. Bascom G. York. Both parties are active members of the First Christian church, Sunday school and Christian Endeavor Society, and are very popular in all departments of the church, and among the young people of Greensboro. Their many friends will be glad to know they are locating in the city, and will remain active in church work. The marriage ceremony was read by their pastor, in the presence of only a few invited guests.

J. VINCENT KNIGHT.

THORNTON—LASSITER

A beautiful home wedding took place Wednesday, August 25, 1920, at 3 p. m., at the residence of Mr. and Mrs. J. L. Lassiter, Greensboro, N. C., when their oldest daughter, Alma Irene, became the bride of Mr. H. H. Thornton. The marriage was celebrated in the presence of a large number of invited guests. The home was artistically decorated with palms, golden rod, and other beautiful flowers. The bride wore a beautiful gown of white silk and carried a bouquet of bride's roses.

The ceremony which made them man and wife was read by the bride's pastor, Rev. J. Vincent Knight, of the First Christian church, who used the beautiful ring ceremony.

Immediately after the marriage the young couple left on the afternoon train for an extended visit to relatives in the Eastern part of the State, and on their return will make their home in Greensboro.

The groom is a young business man of sterling qualities, and has hopes of a great future. The bride is a very accomplished young lady, a member of the First Christian church, Sunday school and Christian Endeavor So-

ciety, and has a host of friends who wish for them a long and happy life.

MRS. J. VINCENT KNIGHT.

MYRICK—MANNING

A marriage of much interest in North Carolina and Virginia occurred at Norfolk, Saturday, evening at 6 o'clock, August 21, 1920, when Miss Lucile Manning, became the bride of Prof. F. F. Myrick, of Elon College, N. C. The beautiful home was decorated for the event, the color scheme of green and white being carried out.

Immediately preceding the ceremony Prof. G. F. Alexander, of Charlotte, sang "Until" and "O Promise Me" accompanied by Prof. E. M. Betts, of Elon College. The groomsmen of the occasion were Dr. Wymer W. Manning, of Norfolk, Va., and Warren McCulloch, of Greensboro, N. C., while the bridesmaids were Miss Frances Somers, of Wilkesboro, N. C., and Miss Addie Moore Davidson, of Norfolk, Va. The maid of honor was Miss Aurelia Manning, a sister of the bride. The bride was given in marriage by her father, Dr. J. W. Manning. She was lovely attired in a handsome gown of white satin, her only ornament being a three-stone diamond ring, a gift of the groom. Immediately after the ceremony the couple left for a ten days' trip to New York and other points of interest. After September 1, they will be at home at Elon College, N. C.

Mrs. Myrick is an accomplished young lady of rare grace and charm. She was educated at Elon College, N. C. Mr. Myrick is a young man of brilliant intellect and sterling quali-

ties. For the past five years he has been a member of the faculty of Elon College. The esteem of this young couple was shown by the many handsome and costly gifts received.

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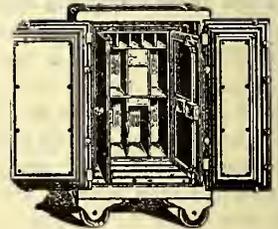
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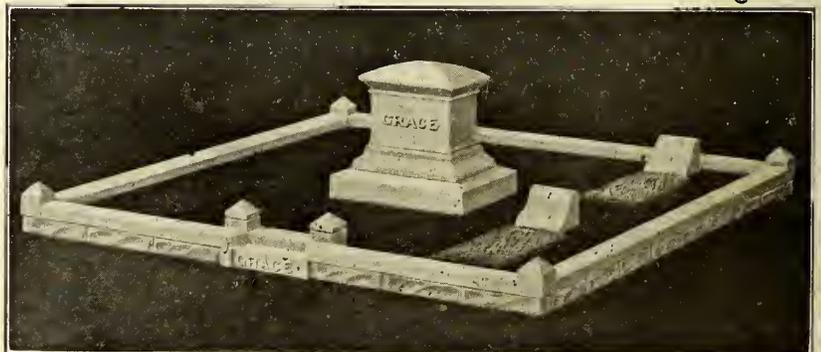
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1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXII

BURLINGTON, N. C., SEPTEMBER 8, 1920

NUMBER 36

The Ideal Minister

William Jennings Bryan



DESIRE my minister to preach every Sabbath the simple Gospel. The "old, old story" never wearies the average congregation, if it comes from a devout mind, with preparation in the message. My ideal sermon is one which has an appeal to the unconverted and a spiritual uplift for the Christian. I want my minister to be abreast of the times on all new theological questions and research, but I do not want him to bring them into the pulpit. I have formed certain views of Christ, His Gospel and the inspiration of the Bible from a careful reading of that Book of books and of the Shorter Catechism, and it will not make me a better Christian or profit my spiritual life to unsettle these views by a discussion in the pulpit of new theories of Christ and the Holy Scriptures. Finally, I want my minister to act upon the belief that Christ's Gospel is the surest cure of all social and political evils, and that his best method of promoting temperance, social morality and good citizenship is to bring men into the church. In a word, I want my minister to emphasize in his lifework the declaration of the most successful preacher, Paul, "It pleased God by the foolishness of preaching to save them that believe."

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

Entered at the Burlington, N. C. Post Office as second class matter.

EDITORIAL

*"And in the long years liker must they grow;
The man be more of woman, she of man;
He gain in sweetness and in moral height,
Nor lose the wrestling throws that throw the world;
She mental breadth, nor fail in childward care,
Till at the last she set herself to man
Like perfect music unto noble words:
And so these twain upon the skirts of time
Sit side by side, full-summed in all their powers
Dispensing harvests, sowing the To Be!"*

HISTORY'S NEW PAGE

The world's history is crowned with a new page. It is a page made by years of toil and education, enlightenment and emancipation. The savage considered woman inferior. Christianity placed her foot upon a stone, and little by little, Christianity and civilization have given woman a chance.

Jesus met the woman at the well and gave to the world a touch that it shall ever feel. Woman has ever been devoted—the last at the Cross and first at the tomb of the world's Redeemer. She has been patient with her place—possibly too patient. She has been content to give her offspring to the world and trust their protection to the law-makers. A change! Now she shall follow them with her influence in helping to make the world better in which for her children to live—and she can do this by helping to make a clean government.

History's new page is writ large with perils that must be guarded just as in the case of men. But woman's heart has always been closer to the Master's than man's, and so we shall have no fears so long as Christian principles prevail.

The Methodist Recorder in speaking of this achievement in political life says: "When we turn from the past to the future, when we seek to forecast the practical influence of the woman's ballot upon the moral issues of to-morrow, what a vision of hope looms up before us! What unmeasured forces appear in the social laboratory of the world! What legions of re-enforcements hasten to the battlefield of humanity! And yet, with the vision of hope looms the shadow of fear; fear lest the good women of America, those who represent the higher ideals of humanity, those who embody the principles of Christian civilization, will prove indifferent to the glorious task which God has laid at their feet."

This same periodical in summing up the situation puts it this way:

"1. They will seal forever the tomb of the liquor traffic in America, and hasten the victory of prohibition throughout the world.

"2. They will grapple and overthrow, as the Christian Amazons of the age, every organized form of polygamy, with every commercialized vice that threatens the purity of the home.

"3. They will set up the Golden Rule in the world's market place, and work the discomfiture of profiteers in every land.

"4. They will lift up the olive branch among the nations, and hasten the coming of the Prince of Peace, and the final end of wars and rumors of wars."

Governor James M. Cox, in commenting on the ratification of the amendment puts it this way: "The civilization of the world is saved. The mothers of America will stay the hand of war and repudiate those who trifle with great principles."

Senator Harding also agrees with him in the following language: "All along I have wished for the completion of ratification, and have said so, and I am glad to have all the citizenship of the United States take part in the presidential elections."

We believe that the ratification of the nineteenth amendment means the placing in the hands of the women a new weapon for the enforcement of the country's prohibition laws. Any man who thinks that the women of this country are not against blind tigers and block-aders needs to think it over again. The Anti-Saloon League of America has known for years that the women were their strongest allies. The liquor organizations have also known this same thing, and it is a matter of record that during the fifteen years, as an organization, they have been fighting the enfranchisement of women. We earnestly believe that with the privilege of voting, the good women of our land will fight to a finish the terrible liquor traffic.

Woman has always made good in every place that we have entrusted to her care and keeping. Education has found a new impetus under the tutorship of the female mind. By kind words and a fitted disposition she is ruling the school-room with a sweet spirit where years the schoolmaster's whipping lash ruled.

A great many good women will be slow to take up the new privilege of citizenship-obligation. Many perhaps will never vote. Many do not agree that the coming of woman suffrage is for the ethical and moral good of the country. But we must remember that we are creatures of varied opinions. Christians must not lose their mental balance in arguing over the situation. It is a time to keep level-headed, serene and sweet-spirited. We must be willing to give the new privilege and opportunity a chance. We fully believe that the power will be as well exercised as it is in the hands of men. It is true that many bad women may go forth to vote, but it is equally true that many bad men have already gone forth to vote.

Time will tell what history's new page will mean to the nation—yea, to the world. Let us place no shame upon this page and no blot upon its records.

PASTOR AND PEOPLE

IMPORTANT NOTICE

To Eastern Virginia Sunday Schools.

The proceedings of the fifty first annual session of the Eastern Virginia Christian Sunday School Convention have been published and mailed to each and every Sunday school in the Convention. If any person has failed to see a copy, let him ask the Superintendent or Secretary of his school. If the Convention thought it worth while to spend \$100 in publishing the proceedings, it should seem deserving a little interest and time from a few people in each school to read and also to try to put into practice some ideas proclaimed.

In comparing the report of this year with that of the last, we find many signs of progress and increased interest in Sunday schools. There were eleven more schools represented at the Convention this year than there were the last year. The statistical table shows an increase over last year in the number of teachers, number of pupils enrolled, average attendance, almost twice as many conversions, and almost double the number uniting with the church from the Sunday school. There was a big increase in the amount of money raised during the year. Over \$1,800.00 more for missions, nearly \$1,000.00 more for the Orphanage at Elon College, besides other items, which makes a total increase over last year of \$6,860.47. The Convention apportionment for missions this year was higher, the result being \$128.00 more sent to the Convention to be used in brightening the heathen lands.

I call attention to two errors made by the printer, only because of their importance. At the bottom of page 8 the following motion was omitted: "It was moved and carried that the Pope's Avenue Sunday school be granted its request to withdraw from the Convention, provided it becomes a union Sunday school." At the bottom of page 12 the date of the next session stands correct, the word "Wednesday" having been omitted in the original print.

We presume the reports of the department superintendents will be read, but we especially point out the report of the Committee on Plans, for that contains the plans whereby our schools are to receive the benefit of the work of a Field Secretary of Sunday School and Christian Endeavor.

May the interest and growth continue along the same lines and also in the way of Teacher Training classes and Organized Classes, as well.

E. T. COTTEN
Recording Secretary.

CORINTH

Revival services began at Cornith August 14. Rev. A. H. Sheppard did most of the preaching. He is a splendid preacher and we had a good meeting. Seven members were received into church fellowship as a result of the meeting.

J. H. HUGHES

BETHANY

Our regular meeting was scheduled to begin the second Sunday in August but was rained out and we decided to try it over. On Monday, August 23, Rev. H. W. Elder and Mr. S. S. Weir came to assist us in this meeting. With Brother Elder to preach and Brother Weir to sing, we had a revival from the very beginning. Six members were received into the church membership here. Ninety-one dollars were paid to singer and evangelist.

Rock Stand paid singer and evangelist \$85.00. Both churches did especially well in this particular.

J. H. HUGHES.

Roanoke, Ala.

FROM THE BARRETT FAMILY

Leaving our home in Ponce, Porto Rico Thursday June 24 for San Juan where we boarded the S. S. "San Juan" the following day. Thus began our fourth furlough. After an uneventful voyage we landed in New York July 1.

In Brooklyn we met Dr. and Mrs. L. F. Johnson who did all in their power to make our two days' stay in that city enjoyable. Needless to say they succeeded.

We left New York city Saturday July 3, for Cape Charles where we left the train and boarded a boat which reached Norfolk about seven-thirty.

There awaited us a number of relatives and friends, and it did seem so good to look into loved faces once again.

We were taken to my brother-in-law's home where a bountiful supper awaited us. Later we were taken in autos to a house which we were informed was to be our home while in Norfolk. Loved ones and friends had rented and furnished seven rooms comfortably for us. This was a complete surprise. There were provisions in the kitchen, ice and more provisions in the refrigerator. In the dining room the table was spread and a dish of fruit stood in the center. The bedrooms were also ready for our comfort. All we had to do was to take possession which we did with very grateful hearts. You who have traveled a week or more at a time know what it meant to this family of eight to be so well taken care of.

After a little more than two weeks we went to Isle of Wight Co. to attend the Sunday school convention and visit friends and loved ones in the neighborhood where my husband spent his boyhood days.

We had a delightful stay of three weeks.

The Ladies Missionary Society of old Antioch church gave us another pounding.

After returning to Norfolk they sent a barrel of meat, vegetables, melons, sugar, meal and tea and shipped another barrel of canned fruits to Elon for our use while there.

We stayed in Norfolk only two weeks preparing for our trip to Elon, but during that short time I had another very pleasant experience in a visit from my only brother whom I had not seen for more than seven-teen years.

Last Wednesday we again boarded a train, reaching Elon we found a group of friends awaiting us at the station. They brought us to the house which they had cleaned and furnished for us. Everything possible had been done for our comfort including a well filled pantry and a splendid supper to which we were invited and ate heartily after Dr. Wellons asked the blessing. Such a welcome they gave us! I shall never forget its sincerity. Here we are perfectly comfortable and at home in the same house my husband roomed when he was a student in Elon over twenty years ago and here we expect to remain until our return to Porto Rico.

To the friends in Virginia and North Carolina who have made our stay so very pleasant we are sincerely grateful.

We expect to return to our field the first of December, leaving our two oldest daughters in school here.

Will you not pray dear reader, that our hearts and minds may carry back just what will be most useful in the work and that the work and workers there may be upheld by Him?

EVA O. BARRETT

Elon College, Aug. 30, 1920

THANKS

During the past few months members of the following churches, Reidsville, Mt. Bethel, New Lebanon and Happy Home have kindly remembered their pastor and family with many good things such as butter, milk, eggs chickens, fruits of the choicest kind, melons and vegetables. Many thanks to these good people for their many expressions of appreciation of their pastor. May God richly bless them all in temporal and spiritual things.

W. L. WELLS

MOORE UNION

The revival meeting began at Moore Union Saturday before the third Sunday in August and continued seven days. Rev. J. W. Knight came to our assistance on Sunday and remained with us until the meeting closed. Brother Knight brought us some real gospel messages, and was untiring in his efforts. He is a man of strong faith and presents the Word skillfully.

I cannot give in full the results of the meeting but a great number professed faith in Christ and the church was greatly revived. During the meeting Brother J. W. Lett returned from the hospital in Charlotte where he had undergone an operation. He was very much improved and it is hoped that he will soon be restored to his usual good health.

For all that was accomplished we give honor and praise to God.

P. T. KLAPP

HENDERSON LETTER

During the summer many of our people have been out of town on their vacations. Some have gone to the mountains, and some to the sea. Some have visited friends. All report pleasant times of surcease from toil.

Though many have been away at different times there have been enough left to keep the work of the church going, and our congregations have been a little above the general average of the year.

During the months of July and August the churches here united in union evening services. The original plan was to hold these services in the open. But after attempts were frustrated by inclement weather for six successive evenings, it was decided to hold the remainder of the services in the M. E. church, the different pastors preaching in alphabetical order. The services have been well attended and a sweet spirit of fellowship manifested.

On the third Sunday in July Miss Bessie Holt was with us at Henderson for an afternoon service. She also spoke at Fullers' Chapel Monday afternoon. Her messages were heart to heart as well as "head to head" talks full of human interest, information and inspiration, and were very much enjoyed by all who heard her. Because of a storm just at the time for the meeting at Henderson and because of the hour there were not enough interested young people to organize a Society, but we hope to organize soon. A Society was organized at Fullers' Chapel, with Miss Pattie Coghill President.

Following the third Sunday in July we held our meeting at Fullers' Chapel. We expected Rev. O. D. Poythress Monday, but because of sickness in his congregation he did not reach us until Wednesday, remaining until Friday evening. His preaching was clear, forceful and convincing, and was well received. This was his third visit to Fullers Chapel, and we are sure the vote would be unanimous for him to return and be with us again. A number of reconsecrations and new converts were among the visible results of the meeting, but we trust that many hearts were warmed by the messages and faith and hope and love quickened in many lives.

R. L. WILLIAMSON

FIVE REVIVALS

During the summer it has been my pleasure to be engaged in five revival meetings and I trust that much good has been accomplished for Christ and His Kingdom. My first meeting was with the Mt. Bethel Christian church which began the third Sunday in July and closing the following Friday. Dr. J. W. Harrell came to us Tuesday, and he brought to us real living gospel messages and they were well received. Bro. Harrell is a man of deep consecration as well as a strong preacher of the Word.

The meeting resulted in several confessions and reclaimations and nine additions to the church. Bro. J. W. Knight and Rev. H. E. Truitt were with us in this meeting and rendered valuable services. We were glad to have these brethren with us. Mt. Bethel should be congratulated in having given to the ministry more ministers than any other church in the Southern Christian Convention. The number is five. I am glad to have the honor of being pastor of such a church.

The fourth week in July I assisted Dr. Fleming in a meeting at Union Ridge, a former pastorate of the writer, and it was my delight to meet with so many friends and acquaintances, and to work with them in the interest of the Kingdom. We had a good meeting and unto God we give the praise.

The first week in August I assisted Bro. J. W. Patton at Hines Chapel. Here I was glad to form new acquaintances. We had a good meeting, but not what we had hoped for.

The second week in August we conducted a meeting with the church at New Lebanon and was assisted by Rev. J. E. McCauley. Bro. McCauley is a consecrated young man and a good preacher, and his sermons were well received. There were some twelve or fifteen professions and eight additions to the church. The prayer and praise services each day were simply great—I think the richest I have ever experienced. The meeting was a real success. Praises to the Lord.

The third week in August we were engaged in meeting with the Happy Home church. Bro. J. W. Harrell assisted us here. His sermons here were strong and convincing. He was at his best and those who heard him heard him gladly. On account of rain every day, muddy roads and busy farmers, our attendance was not quite so large. There was two reclaims and one addition to the church.

From my observation and experience during the past five weeks I have come to the conclusion, or in other words I am more thoroughly convinced, that we will not have any more real revivals in our churches until the churches shall tarry as it were in Jerusalem, for the old time power and then we will experience the old time revivals. Too many of our church folk have gotten away from the Lord, God is calling them back as He called Israel, but they won't come. They have gone after other Gods, and our God is deeply grieved for "He is a jealous God."

Back to God, if you would have your profession to mean anything to you.

Reidsville, N. C.

W. L. WELLS

AN OPPORTUNITY OF THE COUNTRY CHURCH

(Number Two)

The church in the open country has an opportunity in setting the standards of community life. I do not mean to say that the city church does not enjoy the same privilege, but I do feel that there is a difference. In the city the more varied organizations, institutions and attractions are bidding heavily for their place in the making and moulding of the sentiments of the community. But I am not in for making comparisons. I am trying to say that a church in the country as well as in the town can find something more to do than to "sit up and sit"—as the thoughtless mother told her restless child. As a rule the leading men and women and boys and girls in a country church are leaders in every other legitimate institution or enterprise in the community—therefore it is entirely possible for them to recognize the church as the great center of community sentiments.

To make a church the center of attraction is not an easy task. It, like recruiting the ministry, is a challenge. It requires a part of the best thought and time

of the men, women, and children who constitute the church. It requires *life!* Not piety alone, but *life!* *It is not enough that a country church concerns itself about the farmer's one day rest out of seven, but it must be vitally interested and concerned about the six days of labor.* The school in a community does better than giving its attention to the community one day in seven—and one day in seven is more than a large percentage of the country churches are getting—but it is on duty at least five days out of seven during most of the months of the year. And during those months the school is most often the center attraction. As I have said before the leaders of the school are the leaders of the church. I'm not about to ask that these leaders give less time to the school, for it merits more, but could they not well give more real concern about the things of the church than they sometimes give? I sometimes feel that the churches in the open country are losing their grip on both the young and old—of course there are many exceptions.

But my! It is a challenge! For would it not be ideal for the Church—our blessed Master's Church—to be first in the heart of a community's people? I long to see it directing in one way and another the songs of toil as well as the songs of Zion, leading the social activities of farmers and their daughters and sons, lending a helping hand to those "who labor and are heavy laden" and thereby putting Christ first in the whole of life as it should be lived in the open country.

J. G. TRUITT.

HANKS CHAPEL

On the fourth Sunday in August I joined Rev. B. J. Howard in a series of meetings at Hanks Chapel. The meeting closed with good results. I was pastor at this church about twelve or thirteen years ago and was glad to return and enjoy the fellowship of the many friends of former days.

Brother Howard is very popular with his people and they would very much regret to give up his services. May God bless both pastor and people.

P. T. KLAPP

MISSION BOARD MEETING

The Mission Board of the Southern Christian Convention is called to meet in annual session at Suffolk, Va., 10:30 a. m., September 15, 1920. All persons having applications for the attention and consideration of the Board should have same in the hands of the Secretary, J. O. Atkinson, Elon College, N. C., on or before September 10. Any one needing blanks or information should write the secretary.

J. E. WEST, *Chairman, Suffolk, Va.*

J. O. ATKINSON, *Sec., Elon College, N. C.*

I have been taking THE SUN more than thirty years and I hope to always be able to take it.—Mrs. J. T. TURNER, *Isle of Wight, Va.*

The Eastern troubles of the "Reds," Bolshevik forces, etc., continue. It is stated the Polish army is about to overcome the Bolshevik element.

Christian Knighthood *

Gen. 43:5—"Ye shall not see my face, except your brother be with you."



O age has comprehended the whole of Christian truth. It does not become our age to discredit its predecessors which failed to emphasize the truth we consider essentially fundamental to the Christian program. All the truth that the spiritual seers have discovered in all the generations of the Church is truth still and it is our privilege to enjoy it and more, to practise it in our life. We must not in the ampler joy of our present-day social conceptions of the Christian program forget the truth that elicited the best in men of former generations in which the gospel was regarded primarily as a preparation of the individual soul for the Heavenly inheritance beyond "this vale of tears." For the gospel is both a personal salvation and a social program, a social program because of its boon of personal salvation and as proof of its genuineness.

At this time let us consider the implications, nay the obligations of the social program, with no thought of minimizing the importance of the personal regeneration which is the basis of its hope. Let us pause long enough to say in passing to our general theme that the Christian who professes the regenerating presence of the Spirit and who denies the social obligation its enjoyment imposes is making the victory of the cause of our Christ more arduous and postponing its ultimate consummation. Nay more, he is jeopardizing his own salvation.

It was possible for an age that had not comprehended the social program of Jesus to be saved in the light of the truth it knew, just as it was possible for the Pharisees to be saved by the technical and ritualistic requirements of their law previous to the coming of the Light. But when the Light had come and they still clung to their rules and regulations in desperation, even doing to death the Teacher Who taught the fuller truth, their legalism became a spiritual leprosy without saving influence for the life. So in our day the Christian who refuses to embrace the social program of the Christ with the martyr's devotion and the crusader's passion for service is destined to lose his love for Christ. This law is written in the physical nature of man and exemplified in all the natural world. Faculties which we do not employ atrophy. The fish in Mammoth Cave have no eyes. Whales once had hands, and according to some scientists certain monkeys lost their caudal appendages from sheer disuse as they became men.

We must not then expect it otherwise in the spiritual realm. The primal impulse of the Christian new-birth is to bring to others the joy of salvation in Christ. The Christian is first and foremost a missionary zealot and a soul-winner. Witness the conquest of the Roman Empire in the first three centuries of the faith, glorious days those in which every humblest Christian was a firebrand for the proclamation of the truth. And when the Church lost her missionary zeal she lost her uplifting power in the lives of men. So too, today the individual Christian cannot be content to enjoy his religion alone. He cannot keep it to himself. He must communicate it like a contagion or it will secrete in his

own veins a deadly virus of selfishness which eventually will poison the vitals of his own faith. There is no self-salvation. Our program of redemption must include with ourself all mankind or it is fundamentally defective and will lead to our spiritual decay. Do you wish Scripture for it? Then read I Jno. 3:17: "But whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" How? Nohow. It is impossible to continue to love God and not share with our brothers everywhere the joys of His salvation. The finest fruit of Christian character is seen not in the isolated contemplation and personal aloofness of the hermit or the monastery, but in the busy whirl of life in the highways and byways, in the deserts and waste places of the earth, everywhere that our brotherman is found and is not our equal in opportunity to know and understand the will of our common Heavenly Father for him. And the penalty for not accepting the obligation of this Christian Knight-errantry is the loss from the life of the love we have for God.

Note carefully the statement of this penalty. It is not a judgement pronounced on the offender by an angry judge nor visited upon him by an outraged social order. Strictly speaking, it is not a penalty at all, but simply the sloughing off process off a deadly gangrene. The impulse to altruism, to Brotherhood, to sharing our good with our needy brothers, which is the natural impulse of the regenerated soul, is not exercised despite the knowledge the newborn Christian has of his brothermen's needs, and as the inevitable consequence the love he had for God dies in him. It is spiritual suicide we commit when we fail to recognize and to practice the obligations of Christian Knighthood.

Let us do God justice in such a situation. Let us never forget He is Love. No matter how far we may stray from His purpose for us, no matter how deep we may sink in sin and uncleanness. He loves us still and is ever ready to welcome us prodigals back to fellowship and sonship again. We alienate ourselves from him. He never alienates Himself from us. We cease to love Him. He never ceases to love us. And our sins become unpardonable only when we have strayed so far from Him that we have become spiritually blind and incapable of differentiating the deeds of evil from those of good, being so spiritually lunatic that we ascribe to Bellzebub the loving promptings of the Father's heart.

I never like to think on the consequences of failure to do full Christian duty. I prefer to reverse the picture and consider the blessings of such service, for in the spiritual ministration such service involves the deeper joys of the soul are experienced. The Christian life that undertakes for Christ on behalf of brothermen the obligations of the social gospel discovers new vistas of entrancing beauty, inviting to constantly increasing joy. Life is roseate to such a soul and to it the windows of spiritual perception open wide with visions of a new heaven and a new earth adorning the picture on every hand—a new heaven to be achieved by the realization of a new earth here and now, wherein Christian men are to realize that spiritual message to our day of Joseph's word to his brethren "Ye shall not see my face, except your brother be with you," and within they are gladly to accept the obligations such Christian Knighthood involves.

* Address by President W. A. Harper before the new student body, Sunday, September 5, 1920.

What does Christian Knighthood of the 20th Century involve?

It involves first of all the recognition of brotherhood, a brotherhood not of race, nor of color, nor of social status, nor of sex, nor of political or religious sectism, but a Brotherhood as wide as the universe and as allinclusive. In this brotherhood there is to be no distinction of persons nor of sexes nor of nations. It is the very opposite of classism. It is brotherhood we must have in the new day of Christian Knighthood. The torn and baffled world needs to understand this in our day, a day in which classes are arrayed against each other and in which partisan spirit overpowers the saner judgments of the hearts of men. We shall never settle the industrial problem by adjustments of the grievances labor and capital have against each other. Labor and capital must recognize that they are brothers together and that they are both brothers to the larger public vitally concerned in the outcome of their disagreement. But even this is not enough, these three parties must recognize that God too is concerned in the issues involved in their controversy and that the Sermon on the Mount has applications to modern industrial problems. Only in so far as the teachings of Jesus are faithfully applied in the present unrest of the world can that unrest be removed.

I am very happy to report that the world of industry is beginning to see this. This past April, Swift and Co. had a dispute with 550 of the employees of their branch houses. John J. Walsh, a commissioner of the U. S. Department of Labor, sent to arbitrate the case, preached a sermon to them on the necessity of returning to Christ's teachings. The strike was immediately settled. The Ohio Valley Trades and Labor Assembly also last April passed the following resolutions:

"First, be it hereby resolved, that we, duly elected delegates representing all organized crafts of the Wheeling district, do hereby unanimously declare it our belief that the teachings of Christ constitute a program upon which all men can agree.

"Secondly, that we believe they can be applied to modern industrial problems.

"Thirdly, that we will co-operate with those who will join with us in an earnest endeavor to apply His teachings in the Wheeling district."

This is the first authentic instance wherein either labor or capital has gone on record as officially endorsing the teachings of Jesus as fundamental in industry, but it is not the last such instance. Jesus has a message for the unrest of the world, be it in industry, in the home, in political and social quarters, in the international relationships of men and nations, in the choice days of college life, everywhere, and that message is the cheering challenge of our Brotherhood. It is the first involvement of true Christian Knighthood.

And the second is like unto it, the recognition of the obligation of the strong to minister to the weak. You do not find such teachings anywhere except in the gospel. Nature does not help us here. Nature disdains the weak and lets it perish in its weakness. Savages refuse to rear weakly and deformed children and mercilessly kill their aged or leave them in the desert or wilderness to starve. But the glory of the Christian teachings is that these weak ones have claims on the strong and that the strong in meeting these obligations upon their strength come into real essence of Christian satisfaction. We must never use our superior advantages whether of knowledge, or skill, or experience, or age, to the discomfort or the exploitation of our less favored brothers, and we will not if we are truly Christian. Rather

we will do all that in us lies to bring these weaker brothers of ours into the state of our strength and we will do this for Christ as well as for their sakes.

How different the philosophy of the world! Its characteristic attitude is selfish. Its big verb is *get*. Its master passion is to impose its will on others, its goal the extension of its sway over all weaker than itself. "The survival of the fittest" is its choice dictum, and the fittest it interprets to be the strong. But Jesus says, "No so. Lift up the weak that ye may be altogether strong. Ye shall not see my face except your weaker brothers be with you. I gave My all for you. Give yourselves that the weak ones of the earth may enjoy My salvation. Such is the requirement of the Brotherhood My Father sent Me to initiate among men and which I commissioned you to carry to the ends of the earth. And lo! I am with you even until it is accomplished."

Such teaching involves necessarily the dignity, the worthwhileness, the goodness of the individual soul. The program of Jesus is the effervescence of a dreamer unless man is worth saving, is capable of salvation, and is essentially good. Evil is present in the world now, far too much evil. But God made it good. Our straying away from Him has made us evil. He created us good in His own image. He made nature good too. That wizard of Santa Rosa, Luther Burbank, has demonstrated that the thorns and poisonous juices in plants were not there by divine design, but that the hardness of their struggle to live caused them to develop these hurtful things as means of protection against enemies. And so he has taken the thorn out of the cactus and also its poison and given it a mission of service to mankind rather than one of enmity and hate through efforts at self-aggrandizement. What a challenge this to the Christian Knight to redeem the warped and maimed spirits of the race from the thorus and poisons that render their lives obnoxious! And what further challenge to throw around the lives of the young those wholesome and helpful and regenerating influences able to keep them from ever developing thorns and poisons requiring later to be removed!

Which leads us to the third obligation of Christian Knighthood, the obligation to make the conditions of life wholesome, helpful, Christian. The social order must be Christianized and rendered a wholesome place for the development of life. We are learning now that the church is more than a rescue station. We will not abandon our life-saving stations, but we will dredge the rivers, remove the hidden rocks, and faithfully chart every place of danger, constructing the best ships conceivable that shipwrecks of life may be the unnatural and abnormal experiences of living. We will provide homes for drunkards, but we will also banish the saloon. We will erect Florence Crittenden homes, but the White Slave Traffic shall be outlawed. Houses for the cure of "dope" patients we will mercifully maintain, but we will put "dope" dispensers out of business. Jails and penitentiaries we will have, but we will see to it that they are what they were originally intended to be, places where the unfortunate inmates, our brothers, may be brought to penitance for their anti-social conduct and reclaimed to the society of human brotherhood. Institutions for juvenile offenders will be founded as well as for the deaf, and the dumb, and the blind, but we will at the same time adjust ourselves to the study of the conditions producing such dereliction among our fellows and in the end render such institutions unnecessary. By such Christian practice we will Christianize the social order, spiritualize it, until this earth shall become the Kingdom of our Lord and of His Christ.

And this brings me to say in conclusion that the motive principle of all our undertakings in the cause of Christian Knighthood must be love for our brothermen. We are not to serve them or their interests in a patronizing spirit. We are not to do things for them, but with them. There is to be no atmosphere of superiority as we approach the compelling obligations of this new crusade. All that we do will be done as for Christ, in the spirit of Brotherhood and equality. This the welfare workers have not always comprehended. Many a Christian Captain of industry has been hopelessly disappointed to find that his efforts to provide helpful surroundings for the community and social life of his employees were not appreciated. Many a foreman in a shop has been confused to find the men not satisfied with their working conditions, which have met all the requirements for safety and comfort. Why? Because these rightful things, these helpful things, were provided in a condescending spirit. The modern laborer insists on having a voice in all these matters. Industrial democracy he calls it. He does not care for patronizing. It belittles his soul and diminishes his self-respect. He wishes his manhood to be respected and his equality acknowledged, all of which will be fully granted him where love prompts to noble action.

Love—that is what we must have. Love the greatest of the Christian graces, love the noblest of the Christian virtues. Christian Knighthood is based on this hallowing passion, a love that speaks “with the tongues of men and of angels” in the name and for the sake of Christ, and yet is not “as sounding brass, or a tinkling cymbal,” because it flows from hearts consecrated in Christian Brotherhood; a love that has “the gift of prophecy” for our troubled time, that “understands all mystery,” including the mystery of sorrow and suffering and sin in a world created good and glad, and that has all the “knowledge” necessary to make it good and glad again as God intended because of its “faith” in Him and in brotherman; a love that bestows all its “goods” to feed the poor,” that gives its “body to be burned,” in response to the call of Brotherhood; a love that suffeeth long and is kind,” “that enieth not,” that “vaunteth not itself, is not puffed up,” that “doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;” a love that “rejoiceth not in iniquity, but rejoiceth in the truth;” that “beareth all things, believeth all things, hopeth all things, endureth all things” for the sake of brothermen; a love that no matter how beset in sin a brother may be nor how entrenched in law or custom a social evil may have become, “never faileth” to believe that the brother may be reclaimed to Brotherhood with man and Sonship with God and that the evil may be destroyed from among man.

In such a love is the hope of Christian Knighthood. To the obligations of this Christian order of service let us devote ourselves and all we have in the spirit of such a love. “And now abideth faith,” faith in the ultimate triumph of the program of Christian Knighthood, “hope,” hope that God will find us willingly serviceable in realizing this program and “love,” love that shall know no bounds in its outreach and its in-take in response to the obligations of this Knighthood, “these three; but the greatest of these is love.” Let it not fail us nor us it in this choicest hour of Christian history. In fidelity to this love, we shall see our Master’s face, for our brother will be with us.

I trust that I will never be without THE SUN in my home.—MRS. BARBARA TATE, *Altamahaw, N. C.*

THE CHRISTIAN ORPHANAGE

CHILDREN’S HOME SOON TO BE BUILT

Our Institution had a very pleasant visit a few days ago from Mrs. Jas. L. Foster and daughter, Mary Lee and son James Jr. Mrs. Foster holds a very warm place in the hearts of the children here and she always has a warm welcome.

Material is being rapidly placed on the grounds for the Children’s Home. A car load of lime has been slacked and lumber is coming in by the truck loads. We expect to have many of the brick on the ground next week.

This Home cannot be built any too soon. Applications are coming in nearly every day. Had a call from a lady while writing this letter asking that we take four children.

Of course we will not be able to take all who make application when the new building is completed but we will be able to take the most needy ones. We can help a number who are now helpless and pleading for a home.

Two more Sunday schools joined in the monthly contributions this week. We are always happy when another falls in line to help in this great work.

One church has made up more than three barrels of flour for us to help tide over on our wheat crop. How easy it would be for most any church in the wheat sections to do this and we have plenty of men who would be glad to contribute toward making up twenty-five bushels if some one would take a lead in this matter. I expect in a good many churches it could be done in a few minutes. It would make your people happy and would be a blessing to us.

Mrs. Wyrick, the mother of our dear friend, Rev. L. L. Wyrick, called for two dozen cans last week and has returned them filled with nice peaches. We are indeed grateful for kindnesses of this kind and it will be such a blessing to our little folks.

Don’t forget we want to reach the \$20,000 mark by November first and then make an effort for the largest Thank offering ever. Let all the Sunday schools that have not made a contribution this year join in now. We need your help. We need your sympathy. We need your prayers. Will you give us the three?

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR SEPTEMBER 8, 1920

Amount brought forward, \$18,031.18.

Sunday School Monthly Offerings

(North Carolina Conference.)

Union, \$6.00; Wake Chapel, \$5.65; Morrisville, \$2.00; Union Grove, \$3.00; Damascus, \$2.96; Auburn, \$3.00; Randleman, \$2.45.

(Eastern Virginia Conference.)

Ivor, \$1.62; Mt. Carmel, \$3.27; Mt. Carmel, Class No. 6, \$1.70; Johnson Grove, Va., \$4.72.

(Georgia and Alabama Conference.)

Lanett, \$16.92; Rockstand, \$1.25; Total, 53.84.

Special Offerings

Olan E. Burgess, \$10.00; G. L. Gwynn, Newport News, Va., \$10.00; Total, \$20.00.

Total for the week, \$73.84; Grand total, \$18,105.02.

WOMAN'S REALM

(All items for this department should be sent to Mrs. J. W. Harrell, Burlington, N. C.)

MISSIONARY RALLY DAY

With the coming of September we begin to think of Rally Day. Church work begins to take on new life. People return from their vacations and church leaders begin to lay plans for the various departments. Why not the Missionary Society plan for an enthusiastic rally meeting? It would be a splendid way to start the fall work. Send out personal invitations to all members and prospective members. Arrange an enthusiastic, live program. Seek to enlist the interest and hearty co-operation of the people with the opening of the year's work, and if possible keep up the interest. Success cannot be obtained unless there is back of it real interest, enthusiasm and persistency on the part of the leaders. No work is a success without the worker's enthusiastic interest.

LEST WE FORGET

A few days ago I was looking over the goals and objectives of the North Carolina Conference Woman's Board and it occurred to me that it would be well to refresh our memories concerning them. The year is drawing to a close and I am sure every Society will want to meet its share of the budget.

The young People of the Conference are asked to raise \$500., Willing Workers \$250., Cradle Rolls \$150., Boys Societies \$150., Woman's Societies \$1,450., Rally Day Offerings \$1,000. Total \$3,500. Objectives: Washington Pastorate \$700. Richmond Pastorate, \$500. Japan, including Bible Women \$600. Porto Rico including Bible Women, \$600. Mrs. Fry's School \$100. Three Japanese Students in Elon, \$400. General Expenses \$600. Total, \$3,500. Many are wondering how they can raise the amount apportioned them. Have you tried to secure Life Memberships in your local Society? Launch a Life Membership Campaign. There are scores of women and men too who would be glad to become Life members of the Board thereby turning into the Missionary Treasury \$10.00 to be used for the extension of God's Kingdom. The Life membership fee is \$10.00 and the men, you understand, are to be honorary members. It would be a fine thing to do, to make your pastor's wife a Life Member, or some faithful officer or worker in your Society, You could easily secure individual donations for this purpose.

Let us also keep in mind the Hardeastle fund. The women of the N. C. Conference are creating this to send Mr. Hardeastle to the foreign field as soon as he has finished his course in Yale University. We are endeavoring to raise \$1200 a year by personal pledges. Mrs. W. A. Harper, Elon College, N. C. is receiving these pledges. Many of our women will want to have a part in this most worthy undertaking.

MRS. J. W. HARRELL

BOYS WORK

Dear Reader:

I wish I could say something that would influence the leaders in our church work, to the end, that they become more interested in helping to organize our boys and young men for Missions. It is the desire of the women in our Missionary Conferences of the Southern Christian Convention that our boys be organized along the same line as our girls, using the same Constitution and methods of work as for Willing Worker's Societies. It has been suggested that men make the best leaders as superintendents for the boys and young men, but I believe our women do equally as well, because our men have not had the Missionary training. The men should be encouraged to become honorary members of the Women's Societies and not only *give* to Missions but *study* Missions and thus be prepared to become leaders for our boys and young men. The father is always pleased to have his boy carry on his business.

Listen boys! Suppose your father's business was so broad that he had not only one office, but branch offices in New York, Philadelphia, Chicago and even across the sea in Tokio and Canton. If you could travel around the world, how glad you would be to visit them!

When you grow older, if your father should say, "My son, I must leave home awhile; will you care for the business in my absence?" Would you not thrill with pleasure that he trusted his work to you? And later, if the business needed a representative in a distant city, and he should look to you, how eagerly you would cry, "Father, send me!"

But all this is true. Your Father has just such a business. Travel from country to country and in nearly every city you may find it.

From our Mission Offices, the good news is sent out to the people of our land, the rich and poor, the native mountaineer, and the foreigner who comes to our shores; to the people of Porto Rico and to the workers everywhere. We have branch offices scattered here and there and your own church and Sunday school may be termed sub-offices.

A boy who wants to have a part in this great business of his Father's must begin in a small way now, putting himself in training to have a larger share as he grows older.

Reader, who will be the first to report an organized Boy's Missionary Society?

MRS. J. W. PATTON, *Supt. Boys' Dept.*
Greensboro, N. C.

OBJECTIVES OF WOMENS' MISSIONARY SOCIETIES OF THE E. VA. CONFERENCE

The following will answer important questions recently asked the Mission Secretary. The regular dues from the Women's Societies of the E. Va. Conference go half for Home, half for Foreign Missions.

The Specials for the Conference this year are the Rev. H. S. Smith fund (Foreign) and Washington, D. C. work (Home). For each of these the goal is \$1,200.00

The Young People's money is used for the Santa Isabel pastor. The Willing Workers support an orphan and are trying to raise \$1,000.00 for the mountain work. The goals for the Women's Societies of the N. C. Conference are printed in a leaflet which can be had by addressing request to Mrs. M. F. Cook, Superintendent Literature, Greensboro, N. C. This leaflet also gives amount apportioned to each Society and Cradle Roll. The fall conferences are near by now and the Women and Young People are getting anxious and uneasy. The time is upon us for activity, in His Name.

J. O. ATKINSON

AGED MINISTERS' RELIEF

Our Southern Convention passed a resolution looking to the relief of our aged ministers that should be considered, and it is devoutly hoped, will be ratified, by all of our Conferences in their forthcoming sessions this fall. The resolution as printed on page 49 of the Proceedings now distributed reads: "That the various Conferences composing this Convention turn their super-annuated funds into a common fund along with a similar fund raised in the Men and Millions Forward Movement to be known as Convention Super-Annuated Fund." When this shall have been ratified the Committee on Super-Annuation elected by the Convention will have the following instructions from the Convention as a basis to start upon: "That at the age of seventy or earlier in case of disability, to be determined in each case by the Board, all ministers who have been actively engaged in the ministry for twenty years next preceding thereto shall receive annuities from this fund as follows: (A) Single ministers, \$200 per year, (B) married ministers, \$300 per year, (C) widows, \$200 a year during their widowhood and membership in the Christian Church; dependents to be provided for in each case by the Board."

The Board to put these resolutions into effect, and provide machinery and detail of their execution are, J. O. Atkinson, Elon College, N. C.; W. M. Jay, Holland, Va.; K. B. Johnson, Cardenas, N. C.; B. D. Jones, Holland, Va.; W. K. Holt, Burlington, N. C.

At the earliest possible date after the annual Conferences adjourn this fall, most likely the last week in November or first week in December, this committee will be called together to begin the important and responsible duties put upon it by the Convention. If all our Conferences ratify the act of the Convention the work of the Committee will be made easy, and all our worthy, aged and beloved ministers who have given their best for their Church, and the widows of ministers needing, can and will be provided for to the extent at least recommended by the Convention.

J. O. ATKINSON, *Chairman.*

PROHIBITION RESULTS

The theory that men addicted to the use of alcohol have become candy eaters since the advent of prohibition is not based on facts, according to Walter C. Hughes, Secretary of the National Confectioners Association.

The statement is made in a letter to Thomas Quinn Beesley, Assistant to the American Executive Committee of the 15th International Congress Against Alcoholism.

The Congress in a scientific body and Mr. Hughes' statement is in reply to a request for advance information to present to the Congress during the convention on September 21-26.

"While I believe that Prohibition has been a benefit to the Confectionery Industry, I do not believe that the industry has been benefited proportionately any more than a number of industries have been benefited.

"In point of benefits the industry has received, we believe confectionery ranks about fifth. The industries who have received greater benefits than our industry on account of Prohibition are the following:

1. Savings banks.
2. Soft drink industry.
3. Ice cream industry.
4. Moving picture theatres.
5. Confectionery industry.

"I think it is an unanswerable argument that some industries have been benefited, but the theory advanced that men addicted to the use of alcohol have become candy eaters since the advent of Prohibition is based entirely upon the wrong premises and is not logical. More candy is being consumed because the people have more money to spend, not alone for candy but for everything else that they want that adds to their comfort or pleasure."

NOTES

Mrs. D. P. Barrett called to see us this week. Her husband is at this writing in Ohio, but is expected to return to North Carolina in a few days.

It has been suggested that we repeat the report of the Men and Millions campaign that no one may overlook it. If conditions are favorable, we will do this next week.

We mourn with Brother J. D. Gunter, Sr., Sanford, N. C., in the loss of his companion today (Tuesday) at the home of her son at Gastonia, N. C. News reaches us just as we close our forms.

As we go to press we have not received an account of Elon's opening, but understand that it is favorable in every way, and presume that President Harper will furnish us a letter for the next issue.

The type for this issue of THE CHRISTIAN SUN was set by a new operator in the plant that publishes the paper, and we ask the indulgence of our readers in case any gross errors should occur, despite repeated proof-reading.

The annual meeting of the Board of Religious Education will be held at the Hotel Raleigh, Raleigh, N. C., on Tuesday, September 14, at 7:30 P. M. Those having business to go before the Board will govern themselves accordingly.

On September 3 a submarine and crew of 35 men were rescued off the Delaware Coast after being submerged for 44 hours.

Totals For Men and Millions Forward Movement

I had hoped to make this report public ere this, but could not until the captains had reported.

On July first I mailed to each captain a request for checking up, of which the following is a copy:

July 1, 1920.

FINAL REPORT FROM EACH CHURCH

Dear Captain:

The Men and Millions Forward Movement Campaign closed last night. Our hearts have greatly rejoiced over the victories that have been achieved. We now need a final report. Will you therefore answer the questions below at once?

The records in our office show the following facts relative to Church. If they are not correct, will you please correct them?

As Reported Should Be

Life Work Recruits
 Tithers Secured
 Additions to Church During Year
 New Money Raised for M. and M.

Do not include that previously subscribed for Missions and Standardization Fund.

Have you sent the duplicate of the Consecration Week Covenants to Chas. D. Johnston?

Have you sent all other cards to me?

Are your people using the envelopes?

Are they paying up properly?

Are you keeping your record of money paid in the book sent you?

Will you remit at the end of each quarter to Chas. D. Johnston, Executive Secretary, Elon College, N. C.

Do you know anyone who will enter school this fall to prepare to be a minister or a missionary?

Who is it?

Thanking you for your splendid work and praying rich blessings on you, I am,

Sincerely,

W. A. HARPER,

Secretary Organization and Publicity, Men and Millions Movement.

P. S.—After filling in, please sign below.

Signed

Captain For Church

Address

Dated

I enclosed stamped envelope for reply. Some of these reports have not yet been received. I have, however, decided to publish the totals as our records now show them and will be happy to correct any errors in a later statement.

May I take this occasion again to express to each and all my deep personal gratitude for the beautiful co-operation granted me by the workers in our Men and Millions Forward Movement Campaign?

Yours very sincerely,

W. A. HARPER,

Secretary Organization and Publicity, Men and Millions Forward Movement.

Elon College, August 26, 1920.

Eastern Virginia Conference

Church—Captain	Quota	Raised	Recruits	Tithers	Members
Antioch, W. E. Garrison, Windsor, Va.	\$10,790	\$10,790	1	36	1
Barrett's, W. G. Rollings, Sebrell, Va.	4,675	3,541	1	7	0
Berea (Nan.), R. B. Odom, Bennett Creek, Va.	1,700	5,287	0	34	15
Berea (Nor.), M. W. Hollowell, Portsmouth, Va.	7,100	7,100	0	11	10
Bethlehem, F. C. Holland, Suffolk, Va.	14,250	14,250	1	22	0
Burton's Grove, C. E. Brittle, Wakefield, Va.	2,800	2,975	0	14	1
Cypress Chapel, A. J. Rountree, Cypress Chapel, Va.	12,365	12,835	0	5	4
Conterville, J. T. Gordan, Disputanta, Va.	3,200	810	0	0	7
Damascus, Ernest Pierce, Sunbury, N. C.	11,350	2,024	0	11	0
Dendron, E. T. Atkinson, Dendron, Va.	6,390	7,065	0	15	0
People's Church, Wm. J. Benson, Dover, Del.	3,324	880	0	10	0
Eure's, T. A. Eure, Eure, N. C.	5,600	650	0	0	0
Franklin, L. R. Jones, Franklin, Va.	10,440	16,440	7	74	65
First (Norfolk) E. H. Everton, Norfolk, Va.	8,975	9,773	1	44	119
Holland, W. J. Holland, Holland, Va.	14,605	15,112	8	47	8
Holy Neck, J. T. Rawles, Holland, Va.	15,225	16,731	3	53	14
Holden's Church, Wilson C. Moore, Dover, Del.	500	—	—	—	—
Hobson, Dr. L. L. Eley, Crittenden, Va.	1,450	1,550	0	5	0
Isle of Wight C. H., M. T. Whitley, Windsor, Va.	610	3,110	1	14	10
Ivor, B. H. Lane, Ivor, Va.	1,400	1,600	1	3	0
Johnson's Grove, F. W. Stortz, Sedley, Va.	850	1,449	1	13	0
K. Hammock, (B) Owen Towser, Dover, Del.	400	—	0	0	0

Church—Captain	Quota	Raised	Recruits	Tithers	Members
Liberty Spring, J. E. Harrell, Suffolk, Va.	14,095	10,946	1	20	10
Memorial Temple, J. J. Pitt, Norfolk, Va.	10,750	10,776	1	12	0
Mt. Carmel, S. Leon Lewis, Zuni, Va.	9,200	9,200	0	54	4
Mt. Zion, Hon. C. R. Fulgham, Suffolk, Va.	2,100	1,527	0	5	5
Moore's Church, W. C. Moore, Dover, Del.	400	—	—	—	—
New Lebanon, O. V. Cokes, Elberon, Va.	4,300	3,500	—	10	—
Newport News, R. L. Stringfield, Newport News, Va.	3,710	7,592	—	10	29
Oakland, R. B. Wood, Chuckatuck, Va.	7,450	7,475	—	18	—
Oak Grove, W. C. Beamon, Savage, N. C.	3,200	760	2	2	—
Old Zion, W. W. Williford, Norfolk, Va.	2,750	4,000	8	34	12
Portsmouth, J. F. Brothers, Jr. Portsmouth, Va.	4,700	5,660	5	39	31
Rosemount, O. F. Smith, Buell, Va.	5,325	8,250	5	20	30
Sarem, W. J. Felton, Gates, N. C.	800	400	—	—	2
Spring Hill, J. T. White, Waverly, Va.	3,050	1,551.25	—	12	10
Suffolk, W. S. Beamon, Suffolk, Va.	49,450	50,604.20	5	102	251
So. Norfolk, B. F. Maginley, So. Norfolk, Va.	3,075	7,166	3	78	178
St. Pauls', James Chadwick, Dover, Del.	400	500	5	5	—
Third Norf. Dr. J. W. Manning, Norfolk, Va.	5,000	5,133	1	1	131
The Chr. Miss., Noah Malls, Dover Del.	400	—	—	—	—
Temperville, (Ep) W. C. Moore, Dover, Del.	500	—	—	—	—
Union (South) L. W. Vaughan, Franklin, Va.	4,150	4,239.40	8	21	—
Union (Surry) G. S. Huber, Dendron, Va.	4,550	3,589.40	1	23	3
Waverly, J. F. West, Jr. Waverly, Va.	7,550	7,718	—	13	3
Wakefield, J. H. Harris, Wakefield, Va.	2,875	3,927	—	12	—
Windsor, Prof. J. W. Roberts, Windsor, Va.	2,882	3,000	1	15	10

North Carolina Conference

Amelia, Bennie H. Phelps, Clayton, N. C.	3,125	585.00	0	10	23
Antioch (C,) O. M. Dorsett, Cumnoek, N. C.	3,150	511.00	0	5	0
Antioch (R), W. C. Hayes, Erect, N. C.	2,500	—	0	0	0
Antioch (W), Roger Taylor, Elams, N. C.	1,550	305.00	1	1	0
Apple's Chapel, D. E. Michael, McLeansville, N. C.	11,075	—	0	3	0
Asheboro, Dr. E. L. Moffitt, Asheboro, N. C.	2,925	1,495.00	0	5	0
Auburn, J. I. Branch, Auburn, N. C.	4,400	—	0	0	0
Belew Creek, A. W. Preston, Belew Creek, N. C.	2,100	1,363.50	0	0	4
Bennett, W. A. Ward, Bennett, N. C.	2,200	1,000.00	0	3	0
Berea, C. N. Somers, Elon College, N. C.	2,325	700.00	0	7	4
Bethel (C), Dr. J. B. Walker, Gibsonville, N. C.	4,400	400.00	0	0	0
Bethel (W), R. R. Marks New Hill, N. C.	1,850	1,121.00	0	10	0
Bethlehem (A), L. D. Rippey, Altamahaw,	8,200	1,217.00	0	2	3
Bethlehem (W), Russell Gray, Littleton, N. C.	1,600	419.00	0	0	0
Beulah, J. B. Edwards, Wake Forest, N. C.	2,500	—	0	5	0
Big Oak, W. T. Lewis, Eagle Springs, N. C.	4,900	1,672.25	1	10	—
Brown's Chapel, C. W. Brewer, Spies, N. C.	3,750	—	—	—	1
Burlington, W. Luther Cates, Burlington, N. C.	16,440	7,355.00	3	131	13
Catawba Springs, Rev. J. E. Franks, Cary, N. C.	2,948	3,101	1	16	6
Center Grove, R. L. White, Moneure, N. C.	3,150	310	—	—	—
Chapel Hill, E. W. Neville, Chapel Hill, N. C.	800	1,066.50	2	32	—
Christian Chapel, Lonnie Ellis, Merry Oaks, N. C.	3,740	250	—	8	—
Christian Light, E. M. Blanchard, Kipling, N. C.	2,425	—	—	5	—
Christian Union, George Kennedy, Seagrove, N. C.	1,850	—	—	—	—
Concord, Rev. I. T. Underwood, Altamahaw, N. C.	2,050	280	—	4	—
Damascus, J. M. Crabtree, Chapel Hill, N. C.	7,500	756.50	—	4	10
Danville, (Va) A. J. Allen, Danville, Va.	3,050	3,146	1	11	29
Durham, D. L. Boone, Durham, N. C.	15,445	11,241	—	38	—
Ebenezer, M. J. Carlton, Raleigh, N. C.	5,200	337.50	—	6	—
Elon College, J. A. Dickey, Elon College.	925	7,750.60	12	122	19
Ether, E. P. Freeman, Ether, N. C.	3,150	462.50	—	2	—
Franklinton, G. T. Whitaker, Franklinton, N. C.	1,400	560	—	12	—
Fuller's Chapel, W. S. Briggs, Henderson N. C.	3,825	2,379	1	3	1
Good Hope, Z. T. May, Youngsville, N. C.	3,500	—	—	3	2

Church—Captain	Quota	Raised	Recruits	Tithers	Members
Goshen Chapel, S. L. Slaughter, Berea, N. C.	1,500	60			
Graham, Mrs. J. D. Kernodle, Graham, N. C.	2,960	2,705.00	0	38	8
Grace's Chapel, S. H. McDuffie, Sanford, N. C.	2,750	2,933.00	0	2	2
Greensboro, (1st) H. C. Simpson, Greensboro, N. C.	8,440	6,054.00	2	40	25
Greensboro, (Palm St.) A. H. Hinshaw, Greensboro, N. C.	5,150			15	
Hanks Chapel, R. N. Farrell, Pittsboro, N. C.	6,600	2,107.00		7	
Happy Home, Eddie Gunn, Reidsville, N. C.	5,150	1,960.00		12	11
Haw River, W. E. Cook, Mebane, N. C.	5,550	1,249.00		7	2
Hayes Chapel, L. L. Sandy, Garner, N. C.	2,800	100.00		2	
Hebron, (Va) T. C. Moore, Averett, Va.	7,475	904.00		9	
Henderson, D. I. Langston, Henderson, N. C.	3,360	4,860		25	
High Point, R. C. Boyd, High Point, N. C.	1,825	1,499.10	1	12	2
Hines Chapel, W. P. Iseley, McLeansville, N. C.	6,865	1,467.00			6
Hopedale, A. H. McIver, Burlington, N. C.	1,500				
Howard's Chapel, W. B. Madison, Wentworth, N. C.	2,325			5	
Ingram (Va) W. G. Dunn, Reidsville, N. C.	6,320	7,135.00	2	34	10
Kallam Grove, W. Washburn, Madison, N. C.	1,300				
Keyser, John Campbell, Addor, N. C.	1,500				
Lebanon, W. L. Taylor, Semora, N. C.	8,445			12	
Lee's Chapel, B. T. Buchanan, Moncure, N. C.	1,500	240.00			
Liberty (R) Samuel Boggs, Liberty, N. C.	3,200	7.50		7	
Liberty (V) J. L. Lassiter, Henderson, N. C.	10,415	7,600.00		32	
Liberty (Va) Henry Tuck, Nathalie, Va.	1,775	1,561.00	1	4	11
Long's Chapel, R. E. Rogers, Burlington, N. C.	4,025	747.00	1	8	
Lucama, L. E. Newsom, Lucama, N. C.	500				
Mariha's Chapel, A. J. Morgan, Apex, N. C.	2,900	1,666.00	1	10	
Mebane, R. H. W. Jones, Mebane, N. C.	1,100	773.00		8	
Monticello, A. D. Gerringer, Brown Summit, N. C.	1,825	1,920.00		11	3
Moore Union, Ben Womack, Jonesboro N. C.	1,900	675.00	4	13	2
Morrisville, E. W. Clements, Morrisville, N. C.	3,475	655.00	10	7	3
Mt. Auburn, J. A. Kimball, Manson, N. C.	5,400	5,715.00		16	11
Mt. Bethel, D. I. Cummings, Summerfield, N. C.	3,980	2,271.00		1	
Mt. Carmel, E. E. Ivens, Franklinton, N. C.	3,200				
Mt. Gilead, W. C. Wilder, Louisburg, N. C.	2,900	1,400.00			
Mt. Hermon, A. C. Penny, Garner, N. C.	2,250	1,153.00			3
Mt. Pleasant, E. M. Marks, Over Hill, N. C.	2,700				
Mt. Zion, Julius Pace, Mebane, N. C.	2,675	1,205.00	0	8	0
Needham's Grove, Artemas Ward, Steeds, N. C.	1,500	196.00			
New Center, R. L. Albright, Seagrove, N. C.	3,975			14	
New Elam, W. A. Drake, New Hill, N. C.	6,650	2,829.00		10	9
New Hill, C. Welch, New Hill, N. C.	2,300				
New Hope (F) Milt Rogers, Youngsville, N. C.	4,050	3,500.00		8	
New Hope (R) Rev. J. W. Knight, Stokesdale, N. C.	950	980.00		7	
New Lebanon, W. G. Sharpe, Wentworth, N. C.	4,670	2,215.00			
New Providence, W. H. Holt, Graham, N. C.	3,300	1,772.00		16	
North Clayton, A. P. Card, Clayton, N. C.	500	585.00		16	
Oak Level, J. L. Pearce, Youngsville, N. C.	5,350	375.00			
O'Kelly's Chapel, G. M. Parrish, Durham, N. C.	3,900	602.50			
Parks Cross Rds. W. M. Dorsett, Ramseur, N. C.	4,550	1,626.00		8	
Patterson's Grove, A. J. Patterson, Franklinville, N. C.	2,300	210.		7	
Piney Plains, Roy L. Horton, Raleigh, N. C.	2,800			9	
Pleasant Gross, J. A. Check, Asheboro, N. C.	2,975				
Pleasant Grove, (N. C.) W. L. Welch, Bennett, N. C.	8,900	800.00		3	
Pleasant Grove, (Va) P. W. Farmer, News Ferry, Va.	150	6,000.00	4	20	6
Pleasant Hill, (A) M. N. Thomas, Siler City, N. C.	4,740	986.00		15	1
Pleasant Hill, (J) E. H. Dixon, Benson, N. C.	2,400	1,000.00			
Pleasant Ridge, (G) L. C. Huffines, Guilford, College, N. C. ..	4,300	785.00	2	10	8
Pleasant Ridge, (R) J. C. Craven, Asheboro, N. C.	5,450				
Pleasant Union (H) A. M. Long, Lillington, N. C.	3,550	2,164.50			
Pleasant Union (R) A. V. McDowell, Mechanic, N. C.	3,150				
Plymouth, S. M. Rowland, Raleigh, N. C.	850	100.00		2	

Church—Captain	Quota	Raised	Recruits	Tithers	Members
Pope's Chapel, A. M. House, Franklinton, N. C.	7,760	1,530.00		21	
Poplar Brch. Moses Cox, Jonesboro, N. C.	2,500	112.50		3	
Raleigh, Prof. L. L. Vaughan, W. Raleigh, N. C.	955	3,502.20	1	23	68
Ramseur, Dr. C. A. Graham, Ramseur, N. C.	2,900	2,900.00	1	30	10
Randleman, A. P. Gaster, Randleman, N. C.	3,150	155.00		6	
Reidsville, W. H. Smith, Reidsville, N. C.	2,218	2,244.00		15	
Salem Chapel, Will Strader, Walnut Cove, N. C.	2,600	180.00		1	
Sanford, Joe W. Stout, Sanford, N. C.	3,900	5,165.00	2	42	26
Seagrove, D. A. Cornelison, Seagrove, N. C.	2,200				
Shady Grove, B. B. Martin, Ether, N. C.	3,150	50.50		0	0
Shallow Ford, Egbert Trnitt, Burlington, N. C.	4,450	360.00	1	9	0
Shallow Well, J. W. Kelly, Jonesboro, N. C.	3,375	3,430.00	1	28	0
Shiloh, W. J. Moffitt, Ramseur, N. C.	3,975	774.00	1	12	4
Six Forks, I. H. Lynn, Raleigh, N. C.	4,700	621.00			7
Smithwood, P. W. Humble, Liberty, N. C.	3,050				
Spoon's Chap. W. H. McPherson, Asheboro, N. C.	1,400				
Turner's Chapel, A. W. Wicker, Sanford, N. C.	1,900	2,125.00		12	
Union (N. C.) Hon. W. J. Graham, Burlington, N. C.	8,250	1,076.00		22	
Union, (Va) W. W. Tuck, Virginia, Va.	7,295	6,000.00		6	
Union Grove, Calvin Byrd, Kemp's Mill, N. C.	3,775	659.00	1	2	0
Wake Chapel, A. F. Smith, Fuquay Springs, N. C.	2,450	2,700.00		26	
Wentworth, R. H. Brown, McCullers, N. C.	2,825				
Youngsville, J. L. Brown, Youngsville, N. C.	2,100			7	
Zion, T. E. Farrell, Moncure, N. C.	4,200	4,200.20		7	9

Georgia and Alabama Conference

Ambrose, C. D. Boggan, Ambrose, Ga.	850	3,300.00	0	4	0
Beulah, W. M. Warren, Phoenix, Ala.	1,180	1,148.50	4	17	16
Bellview, D. H. Hunter, LaGrange, Ga.	400	400.00	5	7	15
Brown Spring, J. P. Brown, Preston, Ga.	1,000	—	0	0	0
Enigma, E. H. Harris, Enigma, Ga.	2,100	2,100.00	0	7	7
Kite, J. S. Stephenson, Kite, Ga.	500	1,350.00	0	5	2
LaGrange, J. W. Kent, LaGrange, Ga.	2,500	4,273.00	4	30	45
Lannett, J. T. Cox, Lanett, Ala.	3,525	3,275.00	0	0	0
Lumber City, E. H. Elder, Lumber City, Ga.	500	525.00	0	0	0
North Highlands, W. W. Willingham, Columbus, Ga.	1,450	1,780.00	4	20	11
Oak Grove, H. B. Floyd, Chipley, Ga.	5,550	3,914.00	0	0	0
Providence Chap., Troy Bishop, Richland, Ga.	1,350	1,301.00	0	10	0
Rose Hill, J. A. Hood, Columbus, Ga.	1,550	3,130.00	4	28	8
Richmond, D. S. Hogg, Richland, Ga.	785	1,007.00	1	6	5
2nd Ch. (Chalvary Chapel) W. M. Crowder, LaGrange, Ga. ..	500	535.00	0	0	0
Union, J. F. Redmond, Florence, Ga.	650	650.00	0	0	0
Vanceville, W. A. Hand, Tifton, Ga.	550	1,280.00	1	13	3

Alabama Conference

Antioch, J. F. Beaird, Roanoke, Ala.	1,825	620.00	0	1	7
Beulah, W. H. Cook, Wadley, Ala.	1,550	1,200.00	0	0	0
Bethany, D. W. Sheppard, Roanoke, Ala.	1,700	1,245.00	3	4	2
Corinth, C. G. Knight, Wadley, Ala.	1,100	710.00	0	0	0
Christiana, Archie Duck, Dadeville, Ala.	1,150	—	0	0	0
Cragford, D. B. Mitchell, Cragford, Ala.	550	1,250.00	0	11	0
Dingler's Chapel, Roy Price, Linville, Ala.	725	—	0	0	0
Forest Home, R. L. Barfield, Roanoke, Ala.	1,000	—	0	0	0
Lowell, Tom Smith, Roanoke, Ala.	1,325	849.00	0	0	0
Macedonia, Larkin Strickland, Delta, Ala.	1,350	—	0	0	0
McGuire's Chapel, G. W. Walker, Wadley, Ala.	2,100	117.50	1	1	0
Mt. Zion, M. L. Jones, Roanoke, Ala.	2,050	125.25	0	0	2
Noon Day, G. R. Manley, Roanoke, Ala.	1,675	1,881.00	1	40	12
New Home, Poe Moore, Delta, Ala.	1,100	525.00	0	0	0
New Harmony, Mike Orr, Lineville, Ala.	2,225	2,286.00	9	21	2
New Hope, Dr. J. T. Clack, Abanda, Ala.	3,150	1,645.25	0	9	0

Church—Captain	Quota	Raised	Recruits	Tithers	Members
Pisgah Mission, Rev. J. W. Elder, Pisgah, Ala.	1,000	—	0	0	0
Pleasant Grove, D. I. Harris Buffalo, Ala.	1,650	1,650.00	0	0	0
Rock Springs, Sam Dollar, Malone, Ala.	2,250	500.00	0	5	0
Rock Stand, J. W. Payne, Wedowee, Ala.	2,000	1,198.75	0	9	0
Sand Hill, E. H. Orr, Gilmer, Texas.	1,150	—	0	0	0
Spring Hill, C. W. McMichael, Lineville, Ala.	800	1,038.00	7	4	4
Shady Grove, J. J. Padgett, Lineville, Ala.	1,600	909.50	10	11	26
Wadley, J. T. Gibson, Wadley, Ala.	795	2,165.00	0	10	0

Virginia Valley Central Conference

Antioch, W. C. Wampler, Harrisonburg, Va.	5,400	1,945.26	—	44	2
Bethel, M. A. Dofflemyer, Elkton, Va.	975	326.40	1		
Bethlehem, J. M. Bradford, Broadway, Va.	4,925	680		4	6
Beulah, Lilbert Fought, Keezletown, Va.	600				
Christian Chap. J. W. Davis, Boonesville, Va.	900				
Concord, Vincent Huffman, Timberville, Va.	1,250	596	1	35	5
Dry Run, A. C. Boyce, Sev. Fount'ns, Va.	950	571.20	2	18	3
East Liberty, J. Henderson, Shenandoah, Va.	650				
High Point, C. H. Roach, Lydia, Va.	650				
Island Ford, G. W. McDonalson, Elkton, Va.	650				
Joppa, J. H. Cook, Edith, Va.	850	300		5	
Leaksville, R. O. Rothgeb, Luray, Va.	4,000	2,281.90		4	
Linville, R. R. Hosaflook, Linville, Va.	4,750	1,180.30		10	4
Mayland, W. A. Spitzer, Broadway, Va.	375	912.60		21	7
Mount Lebanon, I. N. Comer, Shenandoah, Va.	1,800				
Mt. Olivet (G) J. H. Morris, Pirkey, Va.	3,400	614.50	1	3	5
Mt. Olivet (R) Samuel Harmon, McGaheysville, Va.	925	1,000		3	
New Hope, J. E. W. Bryant, Harrisonburg, Va.	2,700	1,997	1	10	1
New Port, E. L. Louderback, Stanley, Va.	3,350	693.20		3	5
Palmyra, E. W. Cook, Edinburg, Va.	1,100	860	2	26	1
St. Peters, C. W. McCoy, Elkton, Va.	475	393			6
Timber Mt. A. B. Lupton, Capon Bridge W. Va.	1,200				
Timber Ridge, Fred Oates, Hooks Mill, W. Va.	375	455.25			
Washington, I. W. Hitchcock, Washington, D. C.	400	1,249.80	1	12	26
Whistler's Chap. A. N. Green, Quicksburg, Va.	750				
Winchester, Roy Larriek, Winchester, Va.	2,100	1,271.50		11	
Woods Chap. Isaae Lloyd, New Market, Va.	1,500	304		6	
Richmond, J. T. Kernodle, Richmond, Va.	650	1,000		12	40
Unclassified.				22	1066
In Preparation,				30	

NOTES

We are publishing in full, on other pages of this issue of THE SUN a report by Dr. W. A. Harper, Secretary Organization and Publicity of the Men and Millions Forward Movement. We have used every possible care in the proof-reading to see that the printed figures correspond to the typewritten report furnished. Any error should be reported to Secretary Harper and he will make corrections through THE SUN. We ask this because it is possible for errors to occur between reports of the local captain and the Secretary, and so by reporting direct to the Secretary of Organization and Publicity, the error can be traced—and all records amended.

Many articles had to be left out this week. Several items were left out last week on account of crowded con-

ditions. This, together with the financial report of the Men and Millions campaign, made it necessary to go to press again this week omitting several articles that must wait for another issue.

We congratulate Miss Lucile Johnston, a former employee in THE SUN office, but now with the Standard Realty & Security Co., Burlington, N. C., on being appointed as a Notary Public. Miss Johnston is the first woman in Alamance County to be so recognized in this capacity.

We have received a copy of the proceedings of the fifty-first session of the Eastern Virginia Christian Sunday School Convention, and thank Secretary Cotten for the same.

MARRIAGES

FORREST—COTTEN

A quiet, beautiful wedding occurred in the home of Mr. and Mrs. W. T. Forrest, Smithfield, Va., when their accomplished daughter, Hazel, became the bride of Harvey J. Cotten, on Tuesday, July 27, 1920, at 7:30 o'clock.

The bride wore a traveling suit of blue with hat and gloves to match. The ceremony was read by a cousin of the groom. Only the immediate family and a few intimate friends were present. Immediately after the ceremony, the young couple left by automobile for Washington, D. C., and after a ten days' trip returned by way of the Valley of Virginia to Dendron, Va., where Mr. Cotten is engaged in the mercantile business.

E. T. COTTEN.

HAILEY—FAUCETTE

Miss Iosa Hailey and Mr. T. L. Faucette, were united in marriage August 2, 1920, at the home of the bride's parents, Mr. and Mrs. E. L. Hailey, Harris street, Burlington, N. C. Both of these young people are residents of Burlington and will make their home here. May happiness and success crown their days. Ceremony performed by the writer.

J. W. HARRELL.

OBITUARIES

PEELE

The death of Mrs. Charlotte A. Peele, widow of the late Jackson Peele, occurred on Monday, August 23, 1920, at the Lakeview Hospital, Suffolk, Va. After the death of her husband, Mrs. Peele moved to Holland, where she lived until about a year ago, when she sold her property and moved to Portsmouth, where she could be with her niece, Miss Eugenia Peele, whom she had raised, and who was then employed in Portsmouth. Mrs. Peele was able to come on the train to Suffolk on Saturday to take a treatment at the hospital, and on the following Monday she died. She leaves no children and was aged about 69 years. Funeral services were held in the Holy Neck Christian church, of which she was for many years a member. Services were conducted by

the writer and interment made in the cemetery by the church. She was a well loved and highly respected citizen and will be greatly missed.

W. M. JAY.

SOLOMON

John Reuben Solomon was born August 15, 1852, and died August 29, 1920, aged sixty-seven years and fourteen days. In early life he was married to Letitia Neal, who died February 16, 1915. Five children were born to this union. They are: Mesdames J. E. Reid and G. E. Vaughn; Messers. F. P., D. O., and J. P. Solomon.

Mr Solomon joined Salem Chapel Christian church at the age of twenty years, and remained an honored and faithful member till death. He will be greatly missed by the members of this church as well as by the many friends of the community.

A FRIEND.

KING

Darius King was born June 12, 1846, and died August 16, 1920, at the age of seventy-four years, two months, four days. He is survived by his only children, one son, Oscar D. King, and daughter, Georgie Mae Holland, and two grand-children, Mildred King and Elizabeth Holland. He was a member of the Bethlehem Christian church and a deacon. Old age and disease which had set in several years ago kept him in very feeble condition for years, but he was a silent sufferer and true follower of his Lord. Funeral services were conducted at Bethlehem church, by the writer, assisted by Rev. H. H. Butler, and Dr. I. W. Johnson. Interment was made

in the church cemetery. The grave was thickly covered with beautiful floral designs.

The Lord comfort the bereaved ones.
E. T. COTTEN.

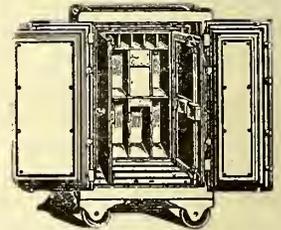
CHARLES W. McPHERSON, M. D.

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DENTIST

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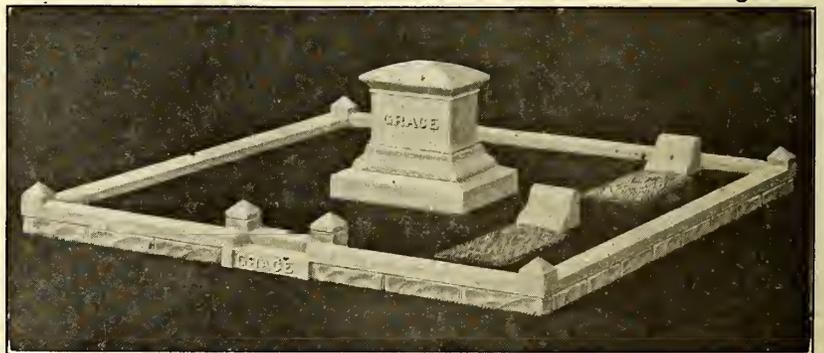
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1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONFERENCE

VOLUME LXXII

BURLINGTON, N. C., SEPTEMBER 15, 1920

NUMBER 37

At Sunset

At sunset when I hear the voice of God,
When all my weary lessons have been learned,
When I have done my best and missed the mark,
And failed to reach the heights toward which I've
yearned,
When I have groped so blindly for the light,
And sore perplexed have stumbled in despair,
Ah, then my need of Him will touch His heart,
And He will lift the burdens and the care.
When I have tried so hard to do His will,
And somehow failed to understand aright,
When I have searched His word on bended knee,
And asked for faith that I may see the light,
When I have let my life's weak taper shine,
And looked to Him for strength and guiding power,
I know that He'll condone mistakes, and I
Can trust Him at the sunset hour.

—Author Unknown.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

Entered at the Burlington, N. C. Post Office as second class matter.

EDITORIAL

IMPROVED CATTLE AND IMPROVED PREACHERS

Not a comparison at all. Here is the point: The other day we rode out a few miles to a neighboring town to look over the exhibits brought together from three counties to make up a fair. Our expectations were more than met. Splendid displays of crops of every description common to the section, with finest selections of cattle. A person in our company remarked: "This is a fine idea. There are people here today who had never dreamed of owning the best of cattle. It is now demonstrated to them that it takes no more to feed a cow that gives five gallons of milk per day than one that gives only two." And among the comments we heard this: "This is the process of education among our churches. There are those who do not understand and appreciate principles, modern methods and progressive undertakings until they see what others are doing. Then it is easy enough for them."

A great principle is involved here. Too many of us are satisfied with doing a thing just as it was done twenty-five years ago. This is not saying that it was not right then, and you do not have to extract truth from anything in order to change its form. There are those who have tried to conduct their churches and Sunday schools on methods used by their fore-fathers. Now those fore-fathers were good and honest men; Christian at heart and no doubt, in many cases, more devout than many of the present generation, but that does not mean that we cannot express the same truth that they expressed; live as honestly and devoutly as they lived, and yet function in different ways and manage by different methods.

REPLY AND COMMENT TO L. C. HUFFINES' LETTER

Our statement in THE CHRISTIAN SUN, August 25, that Pleasant Ridge church contributed only \$20.00 in addition to pastor's salary is verified by referring to page 138 of the 1920 edition of *The Christian Annual*. We admit the \$70.00 paid the Conference as the apportionment of that church in full. There are two things that we possibly failed to make clear in our editorial: Failing to refer to the \$70.00 and stating clearly what we meant by "other purposes." In reality we meant this: That the church, in addition to its pastor's salary and Conference apportionment, raised only \$20.00 to help forward our Father's Kingdom. We are glad to make the correction and say that the church raised \$70.00 as its Conference apportionment; \$175.00 for pastor's salary, and \$20.00 for other purposes.

Brother Huffines refers to the Methodist Episcopal Church concerning its decrease in membership. We took up the statement and figures given with Rev. L. S. Massey, Editor *The North Carolina Christian Advocate*, Greensboro; Rev. T. N. Ivey, Editor *The Christian Advocate*, Nashville, Tenn.; and Rev. J. R. Joy, Editor *The Christian Advocate*, New York City. We have replies from these brethren and they are as follows:

Massey—"The figures are correct, I am sorry to say."

Ivey—"The statement is substantially correct, I am sorry to say."

Joy—"According to the latest Year Books of the denominations in question, the Methodist Episcopal Church, South, had an increase of membership amounting to 5,786 in the Conference year 1918-19. The Methodist Episcopal Church, which in your section is sometimes called the 'M. E. Church, North,' has a decrease of 55,881. I am happy to say that the returns already received from the first half of the year now current show a very substantial increase in membership, more than enough to wipe out the deficiency of the previous year."

Editor Joy in some way seems to fail to locate North Carolina, and groups this geographical section as part of the area known as the "M. E. Church, North."

Brother Huffines gives a statement which he received from Rev. J. V. Knight concerning the Presbyterian Church. This statement was referred to Rev. J. R. Bridges, Editor *The Presbyterian Standard*, Charlotte, N. C.; Rev. David M. Sweets, Editor *The Christian Observer*, Louisville, Ky., and Rev. Walter Irving Clarke, Editor *The New Era Magazine*, New York City. These brethren were written the following letter:

We have an article written for *The Christian Sun* which is pending publication, in which we find this statement: "I heard..... say on last Sunday that the Presbyterians had lost, since their money drive started, 875,000, either from membership or from the active list."

Can you substantiate this statement? Give us a definite answer if possible.

We have received the following replies:

Chalotte, N. C., Sept. 8, 1920

My dear Mr. Riddle:

The statement given in your letter of 6th is new to me. It must refer to the Northern Church, because I know that it is not true with reference to us.

The fact is, I do not believe that the Northern Church has met with any such loss.

I am sorry that I cannot help you in a more definite way.

Yours sincerely,

J. R. BRIDGES.

156 Fifth Avenue, New York City,
September 10, 1920.

Dear Brother Riddle:

I have just received your letter of September 6 asking for information concerning a report that the "Presbyterians have lost, since their money drive, 875,000 either from mem-

bership or from active service." This of course is a base libel. Our minutes of 1919 showed a total membership of 1,603,033. Our minutes of 1918 showed a total membership of 1,631,748. The minutes of 1920 have been delayed by the printers and I have not the details at hand, but I am writing to Dr. James M. Hubbert, who is in charge of the office of the Stated Clerk, Weatherspoon Building, Philadelphia, asking him to send you exact information. You can readily see that if we had lost 875,000 in membership we would have lost more than half of our working forces which is of course absurd. The records of the New Era Movement show that churches which put over the New Era program gained materially in membership. I earnestly hope that you will not publish the statement quoted in your letter until you have heard definitely from Dr. Hubbert. To do so would be to commit a great wrong against the Presbyterian Church.

WALTER I. CLARKE.

Clarke also writes under date of September 11 as follows:

156 Fifth Avenue, New York City, Sept. 11, 1920.

Dear Brother Riddle:

Supplementing my letter of yesterday relating to the membership of the Presbyterian Church, I have just received from the office of the Stated Clerk, proof sheet showing that our total membership as recorded in the 1920 minutes is 1,637,105, an increase over the number recorded in the minutes for 1919 of 34,072, and an increase of 5,357 over the number of members recorded in the minutes of 1918. Furthermore, this is an increase over the years 1915, 1916 and 1917.

You will readily see that this completely refutes the accusation that our "money drive" caused a loss of membership of 875,000.

Yours sincerely,

WALTER I. CLARKE.

At this writing we have not received a reply from the Editor of *The Christian Observer*, and therefore cannot include it in this discussion.

Readers of THE SUN will understand, we are sure, that this correspondence has been carried on to secure facts for the benefit of the public and not for any personal reflections. We feel that it is our duty to say that it is not always a good idea to make statements unless you are positive about them. If Brother Huffines misunderstood Brother Knight, that should be corrected, and if Brother Knight has given this statement in public he ought to look into the origin of his figures and correct his statement. We leave it with the Brethren to get up their proof, if they desire.

We have on file the original letters referred to in the above correspondence and any reader can have access to them by calling at THE SUN office.

CONFERENCE CALENDAR

Alabama Conference: Meets at New Harmony church Tuesday, October 12, 1920. The president is Rev. J. D. Dollar, Roanoke, Ala., and the secretary is Rev. E. M. Carter, Wadley, Ala.

Georgia and Alabama Conference: Meets at La Grange church Tuesday, October 19, 1920. Its president is Rev. H. W. Elder, Richland, Ga., and the secretary is Mr. J. F. Hill, Phoenix, Ala.

Eastern Virginia Conference: Meets at Holy Neck church Tuesday, November 2, 1920. Rev. C. H. Rowland, Franklin, Va. is president and Rev. J. W. Johnson, Suffolk, Va., is secretary.

North Carolina Conference: Meets at Parks' Cross Roads church Tuesday, November 16, 1920. The president is Rev. T. E. White, Sanford, N. C., while the secretary is Dr. W. A. Harper, Elon College, N. C.

BOOKS

(Extracts from an Address by Rev. D. A. Long, D. D.)

Burns wrote: "Some books are lies from end to end; and some great lies are never penned." It is wonderful to notice how many of the great books are essentially constructed on the same ground plan, and how every great writer is an optimist. They go "from worse to better." If they start out with an "unhappy soul," they eventually lead it to happiness. This shows that "man is a progressive being." Job progresses from a shallow, untired service to God, first to doubt, and then to a noble and triumphant faith; the "Pilgrim's Progress," of one who by sheer determined courage, progresses from misery and the "City of Destruction" to salvation and the company of the blessed; "Don Quixote" of one who by a "way sometimes sorrowful, generally humorous, mostly pitiful adventure, progresses from madness and delusion, to "sanity and truth."

"The Arabian Nights" tells us of a smart and beautiful woman, who progresses by way of ingenuity from dire doom, to happiness and honor; "Faust," of a man who "progresses by way of self-sacrifice from kind of damning discontent to happiness and salvation." "Divine Comedy", gives us a soul-stirring account of a man who progresses from sin and wretchedness (hell) to goodness and bliss, "(Heaven)" and sweetest angel in his Paradise, was the object of his early love; the blind old bard, who walked the golden halls of Olympus, in the "Odyssey" "sets out the history of a man who progresses by means of endurance from separation and exile, to renunciation and homecoming" to his darling, faithful wife.

No one has ever written anything worth remembering, in any book, who did not first labor, and suffer it out. David wrote or played the Psalms on broken heart strings; Washington felt the anguish of eight years of war, when he wrote his farewell address; Lincoln felt the pulse of a Nation, coursing through his veins, when he spoke at Gettysburg; Paul felt a thrill of glory in his soul when he wrote his son, Timothy, "I am now ready to be offered." Lee's farewell at Appomattox will be read as long a Liberty lives and heroism has a shrine; Troy may be destroyed, but the land of Priam lives on in song; the temple may be destroyed, but the Psalms will be sung by the angels in Paradise, for they the the songs of God.

The cancellation of orders is said to be working hardships upon many industries.

I do not see how I could do without my Church paper, as it has been in my home a number of years.—
MRS. JOHN ELEY. *Whaleyville, Va.*

CORRESPONDENCE

BROTHER HUFFINES REPLIES

Dear Brother Riddle:

Please allow me a little space to reply to your editorial in the issue of August 25.

In the first place I have no apology to make for belonging to a little weak church, but I do think we should have credit for what little we do. I herewith hand you a paid check for seventy dollars, made payable to K. B. Johnson, Treasurer, to pay our church assessments in full. The endorsement thereon shows that Mr. Johnson got the money, and why this church has no credit for it I do not know. Please see into the matter. There are members of this church who pay more to other causes than they do on the conference reports.

You admit my contention and then attempt to argue that it is not right. I want to say again that the idea of a preacher saying he is trusting God, and yet when he goes out to work for Him he will not take God's word, but requires some individual or some organization to guarantee the pay. Now if that is trusting God I cannot see it that way. Is not God's word as good as man's? The charge which I make, I hope does not apply to the majority of our preachers, but I mean it for everyone who says he is at work for the Master and yet refuses to preach unless some one will guarantee him a certain amount. The idea of a preacher prying the work he is going to do for the Master, and looking to man for his pay is beyond my conception. Nothing is more ridiculous except the man praying to be heard of men and expects God to answer.

Christ told His disciples to go preach, taking with them neither purse nor script. He did not say take a little money for fear they might get into a tight-fisted crowd, and He is just as able and as willing to take care of His workers now as He was then.

Now as to the preacher refusing the call, I happened to know that the preacher referred to had a good living without that church, and he was simply independent. I have seen the time when he would have been glad to have served the church for half what it now offered him. I heard Dr. Harper say once that he thought it unfortunate for a preacher to get rich (however, not many of our preachers are affected in this way because they get too independent.)

I have contended, and am still contending, that the whole Christian Church (I do not mean our Church alone, but all Protestant churches, preachers and laymen) have gone wild about money, and to show that what I have said concerning their leaving out God and trying to get money is true, I want to quote a few statistics: The addition to Protestant churches in the United States from 1907 to 1917 was an average of 177,000 each year, but in the year 1918 when so many churches started their campaigns for money, only 156,000 members were added; and in the year 1919 when nearly all of the Protestant churches were making their big drives for money, only 56,000 joined the churches. Last year the

M. E. Church South had a decrease in membership of between nine and ten thousand; the M. E. Church North had a decrease of between forty and fifty thousand.

I heard Rev. J. V. Knight say on last Sunday that the Presbyterians had lost, since their money drive started, eight hundred and seventy-five thousand, either from membership or from their active list. Dr. R. H. Bennett, in his recent annual report on Ministerial Supply and Training, says the shortage in preachers continues, and it seems that at the present time all denominations are feeling the need of men for the ministry.

I would like to furnish more figures to show how God's work has gone back while the men who started out to preach the gospel have left the gospel of Jesus Christ and gone out to preach *money, money*. This proves that in the great rush to get money which has been going on in most of the churches, that the religion of the Lord Jesus Christ has been neglected. I think it high time that we stop preaching money and preach for the saving of souls.

L. C. HUFFINES

Guilford College, N. C. August 26, 1920.

Editor's Note: See page three for reply to Brother Huffines.—C. B. R.

THE PASTOR A LAYMAN NEEDS

The subject "If I were a Preacher" is too much for me. If I were a preacher with the training preachers usually get, I would be just about like the others. However I understand the spirit of our good Editor's suggestion and shall outline some of the qualities at least one layman in the world would like to see in his pastor.

In the very first place this pastor is a professional man. Being a pastor is his job and he sticks to that job all the time. He is up to date on the best methods to be used in his work,— an *expert* in his line. He loves his work so much that he had rather be a pastor than to be anything else in the world. No one has ever seen him shed salty tears over the time he "shouldered his cross as a minister". In fact I doubt that he can recall any particular date as the time of his decision to be a minister. He is a minister through natural inclination (I have no objection to your calling it Divine) just as a good many other men are in their professions.

This pastor draws a salary. It is not *given* him; it is *paid* him out of the free will offerings of the church at regular intervals and in sufficient amounts to support his family, educate his children, and keep him and his wife comfortable in their old age. He has no compunction of conscience for *requiring* this much because he believes that a real man's work in the world is worth it. And if his services were not so good that his people are *glad* to pay that much he would know that he had missed his calling and would get into some other profession. In these stirring times when the world is literally pouring out millions for religious

work and when men are seeking the truth and paying for it as never before, the pastor who is continually grumbling about his salary deserves to be starved out of the ministry. And it will be a good day for the cause of the Master when such a parasite is dropped from His payroll.

He is a man, a red-blooded man,—not a sanctimonious sissy. He knows some of the problems busy men in other professions have to solve. And he is not so lofty in thought that he can not ask a layman's opinion in some things pertaining to the ministry. He is practical enough to see that the money of the church is put to good use instead of being squandered in dreamy, impractical schemes. He makes a more serious study of Human Nature than of Hebrew or of Greek. And when one visits him in his study it is soon apparent that the preacher is more interested in the service to be rendered in this life than in the torments that are liable to be endured in the hereafter.

As a pulpit speaker he is always interesting. But his best sermon is in the life that he lives. His messages of truth have a direct bearing on the problems of this life. He does not carry in his coat sleeve a collection of ghost stories or accounts of accidents to attempt to scare people out of torment. Neither does he see so much evil in a peek-a-boo waist or a diaphanous skirt as some preachers imagine they can see. Mark the preacher who glories in painting worldly pictures of present day fashions, ball room dancing, and some of the other "pleasures of the world,"—his own mind is more evil than the things he pretends to condemn. The layman knows enough about them without a lot of cheap advertising from the pulpit.

The pastor that the layman needs stands foursquare for his principles in politics. He is a living example of the practicability of carrying religion into politics. And as long as the preacher will stick to principles instead of parties there will be no danger of politics getting into his church. The average layman will respect such a man. But the preacher who can do no more than preach, pray, perform marriage ceremonies, bury the dead, and baptize candidates for membership in his church had as well resign, because his sermons will be ignored by the laity and the prayers of such an indolent specimen of humanity will avail very little before the Throne.

H. TERRIE FLOYD

927 N. Broadway, Baltimore, Md.

LACK OF RESPECT FOR THE MINISTRY

One of the danger signs of this age is the fact that the minister is not recognized as God's representative, as a God sent messenger, as he once was, nor is he held in the high esteem as he has been in days gone by. The minister himself may be to blame for this, or it may be due to the drift of the world into a cold and non-spiritual condition. Many people who go to church today like to boast of their ability to *weigh, measure, criticize, and condemn* a minister, as much or more than they would any other man from the President of our Nation to the policeman on the beat. Instead

of thinking of the preacher as God's messenger with a message for their soul, many constitute themselves a critic sent to church to see if the minister talks and acts in a way to please them, and if he does not they seem to take great delight in telling other people of the minister's weakness.

This condition has partly been brought about by a teaching, that the minister is no more called of God to his work than is a person who does any other work which he has chosen for himself. This writer believes that such teaching is wrong, and has done a great deal of harm. The true minister has been divinely called of God, and is engaged, not in a profession which he has chosen for himself, but in a *calling* that has been selected for him by his divine Master, and unless a man is thus called of God, all the college and university training he may take will not make him a successful minister of the gospel.

The lack of respect and esteem for the calling known as the ministry, doubtless has a great deal to do with the present scarcity of ministers. In other days the ministry was held up by parents as the noblest and highest work to which a young man could give himself, and young men listened for the call into this great work, but now parents prefer to see their children enter most any other work than that of preaching the gospel at home or abroad. This fact causes many a young man to turn a deaf ear to the voice of God, when he is deciding his life's work, and go off after the voice of the world.

If we are to have ministers to preach the gospel of Christ in the days that are to come, the sacredness of the calling must be impressed upon the children at home, and earnest prayers must be made that the Lord will send laborers into his vineyard, and our young men should be made to know that they are entering the field of greatest opportunity, and one into which God is calling them, when they are giving their lives to tell the wonderful story of the gospel of Jesus Christ. If we cannot have great respect and esteem for the minister, we must have it for the Ministry as a calling. The minister is human, but the Ministry is divine. We may not have a great regard for the man who is trying to preach, but all of us must have great respect for the *calling* of God, known as the ministry.

A FRIEND OF MINISTERS

NOTICE

The Alabama Christian Conference will convene at New Harmony church on Tuesday after the second Sunday in October. The nearest railroad station is Cragford, Ala., which is two miles from New Harmony church.

We trust that all the churches will elect a full team of delegates and send them for three days. We are expecting a great conference and the presence of pastors and delegates will help greatly to make it so. We are expecting Mrs. W. A. Harper and Miss Bessie Holt to be present at the Conference, and arrangements will be made for them to hold meetings with the ladies.

J. D. DOLLAR, *President.*

Roanoke, Ala.

EDITORIALS FROM THE FIELD

By Rev. J. O. Atkinson, D. D., an Ex-Editor of The Christian Sun.

THE MORMONS

We do not see and hear as much of the Mormons, and Mormon "Elders," as we did a few years ago in these parts. But they are not dwindling nor "playing out." According to the census they have increased more rapidly, in proportion to their numbers, in the past ten years, than any other religious body in America.

Ten years ago the census gave them 215,000; the last census reports 403,000. This increase may be accounted for to some extent on the ground of big families and the growth of Mormon communities; but is not the great secret of their growth to be found in the fact that they compel all their members to tithe all, and then with this vast amount of "church funds" they are able to carry on a perpetual and aggressive propaganda? They have "the spirit of missions" with so much zeal that they are able to go forward even under heavy handicaps and grow. Even an unholy people with the missionary vision and spirit grow and prosper in the earth.

FUNDAMENTALS

"In God there is a universal will to save. In Christ there is universal salvation. In humanity there is universal need of salvation through redemption. In faith alone is there the condition and the means of appropriation of salvation through Christ. Without faith it is impossible to please God, or approach Him. Without Christ it is impossible to obtain salvation, for there is no other name given in heaven or amongst men whereby we can be saved. If then salvation through His name

is for all there must be a mission for all." We are dealing in the fundamentals of the Word when we carry out the Great Commission of our Lord, "Go ye into all the world and preach my gospel to every creature."

"THY WILL BE DONE"

We pray "not our will, but Thy will be done." Christ taught us so to pray, by example, yet when we go to make our "will," do we not make it ours instead of His? How often do people make their last will and testament, and make it solely their will. If we really mean "Thy will be done," should we not include with ours, as well as with us? "When you make your will, don't leave Christ out."

THE LEAGUE OF NATIONS

This pact drawn by men may prevent war, but it is not preventing it. If we understand it, some members of the League are now at war and fighting like mad. Missions are doing more to erase racial prejudice and wipe out personal and international bitterness than all non-Christian diplomatic schemes combined, and when the spirit of Christ pervades the hearts of men and nations everywhere, wars will cease and it will be easy to form a League that will stand.

ONE GENERATION OF CHILDREN

D. L. Moody is quoted as saying, "If we can win one generation of children we have put the devil out of business." But are we putting forth our strongest effort to reach and hold the children for Christ? If so, in what direction is our effort being put forth? Are we giving our chil-

dren something to do in the name and for the sake of Christ? Are we holding up to them Christ as Savior, Friend, Companion, Redeemer? And then what are we going to do to further His cause and build up His kingdom in the world? Have you in your church, community, or Sunday school a "Young People's Missionary Society" in which the need of saving a world is taught and talked about, and in which it is constantly brought out that each one has a part in winning this world to Christ?

FORGING FORWARD

Nothing short of "forging forward" begins to express it, and that in no manner describes the rapidity with which our good women, God bless them, are going forward in their missionary work. It is simply wonderful—the amount of missionary work they are now doing these dear ones of our Southern Christian Convention, in comparison with what they were doing even six years ago. The money raised by no means signifies what is being done, but is an index at least of growing interest and increasing effort. During 1912-14—two years—our women gave through their Societies and regular channels \$1,960.25; 1914-1916, \$3,116.25, an increase of 60 per cent; 1916-1918, \$5,585.97, increase of 80 per cent; 1918-1920, \$12,753.35, increase of 130 per cent. And they have set as their goal for the next biennium—1920-22, \$25,000.00. And those of us who know how they work and watch and pray have the faith to believe they will achieve this large victory. All of which means more missionary vision, talk, sacrifice, devotion in the home and family.

THE CHRISTIAN ORPHANAGE

SUPERINTENDENT'S LETTER

The good people of Pleasant Ridge church, Randolph County, were the first to respond to our request for wheat to help us tide over the year with our wheat crop. The following members donated: W. H. Wrenn, E. W. Brown, J. C. Craven, G. H. Black, B. H. Scott, W. E. Allred, J. R. Craven, H. C. Cox, V. M. Cox, Everett Cox, Daught Allred, Hattie Cox, J. L. Bray, S. V. Cox gave one bushel each. W. O. Craven, George McCloud, Mrs. Steel, J. H. Cagle, Mrs. Scott, Carl Brown, Mrs. J. A. Russell—one-half bushel each. Total, 17 1-2 bushels.

We are truly grateful to these good people for this liberal contribution and assure them that it will be a blessing to us.

Why not a number of the churches in the wheat sections follow this good example? Most any church in the wheat sections could make up twenty-five bushels wheat and not even miss what they gave.

Our singing class had a very pleasant trip to Pleasant Grove (Randolph County) and Bennett churches on the first Sunday. We went via of Greensboro and changed trains at Bonlee for Bennett. It was a novel trip from Bonlee to Bennett for the children. The Superintendent of the Bonlee and Western Railway gave us a reduction on our fare to Bennett and got us over there on schedule time. The conductor on this line was very pleasant to us and assured us that he was wishing for us a most pleasant trip. The children rendered their program at the Pleasant Grove church Sunday at eleven and at Bennett at night. The congregations at both churches were good and the offerings were splendid. Offerings at Pleasant Grove amounted

to \$43.85 and at Bennett \$36.95.

The people were kind to us and seemed to enjoy the program very much. Everybody tried to make our visit pleasant and did everything for our comfort and happiness possible. Some of the friends at Bennett carried us across the country on Monday morning to Ramseur so we could get the evening train in Greensboro and get home the same day. Brother G. R. Underwood, the pastor of these churches, is very much loved by his people and is doing a splendid work.

We want to again thank him for his invitation to visit his churches at these points and hope to go again sometime.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 15, 1920

Amount brought forward, \$18,092.06.

Children's Offerings

Ruth M. Sanford, 10 cents.

Sunday School Monthly Offerings

(North Carolina Conference)

First Christian church, Greensboro, \$4.50; Christian Light, \$5.23; Apple's Chapel, \$1.00; Ramseur, \$4.60; High Point, \$4.20; New Providence, \$6.60.

(Eastern Virginia Conference)

Liberty Spring, \$8.00.

(Virginia Valley Conference)

Linville, \$1.00; Dry Run, \$3.86.

(Georgia and Alabama Conference)

Richland, Ga., \$1.49; Total, \$40.48.

Singing Class

Pleasant Grove church, (Randolph County), \$43.85; Bennett church, \$36.95; Total, \$80.80.

Special Offerings

Mrs. A. M. Johnson, \$25.00; Chas. D. Johnston, Guardian, \$60.00; A. F. Perkins, \$12.50; A. C. C. Office, Dr. J. F. Burnett, Secretary, \$1.00; Total, \$98.50.

Total for the week, \$218.88; Grand total, \$18,310.94.

A LETTER

Dear Uncle Charley: I was late before but intend to be on time this month. I am enclosing ten cents—my dues for September. We have many watermelons and wish you and the little orphans could help us enjoy them. With love and best wishes to you and the orphan children.—Ruth M. Sanford.

Our little folks are very fond of watermelons and I wish we were near enough to you to pay you a visit. We have had some real nice ones, too.—“Uncle Charley.”

WHO DO THE GIVING?

We are told that the reason the Interchurch Movement broke down was because contributions and support from “friendly citizens” outside the churches failed to materialize. It was believed these friendly “outsiders” would contribute \$60,000,000; they contributed in reality a scant three millions. Dr. Frederick Lvnch, an Interchurch leader and editor in commenting on this says:

“It is only Christians who have learned to give. Anyone who has tried to raise money in large sums knows how little to expect from the average good man who is not identified with the church. We know personally dozens of these men, some rich from olden times, some who have grown rich out of the war, who are spending thousands upon thousands of dollars annually upon themselves, spending it unwisely and lavishly as the nouveau riche always do, from whom we would get ten dollars when we asked for money, while his equally rich Christian neighbor would always match this ten dollars with one thousand dollars. The Christian has learned how to give.”

ACTS AND ACTIVITIES--NEWS AND NOTES

OF

PASTOR AND PEOPLE

RECEIVED--WELCOMED--GOLDED

Talk about churches pounding their pastor and making handsome gifts to his wife—none of them have anything on the Greensboro First church.

On Friday evening, September 3, 1920, the Ladies' Aid and Missionary society gave a reception to the church and Sunday school, inviting as honored guests the 100 members received since November 1, 1918, and Mrs. J. Vincent Knight, who came to the work August 20, 1920.

Mrs. J. W. Patton and Mrs. C. C. Johnson had charge of the program, which consisted of several musical numbers by the children, Miss Joyce Phillips and Mr. C. N. Herndon.

Deacon W. B. Truitt was spokesman for the occasion, and reviewed the two years' work of the present pastor in a very highly complimentary and appreciative way, making special mention of the progress of the work and finally turning his remarks to words of welcome to Mrs. Knight. Concluding, he called the pastor and his wife to the front and presented them \$100 in gold with the compliments and good wishes of the members of the church and Sunday school.

The gala event closed in the Sunday school rooms of the church where the big audience played a number of games, and had delicious refreshments, and the closing moments came all too soon.

In closing this article, we wish to express our appreciation and sincere thanks to every one who had any part in the above mentioned event; and to go a step further, and again thank our many friends in the church at Newport News, Va., and other places who have so generously remembered us in various ways. We thank you, dear friends, one and all, and pledge our-

selves to live more appreciative lives, and to be better servants of our Christ. We shall use every gift and remembrance of any kind for the advancement of His Kingdom, and the Church we love so much. God bless everyone who has had any part in making our lives so happy.

MR. AND MRS. J. V. KNIGHT.

RICHMOND LETTER

The charter of the First Christian church, of Richmond, Va., was closed September 5, 1920. The number of charter members is 83, which is far in excess of our expectations when we took charge of the work March 1. The membership is composed of a representative class, many of whom have been officials and active workers in their home churches. There are a number of others who will join later. Our Sunday school, Christian Endeavor and Ladies' Aid are active working forces. Our Young Men's Bible class is conducting weekly cottage prayer meetings. We are looking forward with interest to our revival services October 3-17. Rev. Victor Lightbourne and Mr. Sam Davis will be with us from October 6 to 17. We are hoping and praying for a great meeting.

We have secured the deed for a church lot with a frontage of 130 feet at Grove avenue and Shepherd street. It is one of the most rapidly growing sections of the city and is within one block of two car lines.

The outlook here is hopeful and with hearty co-operation, I think we shall soon have a good church building and a large congregation.

Please send me the names of all members of our church whom you know are in Richmond.— W. T. WALTERS.

SUFFOLK LETTER

The Suffolk church gave its pastor the month of August as a vacation, but maintained preaching once a Sunday in the forenoon during that time. The following ministers preached on the five Sundays in the order their names are here given: J. O. Atkinson, D. D., E. T. Cotten, J. T. Kitchen, I. W. Johnson, D. D., and N. G. Newman D. D., all of them rendering acceptable service. The church kept up Sunday school and prayer meeting, and the Christian Endeavor society held its regular meetings.

I appreciated my vacation which enabled me to preach in Dover, Del., the first Sunday in August, to visit and take part in the Virginia Valley Central Conference in Winchester, Va. I spent one week in Suffolk, conducted two funerals and then spent 12 days at Fuquay Springs, N. C., where I added twelve pounds to my weight, and gathered some new vigor for the work. I attended Sunday school at Wake Chapel the fourth and fifth Sundays, and had five days in Brother Beale Johnson's pond and at his dinner table. My stay at Fuquay was a real recreation.

The farmers in Wake county were in the midst of tobacco harvest, but the crop was so great that men, women and children could not house all of it. I was in five states during August and crops everywhere were unusually fine. Tobacco and automobiles seem to have the day. I am wondering whether religion is keeping pace with money-making and pleasure. The war turned loose much money and created a craze for dancing. One of the pleasures offered the soldiers everywhere was suppers and dances. The craze has not ceased, and the abundance of money makes leisure and opportunity to keep up

this pastime. It is a social current that draws into it innocence and inexperience and ruins many before they understand the danger. Mothers often think the dance introduces their daughters into society, overlooking the fact that many of the dancers represent nothing of permanent worth. The dance represents perilous contact, reduces love for home and church, and turns the heart away from purity and love. Christianity offers something better than pleasure "for a season," and the world needs a higher social standard than the dance hall affords. The Church of Jesus Christ offers the best opportunity for real service, real happiness and real pleasure of any institution on earth; and the world without the Church is heathendom, savagery and ruin. "He that loveth pleasure shall be a poor man." Pleasure is the lowest goal in human life. But there is a higher pleasure than that word usually includes. It is religious pleasure that ultimates in permanent satisfaction. "Thou wilt show me the path of life; in thy presence is fullness of joy; at thy right hand are pleasures forevermore."

W. W. STALEY.

AN OPPORTUNITY IN THE COUNTRY CHURCH

(Number 3)

Generally speaking the city church is far ahead of the country church in finances. I think the recent campaigns should awaken our churches in the rural communities to the fact that they too hold vast power within their purses. The church in the open country has an opportunity of developing its strength by demanding full-time and efficient leadership. For instance the Holy Neck church in the Eastern Virginia conference is now doing some real constructive Kingdom work. It is true that is a church with a large membership; but vastly smaller churches could demand much better service than they are getting. The church at Ingram, Va., (and I mention it because

I know about it) has committed itself to an annual financial budget of nearly \$2,600 and yet it has only 114 members and none of them wealthy. I dare say the same sort of thing is duplicated in many instances by country churches in the Southern convention. Will not this type of church demand better service? The Men and Millions Forward movement shows us what we are capable of. Shall we do less than our best for the Master? The tithe is the financial test. I would like sometimes, somewhere, to see a country church meet it.

Allow me to conclude these three brief articles by quoting the following poem from *The Country Church and the Rural Problem*:"

"I stand in the fields
Where the wide earth yields
Her bounties of fruit and grain;
Where the furrows turn
Till the plowshares burn
As they come round and round again;
Where the workers pray
With their tools all day
In sunshine and shadow and rain.

"And I bid them tell
Of the crops they sell
And speak of the work they have done;
I speed every man
In his hope and plan
And follow his day with the sun;
And grasses and trees,
The birds and the bees
I know and feel ev'ry one.

"And out of it all
As the seasons fall
I build my great temple
always;
I point to the skies
But my footstone lies
In commonplace work of the day;
For I preach the worth
Of the native earth—
To love and to work is to pray."

J. G. TRUITT.

ANTIOCH

The revival meeting will commence at Antioch Christian church on the third Sunday in September.

We are looking forward to a gracious outpouring of the Holy Spirit upon us at that place. We will have two services each day—morning and afternoon. Rev. J. P. Barrett, of Columbus, Ga., will be with us and will do the preaching. He is one of the finest preachers among us. Antioch is his old home church, and we are all looking for great good to be accomplished. We trust that many souls may be born into the kingdom of God as a result of this meeting. We want all who can to attend.

H. H. BUTLER.

A LARGE APPLE

Miss Drusilla Dofflemyer, one of our students from the Valley of Virginia, brought me an apple, one of the largest I recall ever seeing. It weighs one pound and measures fourteen inches around. I hope its flavor will be equal to its size when I test it.

I find in my room two nice cans of sweet pickle. I do not know when or by whom they were put there. If some one does not call for them soon, I will sample them and not know who to thank for them.

We have a fine opening, possibly more young ladies than we ever had before and I am sure we never had a prettier set. And we have a fine looking set of young men.

J. W. WELLONS.

September 6, 1920.

AN EXPLANATION

Readers will note that THE SUN this week is not in the usual style. The Company that produces the paper has been handicapped for several days on account of incompetent help on its linotype. The *Burlington News* and the *Burlington Herald* came to the rescue of the Burlington Printing Company, but were unable to produce the same measure of type. We ask the indulgence of our readers for the form of this week's paper and extend thanks to those who assisted us in being able to produce this issue.

WOMAN'S REALM

(All items for this department should be sent to Mrs. J. W. Harrell, Burlington, N. C.)

WOMAN'S MISSIONARY MEETING OF THE VIRGINIA VALLEY CENTRAL CONFERENCE

The Woman's Mission Board of the Virginia Valley Central Conference met in annual session during the conference at Winchester, Virginia. A meeting was called on Friday afternoon in the Methodist Episcopal Church, South, and helpful suggestions were given by our Field Secretary, Dr. J. O. Atkinson, and Miss Bessie Holt, Young People's Superintendent of Southern Christian Convention Board. The entire evening session of the Conference was devoted to the women's work and was a meeting of unusual interest and inspiration.

Rev. C. A. McDaniel, the newly elected pastor of the Winchester church, led the song service, and prayers were offered by Revs. B. J. Earp and W. C. Hook. Mrs. W. A. Harper, President of the Woman's Board of the Southern Christian Convention, delivered an address on "The Growth of Our Women's Work in the South." Mrs. Harper's presence added greatly to the interest of our people. We realize more and more the need of information concerning the development of our work, and Mrs. Harper's address not only furnished us information, but her pleasing delivery lent inspiration as well. Solos were sweetly rendered by Misses Marshall Stryker and Mary D. Atkinson.

Miss Bessie Holt delivered an address on our mission work which will be long remembered by all her hearers. Miss Holt is an earnest and impressive speaker and many were awakened to a new zeal for the cause of missions. Dr. Atkinson spoke briefly during the evening and the congregation was thrilled by his powerful message. The offering of the evening was taken for a chapel in Japan, which the women of the Virginia Valley Central Conference are undertaking to build, when sufficient funds can be secured. The meeting closed with the singing of the hymn, "This World for Christ," and the benediction prayer was offered by the Conference Secretary, Rev. A. W. Andes.

Miss Holt also spoke on "Our Young People's Work" during the Saturday evening session of the Conference, and before a class of the young ladies of the Methodist Episcopal Church, South, Sunday morning. Following the close of the conference, she visited a number of the churches and spoke in the interest of the Young People's Work.

The following officers were elected for the coming year: Mrs. W. T. Walters, President, Richmond, Va.; Mrs. A. B. Kendall, Vice-President, Washington, D. C.; Mrs. B. F. Frank, Secretary, Harrisonburg, Va.; Miss Virdie Showalter, Treasurer, Harrisonburg, Va.; Mrs. A. W. Andes, Superintendent of Young People's Work, Harrisonburg, Va.; Miss Ella Pickering, Literature Superintendent, Broadway, Va.; Mrs. C. O. Taylor, Cradle Roll Superintendent, Linville, Va.

I would like to urge our women to send reports of their work to Mrs. J. W. Harrell, Burlington, N. C., for publication. Every society should be interested in reporting progress or proceedings of their work through THE CHRISTIAN SUN and *The Christian Missionary*. So why not let each society appoint a reporter for these columns?

MRS. W. T. WALTERS, President.

2023 W. Grace St., Richmond, Va.

SPECIALS FOR EASTERN VIRGINIA CONFERENCE TO THE WOMEN OF EASTERN VA. CONFERENCE:

At our last Missionary Conference held with Portsmouth Christian church Oct. 1919 we voted to have two specials for the year 1920. One was a Home Mission Special of \$1,200 to help with the Washington, D. C. work; the other a Foreign Mission Special of \$1,200 for the support of Rev. H. S. Smith, who is preparing to go out as a missionary.

Every Society was asked to double the amount of its special offerings for 1919 and this with a contribution from the East Va. churches having no organized societies would guarantee the amount.

The suggested quota for each church follows, and if your church hasn't already raised theirs, please plan for it before our Woman's Conference at Holland in October.

The great difference in amounts asked for, needs a word of explanation. Some societies were asked for a smaller amount because they had other special work already undertaken.

MRS. M. L. BRYANT

	Home Special	Foreign Special
Antioch	\$25	\$25
Barrett's	10	10
Berea (Nan.)	50	50
Berea (Nor.)	10	10
First, Norfolk	25	25
Bethlehem	25	25
Burton's Grove ...	10	10
Cypress Chapel ...	25	25
Centerville	10	10
Damascus	50	50
Dendron	50	50
Dover Del	20	20
Eure's	10	10
Franklin	25	25
Holland	50	50
Hobson	10	10
Holy Neck	50	50
Isle of Wight	10	10
Ivor	10	10
Johnson's Grove ..	10	10
Liberty Spring ...	50	50
Mt. Carmel	10	10
Mt. Zion	10	10
Memorial Temple ..	25	25
New Lebanon	10	10
Newport News ...	25	25
Oakland	50	50
Oak Grove	10	10
Old Zion	15	15
Portsmouth	25	25
Rosemont	25	25

(Continued on page 15)

Totals For Men and Millions Forward Movement

(Repeated from last week by request.)

Eastern Virginia Conference

Church—Captain	Quota	Raised	Recruits	Tithers	Members
Antioch, W. E. Garrison, Windsor, Va.	\$10,790	\$10,790	1	36	1
Barrett's, W. G. Rollings, Sebrell, Va.	4,675	3,541	1	7	0
Berea (Nan.), R. B. Odom, Bennett Creek, Va.	1,700	5,287	0	34	15
Berea (Nor.), M. W. Hollowell, Portsmouth, Va.	7,100	7,100	0	11	10
Bethlehem, F. C. Holland, Suffolk, Va.	14,250	14,250	1	22	0
Burton's Grove, C. E. Brittle, Wakefield, Va.	2,800	2,975	0	14	1
Cypress Chapel, A. J. Rountree, Cypress Chapel, Va.	12,365	12,835	0	5	4
Centerville, J. T. Gordan, Disputanta, Va.	3,200	810	0	0	7
Damascus, Ernest Pierce, Sunbury, N. C.	11,350	2,024	0	11	0
Dendron, E. T. Atkinson, Dendron, Va.	6,390	7,065	0	15	0
People's Church, Wm. J. Benson, Dover, Del.	3,324	880	0	10	0
Eure's, T. A. Eure, Eure, N. C.	5,600	650	0	0	0
Franklin, L. R. Jones, Franklin, Va.	10,440	16,440	7	74	65
First (Norfolk) E. H. Everton, Norfolk, Va.	8,975	9,773	1	44	119
Holland, W. J. Holland, Holland, Va.	14,605	15,112	8	47	8
Holy Neck, J. T. Rawles, Holland, Va.	15,225	16,731	3	53	14
Holden's Church, Wilson C. Moore, Dover, Del.	500	—	—	—	—
Hobson, Dr. L. L. Eley, Crittenden, Va.	1,450	1,550	0	5	0
Isie of Wight C. H., M. T. Whitley, Windsor, Va.	610	3,110	1	14	10
Ivor, B. H. Lane, Ivor, Va.	1,400	1,600	1	3	0
Johnson's Grove, F. W. Stortz, Sedley, Va.	850	1,449	1	13	0
K. Hammock, (B) Owen Towser, Dover, Del.	400	—	0	0	0
Liberty Spring, J. E. Harrell, Suffolk, Va.	14,095	10,946	1	20	10
Memorial Temple, J. J. Pitt, Norfolk, Va.	10,750	10,776	1	12	0
Mt. Carmel, S. Leon Lewis, Zuni, Va.	9,200	9,200	0	54	4
Mt. Zion, Hon. C. R. Fulgham, Suffolk, Va.	2,100	1,527	0	5	5
Moore's Church, W. C. Moore, Dover, Del.	400	—	—	—	—
New Lebanon, O. V. Coekes, Elberon, Va.	4,300	3,500	—	10	—
Newport News, R. L. Stringfield, Newport News, Va.	3,710	7,592	—	10	29
Oakland, R. B. Wood, Chuckatuck, Va.	7,450	7,475	—	18	—
Oak Grove, W. C. Beamon, Savage, N. C.	3,200	760	2	2	—
Old Zion, W. W. Williford, Norfolk, Va.	2,750	4,000	8	34	12
Portsmouth, J. F. Brothers, Jr. Portsmouth, Va.	4,700	5,660	5	39	31
Rosemount, O. F. Smith, Buell, Va.	5,325	8,250	5	20	30
Sarem, W. J. Felton, Gates, N. C.	800	400	—	—	2
Spring Hill, J. T. White, Waverly, Va.	3,050	1,551.25	—	12	10
Suffolk, W. S. Beamon, Suffolk, Va.	49,450	50,604.20	5	102	251
So. Norfolk, B. F. Maginley, So. Norfolk, Va.	3,075	7,166	3	78	178
St. Pauls', James Chadwick, Dover, Del.	400	500	5	5	—
Third Norf. Dr. J. W. Manning, Norfolk, Va.	5,000	5,133	1	1	131
The Chr. Miss., Noah Malls, Dover Del.	400	—	—	—	—
Temperville, (Ep) W. C. Moore, Dover, Del.	500	—	—	—	—
Union (South) L. W. Vaughan, Franklin, Va.	4,150	4,239.40	8	21	—
Union (Surry) G. S. Huber, Dendron, Va.	4,550	3,589.40	1	23	3
Waverly, J. F. West, Jr. Waverly, Va.	7,550	7,718	-	13	3
Wakefield, J. H. Harris, Wakefield, Va.	2,875	2,927	-	12	—
Windsor, Prof. J. W. Roberts, Windsor, Va.	2,882	3,000	1	15	10

North Carolina Conference

Church—Captain	Quota	Raised	Recruits	Tithers	Members
Amelia, Bennie H. Phelps, Clayton, N. C.	3,125	585.00	0	10	23
Antioch (C.), O. M. Dorsett, Cumnoek, N. C.	3,150	511.00	0	5	0
Antioch (R), W. C. Hayes, Erect, N. C.	2,500	—	0	0	0
Antioch (W), Roger Taylor, Elams, N. C.	1,550	305.00	1	1	0
Apple's Chapel, D. E. Michael, McLeansville, N. C.	11,075	—	0	3	0
Asheboro, Dr. E. L. Moffitt, Asheboro, N. C.	2,925	1,495.00	0	5	0
Auburn, J. I. Branch, Auburn, N. C.	4,400	—	0	0	0
Belew Creek, A. W. Preston, Belew Creek, N. C.	2,100	1,363.50	0	0	4
Bennett, W. A. Ward, Bennett, N. C.	2,200	1,000.00	0	3	0
Berea, C. N. Somers, Elon College, N. C.	2,325	700.00	0	7	4
Bethel (C), Dr. J. B. Walker, Gibsonville, N. C.	4,400	400.00	0	0	0
Bethel (W), R. R. Marks New Hill, N. C.	1,850	1,121.00	0	10	0
Bethlehem (A), L. D. Rippy, Altamahaw,	8,200	1,217.00	0	2	3
Bethlehem (W), Russell Gray, Littleton, N. C.	1,600	419.00	0	0	0
Beulah, J. B. Edwards, Wake Forest, N. C.	2,500	—	0	5	0
Big Oak, W. T. Lewis, Eagle Springs, N. C.	4,900	1,672.25	1	10	--
Brown's Chapel, C. W. Brewer, Spies, N. C.	3,750	—			1
Burlington, W. Luther Cates, Burlington, N. C.	16,440	7,355.00	3	131	13
Catawba Springs, Rev. J. E. Franks, Cary, N. C.	2,948	3,101	1	16	6
Center Grove, R. L. White, Moncure, N. C.	3,150	310			
Chapel Hill, E. W. Neville, Chapel Hill, N. C.	800	1,066.50	2	32	
Christian Chapel, Lonnie Ellis, Merry Oaks, N. C.	3,740	250		8	
Christian Light, E. M. Blanchard, Kipling, N. C.	2,425			5	
Christian Union, George Kennedy, Seagrove, N. C.	1,850				
Concord, Rev. I. T. Underwood, Altamahaw, N. C.	2,050	280		4	
Damascus, J. M. Crabtree, Chapel Hill, N. C.	7,500	756.50		4	10
Danville, (Va) A. J. Allen, Danville, Va.	3,050	3,146	1	11	29
Durham, D. L. Boone, Durham, N. C.	15,445	11,241		38	
Ebenezer, M. J. Carlton, Raleigh, N. C.	5,200	337.50		6	
Elon College, J. A. Dickey, Elon College.	925	7,750.60	12	122	19
Ether, E. P. Freeman, Ether, N. C.	3,150	462.50		2	
Franklinton, G. T. Whitaker, Franklinton, N. C.	1,400	560		12	
Fuller's Chapel, W. S. Briggs, Henderson N. C.	3,825	2,379	1	3	1
Good Hope, Z. T. May, Youngsville, N. C.	3,500			3	2
Goshen Chapel, S. L. Slaughter, Berea, N. C.	1,500	60			
Graham, Mrs. J. D. Kernodle, Graham, N. C.	2,960	2,705.00	0	38	8
Grace's Chapel, S. H. McDuffie, Sanford, N. C.	2,750	2,933.00	0	2	2
Greensboro, (1st) H. C. Simpson, Greensboro, N. C.	8,440	6,054.00	2	40	25
Greensboro, (Palm St.) A. H. Hinshaw, Greensboro, N. C.	5,150			15	
Hanks Chapel, R. N. Farrell, Pittsboro, N. C.	6,600	2,107.00		7	
Happy Home, Eddie Gunn, Reidsville, N. C.	5,150	1,960.00		12	11
Haw River, W. E. Cook, Mebane, N. C.	5,550	1,249.00		7	2
Hayes Chapel, L. L. Sandy, Garner, N. C.	2,800	100.00		2	
Hebron, (Va) T. C. Moore, Averett, Va.	7,475	904.00		9	
Henderson, D. I. Langston, Henderson, N. C.	3,360	4,860		25	
High Point, R. C. Boyd, High Point, N. C.	1,825	1,499.10	1	12	2
Hines Chapel, W. P. Iseley, McLeansville, N. C.	6,865	1,467.00			6
Hopedale, A. H. McIver, Burlington, N. C.	1,500				
Howard's Chapel, W. B. Madison, Wentworth, N. C.	2,325			5	
Ingram (Va) W. G. Dunn, Reidsville, N. C.	6,320	7,135.00	2	34	10
Kallam Grove, W. Washburn, Madison, N. C.	1,300				
Keyser, John Campbell, Addor, N. C.	1,500				
Lebanon, W. L. Taylor, Semora, N. C.	8,445			12	
Lee's Chapel, B. T. Buchanan, Moncure, N. C.	1,500	240.00			
Liberty (R) Samuel Boggs, Liberty, N. C.	3,200	7.50		7	
Liberty (V) J. L. Lassiter, Henderson, N. C.	10,415	7,600.00		32	
Liberty (Va) Henry Tuck, Nathalie, Va.	1,775	1,561.00	1	4	11
Long's Chapel, R. E. Rogers, Burlington, N. C.	4,025	747.00	1	8	
Lucama, L. E. Newsom, Lucama, N. C.	500				
Martha's Chapel, A. J. Morgan, Apex, N. C.	2,900	1,666.00	1	10	

Church—Captain	Quota	Raised	Recruits	Tithers	Members
Mebane, R. H. W. Jones, Mebane, N. C.	1,100	773.00		8	
Mouticello, A. D. Gerringer, Brown Summit, N. C.	1,825	1,920.00		11	3
Moore Union, Ben Womack, Jonesboro N. C.	1,900	675.00	4	13	2
Morrisville, E. W. Clements, Morrisville, N. C.	3,475	655.00	10	7	3
Mt. Auburn, J. A. Kimball, Mansou, N. C.	5,400	5,715.00		16	11
Mt. Bethel, D. I. Cummings, Summerfield, N. C.	3,980	2,271.00		1	
Mt. Carmel, E. E. Ivens, Franklinton, N. C.	3,200				
Mt. Gilead, W. C. Wilder, Louisburg, N. C.	2,900	1,400.00			
Mt. Hermon, A. C. Penny, Garner, N. C.	2,250	1,153.00			3
Mt. Pleasant, E. M. Marks, Over Hill, N. C.	2,700				
Mt. Zion, Julius Pace, Mebane, N. C.	2,675	1,205.00	0	8	0
Needham's Grove, Artemas Ward, Steeds, N. C.	1,500	196.00			
New Center, R. L. Albright, Seagrove, N. C.	3,975			14	
New Elam, W. A. Drake, New Hill, N. C.	6,650	2,829.00		10	9
New Hill, C. Welch, New Hill, N. C.	2,300				
New Hope (F) Milt Rogers, Youngsville, N. C.	4,050	3,500.00		8	
New Hope (R) Rev. J. W. Knight, Stokesdale, N. C.	950	980.00		7	
New Lebanon, W. G. Sharpe, Wentworth, N. C.	4,670	2,215.00			
New Providence, W. H. Holt, Graham, N. C.	3,300	1,772.00		16	
North Clayton, A. P. Card, Clayton, N. C.	500	585.00		16	
Oak Level, J. L. Pearee, Youngsville, N. C.	5,350	375.00			
O'Kelly's Chapel, G. M. Parrish, Durham, N. C.	3,900	602.50			
Parks Cross Rds. W. M. Dorsett, Ramseur, N. C.	4,550	1,626.00		8	
Patterson's Grove, A. J. Patterson, Franklinville, N. C.	2,300	210.		7	
Piney Plains, Roy L. Horton, Raleigh, N. C.	2,800			9	
Pleasant Gross, J. A. Cheek, Asheboro, N. C.	2,975				
Pleasant Grove, (N. C.) W. L. Welch, Bennett, N. C.	8,900	800.00		3	
Pleasant Grove, (Va) P. W. Farmer, News Ferry, Va.	150	6,000.00	4	20	6
Pleasant Hill, (A) M. N. Thomas, Siler City, N. C.	4,740	986.00		15	1
Pleasant Hill, (J) E. H. Dixon, Benson, N. C.	2,400	1,000.00			
Pleasant Ridge, (G) L. C. Huffines, Guilford, College, N. C. ..	4,300	785.00	2	10	8
Pleasant Ridge, (R) J. C. Craven, Asheboro, N. C.	5,450				
Pleasant Union (H) A. M. Long, Lillington, N. C.	3,550	2,164.50			
Pleasant Union (R) A. V. McDowell, Mechanic, N. C.	3,150				
Plymouth, S. M. Rowland, Raleigh, N. C.	850	100.00		2	
Pope's Chapel, A. M. House, Franklinton, N. C.	7,760	1,530.00		21	
Poplar Brch. Moses Cox, Jonesboro, N. C.	2,500	112.50		3	
Raleigh, Prof. L. L. Vaughan, W. Raleigh, N. C.	955	3,502.20	1	23	68
Ramseur, Dr. C. A. Graham, Ramseur, N. C.	2,900	2,900.00	1	30	10
Randleman, A. P. Gaster, Randleman, N. C.	3,150	155.00		6	
Reidsville, W. H. Smith, Reidsville, N. C.	2,218	2,244.00		15	
Salem Chapel, Will Strader, Walnut Cove, N. C.	2,600	180.00		1	
Sanford, Joe W. Stout, Sanford, N. C.	3,900	5,165.00	2	42	26
Seagrove, D. A. Cornelison, Seagrove, N. C.	2,200				
Shady Grove, B. B. Martin, Ether, N. C.	3,150	50.50		0	0
Shallow Ford, Egbert Truitt, Burlington, N. C.	4,450	360.00	1	9	0
Shallow Well, J. W. Kelly, Jonesboro, N. C.	3,375	3,430.00	1	28	0
Shiloh, W. J. Moffitt, Ramseur, N. C.	3,975	774.00	1	12	4
Six Forks, I. H. Lynn, Raleigh, N. C.	4,700	621.00			7
Smithwood, P. W. Humble, Liberty, N. C.	3,050				
Spoon's Chap. W. H. McPherson, Asheboro, N. C.	1,400				
Turner's Chapel, A. W. Wicker, Sanford, N. C.	1,900	2,125.00		12	
Union (N. C.) Hon. W. J. Graham, Burlington, N. C.	8,250	1,076.00		22	
Union, (Va) W. W. Tuck, Virginia, Va.	7,295	6,000.00		6	
Union Grove, Calvin Byrd, Kemp's Mill, N. C.	3,775	659.00	1	2	0
Wake Chapel, A. F. Smith, Fuquay Springs, N. C.	2,450	2,700.00		26	
Wentworth, R. H. Brown, McCullers, N. C.	2,825				
Youngsville, J. L. Brown, Youngsville, N. C.	2,100			7	
Zion, T. E. Farrell, Moncure, N. C.	4,200	4,200.20		7	9

Georgia and Alabama Conference

Church—Captain	Quota	Raised	Recruits	Tithers	Members
Ambrose, C. D. Boggan, Ambrose, Ga.	850	3,300.00	0	4	0
Benlah, W. M. Warren, Phoenix, Ala.	1,180	1,148.50	4	17	16
Bellview, D. H. Hunter, LaGrange, Ga.	400	400.00	5	7	15
Brown Spring, J. P. Brown, Preston, Ga.	1,000	—	0	0	0
Enigma, E. H. Harris, Enigma, Ga.	2,100	2,100.00	0	7	7
Kite, J. S. Stephenson, Kite, Ga.	500	1,350.00	0	5	2
LaGrange, J. W. Kent, LaGrange, Ga.	2,500	4,273.00	4	30	45
Lannett, J. T. Cox, Lanett, Ala.	3,525	3,275.00	0	0	0
Lumber City, E. H. Elder, Lumber City, Ga.	500	525.00	0	0	0
North Highlands, W. W. Willingham, Columbus, Ga.	1,450	1,780.00	4	20	11
Oak Grove, H. B. Floyd, Chipley, Ga.	5,550	3,914.00	0	0	0
Providence Chap., Troy Bishop, Richland, Ga.	1,350	1,301.00	0	10	0
Rose Hill, J. A. Hood, Columbus, Ga.	1,550	3,130.00	4	28	8
Richmond, D. S. Hogg, Richland, Ga.	785	1,007.00	1	6	5
2nd Ch. (Chalvary Chapel) W. M. Crowder, LaGrange, Ga. ..	500	535.00	0	0	0
Union, J. F. Redmond, Florence, Ga.	650	650.00	0	0	0
Vanceville, W. A. Hand, Tifton, Ga.	550	1,280.00	1	13	3

Alabama Conference

Antioch, J. F. Beaird, Roanoke, Ala.	1,825	620.00	0	1	7
Beulah, W. H. Cook, Wadley, Ala.	1,550	1,200.00	0	0	0
Bethany, D. W. Sheppard, Roanoke, Ala.	1,700	1,245.00	3	4	2
Corinth, C. G. Knight, Wadley, Ala.	1,100	710.00	0	0	0
Christiana, Archie Duck, Dadeville, Ala.	1,150	—	0	0	0
Cragford, D. B. Mitchell, Cragford, Ala.	550	1,250.00	0	11	0
Dingler's Chapel, Roy Price, Linville, Ala.	725	—	0	0	0
Forest Home, R. L. Barfield, Roanoke, Ala.	1,000	—	0	0	0
Lowell, Tom Smith, Roanoke, Ala.	1,325	849.00	0	0	0
Macedonia, Larkin Strickland, Delta, Ala.	1,350	—	0	0	0
McGnire's Chapel, G. W. Walker, Wadley, Ala.	2,100	117.50	1	1	0
Mt. Zion, M. L. Jones, Roanoke, Ala.	2,050	125.25	0	0	2
Noon Day, G. R. Manley, Roanoke, Ala.	1,675	1,881.00	1	40	12
New Home, Poe Moore, Delta, Ala.	1,100	525.00	0	0	0
New Harmony, Mike Orr, Lineville, Ala.	2,225	2,286.00	9	21	2
New Hope, Dr. J. T. Clack, Abanda, Ala.	3,150	1,645.25	0	9	0
Pisgah Mission, Rev. J. W. Elder, Pisgah, Ala.	1,000	—	0	0	0
Pleasant Grove, D. I. Harris Buffalo, Ala.	1,650	1,650.00	0	0	0
Rock Springs, Sam Dollar, Malone, Ala.	2,250	500.00	0	5	0
Rock Stand, J. W. Payne, Wedowee, Ala.	2,000	1,198.75	0	9	0
Sand Hill, E. H. Orr, Gilmer, Texas.	1,150	—	0	0	0
Spring Hill, C. W. McMichael, Lineville, Ala.	800	1,038.00	7	4	4
Shady Grove, J. J. Padgett, Lineville, Ala.	1,600	909.50	10	11	26
Wadley, J. T. Gibson, Wadley, Ala.	795	2,165.00	0	10	0

Virginia Valley Central Conference

Antioch, W. C. Wampler, Harrisonburg, Va.	5,400	1,945.20	—	44	2
Bethel, M. A. Dofflemyer, Elkton, Va.	975	326.40	1		
Bethlehem, J. M. Bradford, Broadway, Va.	4,925	680		4	6
Benlah, Lilbert Faught, Keezletown, Va.	600				
Christian Chap. J. W. Davis, Boonesville, Va.	900				
Concord, Vincent Huffman, Timberville, Va.	1,250	590	1	35	5
Dry Run, A. C. Boyce, Sev. Fount'ns, Va.	950	571.20	2	18	3
East Liberty, J. Henderson, Shenandoah, Va.	650				
High Point, C. H. Roach, Lydia, Va.	650				
Island Ford, G. W. McDonald, Elkton, Va.	650				
Joppa, J. H. Cook, Edith, Va.	850	300		5	
Leaksville, R. O. Rothgeb, Luray, Va.	4,000	2,281.90		4	
Linville, R. R. Hosaflook, Linville, Va.	4,750	1,180.30		10	4
Mayland, W. A. Spitzer, Broadway, Va.	375	912.60		21	7
Mount Lebanon, I. N. Comer, Shenandoah, Va.	1,800				

Church—Captain	Quota	Raised	Recruits	Tithers	Members
Mt. Olivet (G) J. H. Morris, Pirkey, Va.	3,400	614.50	1	3	5
Mt. Olivet (R) Samuel Harmon, McGaheysville, Va.	925	1,000		3	
New Hope, J. E. W. Bryant, Harrisonburg, Va.	2,700	1,997	1	10	1
New Port, E. L. Louderback, Stanley, Va.	3,350	693.20		3	5
Palmyra, E. W. Cook, Edinburg, Va.	1,100	860	2	26	1
St. Peters, C. W. McCoy, Elkton, Va.	475	393			6
Timber Mt. A. B. Lupton, Capon Bridge W. Va.	1,200				
Timber Ridge, Fred Oates, Hooks Mill, W. Va.	375	455.25			
Washington, I. W. Hitchcock, Washington, D. C.	400	1,249.80	1	12	26
Whistler's Chap. A. N. Green, Quicksburg, Va.	750				
Winchester, Roy Larrick, Winchester, Va.	2,100	1,271.50		11	
Woods Chap. Isaac Lloyd, New Market, Va.	1,500	304		6	
Richmond, J. T. Kernodle, Richmond, Va.	650	1,000		12	40
Unclassified.				22	1066
In Preparation,				30	

TOTALS FOR MEN AND MILLIONS FORWARD MOVEMENT

Eastern Virginia Conference	\$290,486.25	Alabama Conference	\$ 19,925.25
North Carolina Conference	\$174,876.35	Virginia Valley Central Conference	\$ 18,625.85
Georgia and Alabama Conference	\$ 29,968.50	Grand Total	\$533,882.20

WOMAN'S REALM

(Continued from page 10)

	Home Special	Foreign Special
Spring Hill	10	10
Sarem	10	10
Suffolk	300	300
South Norfolk	10	10
Third, Norfolk ...	25	25
Union, South	15	15
Union, Surry	10	10
Waverly	50	50
Wakefield	25	25
Windsor	20	20

MRS. M. L. BRYANT, Treasurer
41 Poplar Ave.
Norfolk, Va.

HAW RIVER

Our protracted meeting at Haw River began Sunday, August 22, and closed Sunday, August 29. Rev. Geo. D. Eastes was with us and did the preaching. His sermons were good and they were well received. Bro. Eastes is at home in evangelistic work for which he is well fitted.

The meeting was well attended and much interest was manifested. Believers were strengthened and souls were won to Christ.

There were thirty-four professions of faith. On Sunday, August 29, in a union decision day in which all the Sunday schools of Haw River co-operated, there were thirty professions.

The offering for Bro. Eastes was \$147.80.

Haw River is an excellent church to serve. The membership is not large; but one rarely finds a more loyal and faithful band. Recent improvements to the church building, which improvements are not quite completed, amount to about \$600.00.

This church should have full time preaching with a pastor located on the field.

P. H. FLEMING.

NOTES

Reports from Elon say that the opening was fine and that the new student body is representative in every way.

Rev. W. C. Hook changes his address from Harrisonburg, Virginia to Elon College, N. C. where he enters school to complete his college work.

In going to press with this issue we are aware that many articles and items should be included, but we are laboring under mechanical difficulties and hope to be "doing business as usual" by the next issue.

Four important Boards are meeting this week. The Board of Religious Education meets today (Tuesday), the Mission Board meets tomorrow, also the Special Board on the Location of a School in Georgia or Alabama. Friday of this week the Board of Publication will meet. The first named Board meets in Raleigh, N. C., the next two in Suffolk, Va., and the last named in Burlington, N. C.

CHRISTIAN SERVICE

(Christian Advocate)

The greatest need of the world today is Christian service. The most notable thing in the life of Christ when he was on earth was the service he performed. He went about doing good; serving persons of high and low degree; the rich and the poor; healing loathsome lepers by the wayside as cheerfully as he healed the servants of the Centurion; restoring those possessed and forgiving the abandoned woman as readily as the woman who touched the hem of his garment. What lessons he taught, what acts he performed, what words of encouragement he gave, reserving his stinging rebukes for the callous, hard-hearted, self righteous.



MARRIAGES

CARTER-CARR

At the Christian parsonage, Richmond, Va., on August 21, 1920, Mr. Gilbert Francis Carter and Miss Lois Ola Carr were united in matrimony by the writer.

The groom is the son of Mr. and Mrs. Wm. F. Carter and the bride is the daughter of Mr. and Mrs. John L. Carr, the former of whom is clerk of the Richmond church. We join with their host and friends in wishing the young couple much happiness.

W. T. WALTERS.

LANGSTON-RAWLES

A very pretty and impressive church wedding was solemnized in the Holland Christian church on Thursday night, September 2, 1920, at 7:30 o'clock. The contracting parties were Mr. Ernest Lee Rawles, formerly of Holland, Va., but now of Gates, N. C., and Miss Mary Aleph Langston of Holland, Va.

The groom is a promising young man of splendid attainments and is at present cashier of the bank at Gates, N. C. The bride, for the past two years, has been the book-keeper in the Bank of Holland and very creditably held that position.

The church was beautifully decorated with ivy, fern and potted plants, the color scheme being green and white.

The bride was dressed in a handsome suit of blue tricotine and a very becoming dovetine hat. She wore a large bouquet of bride's roses. The groom was neatly clad in a suit of dark navy blue.

Immediately after the ceremony the happy wedded couple left on a brief bridal tour to Richmond, Washington, and other points. A large concourse of

friends witnessed the ceremony. Miss Lois Holland was maid of honor and Henry Rawles was best man. Little Eloise Holland was ring bearer, and Virginia Norfleet and Dorothy Daughtrey were flower girls.

The bride and groom were the recipients of many costly and handsome gifts. They enter upon their journey together through life with the best wishes of their many friends.

W. M. JAY.



OBITUARIES

JONES

Mrs. Maud Taylor Jones, daughter of Brother and Sister Henry A. Taylor, was born October 15, 1884, near Semora, N. C., and died August 7, 1920, at the Salem, Virginia, sanatorium. She was thirty-five years, nine months and twenty-two days old. Early in life she professed faith in Christ and united with Lebanon Christian church. She was educated at Elon College, finishing her course with the class of 1905. She was a successful teacher for a number of years in the public schools. She was twice married. The first marriage was to John Moyan Smith, a traveling salesman, who died in March 1911. Two years ago she married Dr. J. R. Jones, of Roanoke, Va., who survives her, together with their little daughter about one year old. Besides these there is one daughter, Ruth Scott, by the first marriage, one sister, Larlie Mae Taylor, and her father.

The funeral was conducted by the writer at her church, on Tuesday, August 10, and the burial was in the church cemetery. Loved ones are grieved but find comfort in the hope of meeting her again. Her faith in God was strong, her life beautiful in faithful service to duty. The influence for good of such a life cannot die.

C. E. NEWMAN.

DERROW

Walter Emmanuel Derrow was born March 29, 1897, and died July 22, 1920, at the age of 23 years, 3 months, and 23 days. He is survived by his widow and three small children, and by his parents and several brothers and sisters. The untimely taking away of this young man was very sad. The end came suddenly and unexpectedly, reminding us all again of the Scripture that says, Be ye also ready, for in such an hour as ye think not the Son of Man cometh. Funeral services were held at Lacey Spring U. B. Church, July 25, and burial at Linville Creek cemetery. Services by the writer assisted by Rev. J. S. Roller of the Church of the Brethren.

A. W. ANDES.

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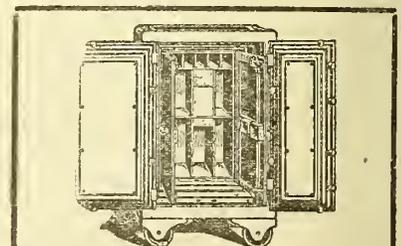
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1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXII

BURLINGTON, N. C., SEPTEMBER 22, 1920

NUMBER 38

NOTICE

TO ALL SUBSCRIBERS OF
THE CHRISTIAN SUN

The Board of Publication in session September, 17, 1920, voted unanimously to increase the price of The Christian Sun from \$2.00 to \$2.50 the year, the same to become effective October 1, 1920.

Renewals and new subscriptions will be received until noon, Friday, October 1, at the old rate of \$2.00 the year.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

Entered at the Burlington, N. C. Post Office as second class matter.

Subscription Rates

One Year\$ 2.00
Six Months 1.00

In Advance

Give both your old and new postoffice when asking that your address be changed.

The change of your label is your receipt for money. Written receipts sent upon request.

Many persons subscribe for friends, intending that the paper be stopped at the end of the year. If instructions are given to this effect they will receive attention at the proper time.

Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of one-half cent a word.

Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

"A house-going preacher makes a church-going people"

THE SUN'S INCREASED SUBSCRIPTION PRICE

The announcement on the front page of THE SUN for this issue needs no comment. Statements have been given from time to time that the present cost of THE SUN exceeds \$3.00 per annual subscription. The Convention meets the deficit. The increase is a little less than one cent per week and will help the Convention to meet the burden. We feel confident that each subscriber will approve the increase and heartily respond to the new price.

EDITORIAL BRIEFS

(Being thoughts on the Christian Endeavor topic—"Our Church Privileges and Obligations"—for October 3)

There is something lofty about attending the house of worship. It may be made of the same material as any other house, but within its walls we have a feeling at heart that we get in no other place. There is an atmosphere of loveliness that cannot be found elsewhere. "How amiable are thy tabernacles, O Lord of Hosts."—Psalms 84:1.

We believe there is a longing in the heart of every true man and woman to attend the services for our Master's work in the house of the Lord. The attendance may be neglected but deep down in the heart there is a feeling that the Lord's house should be respected. David said that his heart yearned for the courts of the Lord and that his flesh cried out for the living God. "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God."—Psalms 84:2.

* * *

There is something about those who attend church services regularly that you cannot find about others. They have a feeling that no one else can share and enjoy. They literally love to dwell in the house of the Lord. David says, "Blessed are they that dwell in thy house: They shall be praising thee." Regular worship is but regular spiritual food and none of us can afford to miss worshipping somewhere each Sabbath.

* * *

There are no low places, no small positions, in connection with the courts of our God. In Psalms 84:10 David says, "I had rather be a doorkeeper in the house of my God than to dwell in the tents of the wicked." Every position is a place of service and, if rendered in His name, shall be accepted.

* * *

We are getting away from the old idea that the church is a place of duty only, and circumscribed in every direction by solemn obligations. The obligations may be solemn, but instead of being restrained by duties, we are given privileges to exercise and unlimited opportunities for service.

* * *

The prayer meeting is not so much of an iron-clad rule which we must observe as it is the privilege and opportunity that we have in meeting together in prayer for the church's good.

* * *

The supporting of the church, financially, is not an obligation so much as it is a great privilege that we have of rendering unto the Lord a part of our substance for the advancement of His Kingdom here on earth. Tithing is not a duty: it is a privilege. We should not tithe from the view point of Jewish rules, but because it is a privilege that we have of carrying out our Master's wishes.

* * *

The church is not a society whose rules are preambled by "cant's." The church is an institution of the "Who-soever" will. We do not believe in making the work of the church so loose that the sinner may get in without first being born again, but we believe that spiritual growth comes from exercise of the Christian life in a free will manner and not because of the "thou shalt not" obligation.

* * *

The church was founded for service. The church that does not serve is not a true church. Attending church and preaching are not sufficient within themselves—they are but a part of the program of the church. The real church serves the community in which it is located and not merely offers a few privileges to its members.

There should be no class distinction in the church life. Christ died that *all* might be saved. The church is not an organization for class distinction. One test of the Christian life is that we love the Brethren.

* * *

If we are believers in the church we should be members of the church. The church may not be as perfect as we would desire it to be, but it is a medium through which the spirit of the Master flows and certainly being a member of the church is not a hindrance but rather a help to exercise the Christian life. The late President Roosevelt said: "I advocate a man's joining in church work for the sake of showing his faith by his works."

* * *

The church is one of the greatest institutions of all ages. Christ said that the gates of hell should not prevail against it. The real church is more than human organization and carries forward a work more than human hands can exercise. First be a Christian, then join the church, use the church for Kingdom-service and in turn let the church use you for His glory.

PROHIBITION AND PROSPERITY

The Manufacturers Record, Baltimore, Md., is one of the able papers that comes to this office. *The Record*, while first in the field of promotion upon the business world, deals in sledge-hammer blows upon moral issues. It is possibly one of the greatest defenders of the cause of prohibition. The following is taken from a recent issue of this splendid publication and deals with prosperity and prohibition. It is well worth your pondering:

"Liquor interests are dying hard. Theirs they know is a losing fight. Every intelligent man, if he is honest with himself, knows that alcohol is an insidious poison which distorts reason, reduces efficiency and leads to utter destruction of body and soul. The testimony of science, medicine and business is not needed to prove it, though it is on record in abundance from the greatest scientists and physicians and business leaders of the world.

"The dire calamities, such as the destruction of business and fall in real estate values, predicted by the liquor advocates if prohibition went into effect have never materialized. Even their personal liberty, the pet phrase they like to roll under their tongue to frighten the ignorant, is inviolate, for they have liberty, but no license.

"Many times in arguments against prohibition you have heard the assertion that prohibition does not prohibit, and that the law does not stop people from drinking. Of course, prohibition and the law enforcing it do not keep some people from drinking intoxicating beverages, neither does prohibition of murder and capital punishment deter some men from killing their fellowmen, nor other prohibitions and laws made for the comfort and safety of humanity prohibit the breaking of those laws. But the most ardent anti-prohibitionist must admit that laws do wield a powerful control, for without some means of protecting society the vicious-

minded would run amuck with impunity, robbing and slaying at will until some organized form of control could be established.

"Laws are made for the protection of the majority against the few who abuse their liberty and privilege, whether drug addicts, drunkards, thieves or murderers.

"A mechanic in discussing prohibition said he did not drink much before prohibition went into effect, but that since he has taken a drink whenever he could get a chance because prohibition was made a law without himself and the people having a chance to vote directly on the question. Of all the arguments in favor of the liquor traffic, that is the silliest and most childish, but it is probably heard as much as the one that prohibition does not prohibit. Not all men are so lacking in manhood and moral sense that they willfully break a law made legally for the protection of the public and for their own protection, when some one else is committing the offense against them while they are a part of the public. Then the shoe is on the other foot. This man deliberately condoned lawbreaking because he said he had not voted directly on the question. How many laws made for the protection of the public are voted by direct ballot of the individual? Direct votes are not cast for the punishment of murderers and robbers and other lawbreakers. Possibly you did not vote directly on the prohibition question, neither did you vote directly for the traffic laws against reckless and speeding automobilists, all of which were enacted to protect the people against the few who would be reckless automobile drivers and reckless indulgers in alcoholic drinks.

"Prohibition does not prohibit, say the liquor advocates, but if prohibition does not prohibit, what are the wets kicking about?"

EDITORIAL CHIPS

"The man who does not believe in foreign missions had better burn up his New Testament, for it is a record of foreign missions."

The Northwestern Christian Advocate thinks that the gala display of war trophies will add nothing to decreasing the spirit of war, and that the spirit of war may be kept alive while we satisfy the curiosity of the public.

Local churches should begin to look forward to making out their report to Conference. Some of the Conferences (the North Carolina at least) have set a definite date to close the records so that statistics may be uniform.

"An adult Bible class in a Disciples' Church in Auburn, Nebr., has ten teachers who work on an itinerating plan. The work is laid out in such a way as to give each teacher ten weeks to prepare his lesson. There is a healthy emulation among them. The plan seems to be working well."

Are you going to change pastors this year just to be changing, or to make a step toward progress?

LIGHTHOUSE OBSERVATIONS

J. E. MASSEY

FOREWORD

It is hoped that this page will point out as near as possible some of the pressing problems confronting the Church as a growing organization. Each year the world multiplies in the vastness and complexity of its problems. People, organized and unorganized as the case may be, need the ardent direction of the Church. Consequently the work of the Church is being brought to influence in a more direct way fields hitherto untouched. These lie beyond the physical enclosure and the toll of the sexton's bell. As the world grows and changes its time-worn policies, the Church should also grow and change to meet the world's need of Christianity.

A NEED OF DEPENDENCE

(Fred H. Rindge, Jr., in *Christian Advocate*)

What we need in America today is a real declaration of dependence, Capital, labor, and the public must realize how impossible it is for one to get along without the other. Our great industrial and social problems will never be solved by legislation alone. In the last analysis we are all forced to recognize the inter-dependence of people and act accordingly. This means, inevitably, the Golden Rule. It is time we stopped looking upon the old Golden Rule merely as a Sunday school preachment and value it as sound common sense and mighty good business. If capital, labor, and the public would treat each other in the way they would like to be treated themselves, more than half the problem would be solved.

The pathetic thing about it all is that these three great forces are not nearly so far apart as they think. When they are frank enough to acknowledge their dependence instead of their independence, they begin to see eye to eye. The points of agreement then seem larger and more vital than the points of disagreement. Distance increases misunderstanding. The "get together" spirit forces understanding.

During the war this spirit of dependence in industry was greater than it is now. Capital and Labor were fighting together against a common foe. If the common foe is all that is necessary to keep them together the "Gentleman" is still with us in the person of Bolshevism and the foe is growing very rapidly. It is the radicalism in the ranks of Labor which is Labor's own worst enemy. The same is true of Capital. There is every reason, therefore, for the best elements of Capital and Labor to get together. They must declare anew their dependence and this will benefit them fully as much as the public.

GOD'S ATMOSPHERE

God's atmosphere is not to be depicted as that in which a man always carries a great pack of burdens upon his back to be spurned and cheated by the unbelieving world, nor is it to be a pious dwelling of saintly monastic seclusion.

Here is the way Rufus M. Jones, of Haverford, Pa., writing to the *Homiletic Review*, describes it: "One who has never enjoyed the thrill of swimming has no adequate conception of what it means to be immersed in the cool water and buoyed up by its liquid mass. The unpracticed spectator watching the operation thinks of water as something in which you sink if you happen to fall into it. The swimmer, on the contrary, wonders how anybody ever sinks. Water seems to him made to swim in. It feels to him like a life-giving, life-renewing substance in which he finds himself at his physical best. Somewhat so God seems to bathe and refresh the spirits of one who is bold enough to leave the material shore behind and to plunge his deeps where real life begins. No wonder birds sing, 'In profuse strains of unpremeditated art!' They have found their true element. They find the air not only buoyant but invigorating. It raises life for them to its real glory. In God men find, too, their true element and atmosphere. All tired with the heavy efforts of being good suddenly the surge of a new force of life animates the soul, the labor ceases and the refreshed self feels carried on as though by invisible things."

REUNION OF CHURCHES

(*Methodist Review*)

Everywhere the question of the reunion of churches is in the air. In all Christendom there can not be a church or sect that has not been disturbed by it. In the case of some denominations it may be that the thought of reunion hardly extends beyond the members of a deserted family group. So we have earnest discussions of the problems of Methodist, or Presbyterian or Lutheran Reunion. These various bodies are seeking to heal what they would call their family differences. But it is generally acknowledged that this is for them only "the next thing," not the ultimate goal. Multitudes of Christians are very clear in their convictions that all divisions in the Church are family divisions and that all must be healed.

PROHIBITION IN ENGLAND

Lady Astor, Britain's woman M. P., is a dry, and she predicts eventual prohibition in England. When asked if she thought England would have prohibition soon, her reply was: "The country is not yet ready for it, and if we force prohibition on the people before they are ready there will develop a reaction that would be disastrous. But we have made prohibition a vital thing in the House of Commons. There is a real feeling there."

Much of that spirit in favor of prohibition in the great law-making body of England has been caused by Lady Astor's own influence and appeal; and with the growing influence of such many women of state it may not be long before the whole of Britain will denounce John Barleycorn.

New York City

PASTOR AND PEOPLE

AN APPRECIATION

On Wednesday, September 8, 1920, I attended the funeral of Mrs. J. D. Gunter, Sr., at Sanford, N. C. There was a large number of friends at the funeral of this dear sister and many tears of sympathy were shed with the dear family. How I sympathized with the dear father and the children. What a power this dear sister was in her home, church and town! How she will be missed.

The funeral services were conducted by her pastor, Rev. T. E. White, and the burial was at Shallow Well Christian church, three miles from Sanford. I have never seen a prettier display of flowers than were placed on the grave of Sister Gunter, by the great number of friends who had gathered to pay the last tribute of respect to one whom they loved.

I preached at Shallow Well church for six years, over sixty years ago but the people who used to attend services are not there now. I saw a few of their children, grandchildren and great grandchildren. I was so glad to shake their hands for the sake of their parents. While I was pastor here a large number of the members at Buffalo Presbyterian church were nearly as prompt to attend my ministry as my own members and so I was just as glad to shake their hands and the hands of their children and grandchildren as the members of Shallow Well.

What a change has been made in the country around Sanford! There were no railroads nor towns when I was there. Now a nice little county has been formed in which all the modern improvements may be found. Sanford has a population of about three thousand and is three miles north of Jonesboro a town of over a thousand people. Both towns have their churches, stores, factories, etc., and railroads leading in different directions, all of which indicate prosperity.

While at Sanford, I visited the family of Rev. J. D. Wicker. I used to visit this family when the children were small. Now they have all grown up and married, the oldest one being Rev. W. C. Wicker, D. D. I found the two dear old people with a married daughter, living with them. Sister Wicker is afflicted with paralysis and rheumatism and cannot turn herself in bed. She has been lying on her back for about five years, not being able to turn over or walk a step. She seems to be in perfect health; her complexion is clear; her eyesight very good—can read fine print without glasses; her memory is good and her mind active. While her husband is sleeping on another bed in the room, he cannot turn over or groan without her hearing him. What a lesson I learned from her, of patience, contentedness and humility. May God's blessing continue to be sent upon these two old people.

J. W. WELLONS

PLEASANT HILL

We began a protracted meeting at Pleasant Hill on the first Sunday in September. Rev. H. Jennings Fleming, of Kittery Point, Maine, was with us and preached to good acceptance. His sermons were well prepared and well delivered. He is an interesting speaker. His utterances are often very striking and somewhat epigrammatic. He occasionally deals in terse contrasts that present the truth under consideration in such a way that it almost startles.

Special features of the meeting were the large crowd on Sunday, approaching, so I am told as the old camp meeting days of long ago; the good attendance during the week; the testimonies in the morning prayer meetings; the deepening of the spiritual life; and the souls won to Christ.

Pleasant Hill is one of our old church organizations. It is not far from its one hundredth anniversary. The church is situated in a good community and it is an excellent people to serve.

I desire to thank members of the church who have shown me kindness in special ways during the year.

P. H. FLEMING.

THAT "PROGRAM OF SERVICE"

On page 45 of the Southern Christian Convention proceedings for 1920, we find the heart of the report of our Board of Religious Education, under the paragraph "Program of Service," which was outlined by said Board after much careful study and planning. It is concerning this report, or a portion of it, that this article is written for our Church paper.

This program carries the following items: 1. Organization and Maintenance of Sunday School, Christian Endeavor and Mission Schools within the bounds of the Conference. 2. Training of teachers and C. E. leaders. 3. Equipments for buildings sufficient for the work. 4. Enlistment of the Christian home in this work. 5. Holding Sunday School, Christian Endeavor, Institutes, week day and Vacation Schools for religious training. 6. The enlistment of Life-work Recruits. 7. A program of evangelism. 8. Building and equipment. 9. Cultivation of Missionary Instruction. 10. Study classes.

That the Board was looking far ahead, no one will deny, and the program outlined will do the work, if carried out by every church where such is at all possible. But in most cases if such is possible, it will be made possible by someone in each church getting behind the matter and pushing it to the front. As most of the delegates know, the report was adopted on the Convention floor without even an explanation of any part of it aside from reading it, and it is very doubtful if our churches know anything of it. Note that the same report carried provisions for a full time field man as soon as he can be placed in the field.

But the thing I started out to write about is item 5. of this suggested program. It carries a plea for Sunday School, Christian Endeavor, Week day, and Vacation Schools for training teachers and leaders. That is the

One Thing, our work in the South needs most. I am fairly well acquainted with the situation in other Churches as well as ours, and I know of no Church that has an adequate number of teachers and leaders. It is time our Churches and schools were becoming alarmed over the matter and pushing forward a program of some kind that will train some leaders. The situation in every Church is serious, and very few of our young people taking any course whatever aside from the Sunday school and Christian Endeavor lessons.

A great step in this direction is the work of the Seaside Chautauqua and the Elon Summer School. These have, and will do a great work along this line, but they can never reach more than one-fourth of our church pastors, and leaders. What are we to do with the three-fourths, plus the great mass of the young folk who will never be able to attend a session of either institute? Are we to completely ignore their needs as we have done in the past, or put this program in operation and with it, reach every section of our Church forces? It can be done, and ought to be in operation by March 1, 1921, so that every church could have advantage of these institute programs.

But how shall we go about it? It is easy after the Field Secretary goes on the field to direct it, if those of us who live in strategic points will back him. Suppose for an example we take the following churches: Greensboro, Burlington, Raleigh, Suffolk, Norfolk, Dover-Winchester, Harrisonburg, Lagrange, Columbus, Richland, Roanoke and Wadley. Each of these churches is strategically located in its conference, and furnishes fine locations for these one week institutes. With the young people in these churches and those in near-by fields, fine institutes could be held and no creditable estimate could be laid on the real good done.

I know you are asking, Where is your faculty to come from? I think I can answer that. If an institute is to be held in my church (and with God's help there shall) I should want the Field man to have the general oversight of the whole work, and the pastors and leading workers of every church enroll for his helpers. I should get the very best faculty possible from the workers in those churches, and my friends in the church communities who would assist in the work. I believe we have got to use what we have, and let them develop with the work. Shamgar, had nothing with which to fight but an Ox Goad, but God said go to the battle field, he went, used what he had, and came out a great hero.

As I write these lines I am thinking of the Board of Religious Education which is now in session at Raleigh. In my little family circle, we are praying for that Board, hoping that steps will be taken to place a man in the field, and that this great program of work will soon be in operation, so that in the coming years we shall not have to look back on our work with regret and shame, and grieve over the wonderful opportunities we lost. As I see it, much depends upon the action of this Board, and the follow up work. We are well aware that God is able to call men into his Kingdom, but I find nowhere in my Bible where he has promised to call, qualify and equip these workers without the aid of his Church in the world.

Viewing the work as we do, we believe it is not a responsibility of this Board alone, but the responsibility of every pastor and church in the Convention to get behind the work and make it go. I know the needs of this work, having served on this Board one year, and I am at least dreaming of its great opportunities and its future when we pastors and church forces get behind it and give it our support. These institutes are in need, and in great demand everywhere, and what the writer hopes to do is to cause some one to think of the need in his own field, put the program on, and try it out. Then give us the benefit of your experience.

J. VINCENT KNIGHT

TO THE PEOPLE OF THE CHRISTIAN CHURCH IN GEORGIA AND ALABAMA

The recent session of the Southern Christian Convention which was held in Raleigh, North Carolina, April 27-30, 1920, authorized the establishment of an educational institution in the bounds of the Georgia and Alabama and the Alabama Conferences for the training of our young people in that section of the Church. The Convention also elected a Board of Trustees and a committee on site, charter and grade as related to the proposed school.

The committee, which is composed of three members, *viz.* W. A. Harper, L. E. Smith and G. O. Lankford, met in the initial session in Suffolk, Va., September 14, 1920, for the purpose of deciding upon a plan of procedure, looking toward the successful carrying out of the Convention's desires and instructions in this matter.

As a result of this meeting, the Committee is now ready to open negotiations with any community that desires to have this school located in its midst. It will be necessary, therefore, for each community desiring the school to call its citizens together at an early date, and the sooner this can be done the better it will be, and decide definitely what it has to offer the Committee in the way of site, buildings and equipment, or funds for these purposes.

After a reasonable length of time has been given for such communities as would like to offer a site to take action, thus determining what their offers shall be, and after these bids are in our hands, the Committee will then arrange to visit the communities from which invitations have been received, and will go over the matter with them, before any decision as to a location is reached.

The Committee reserves the right, however, to determine upon a location entirely upon the merits of the community in which no Christian church is located should offer a better proposition than any others received, the Committee would feel impelled to accept the latter, although such action would in no sense dissociate the institution from the Christian Church. Wherever, the school is located it is to be strictly our school.

All who are interested in making the Committee an offer should address your communication to the undersigned.

G. O. LANKFORD,
Chairman of Location Committee
Berkley, Va., R. 3.

CHRISTIAN EDUCATION

THE EDUCATION FOR THE MINISTER TODAY

By Ellis B. Barnes in *The Christian-Evangelist*

Let us assume that the minister has been graduated from one of our standardized colleges and is ready for his first charge; that he has been a faithful student, and has been nourished by the finest ideals of the ministry. Let us also assume that he has been taught how to study, how to meet the problems of the age without fear, how to cultivate the open mind, and to welcome new truth from what ever source it comes. To such a man the college is never a finality, but always a door that swings open wide upon the boundless. A great book may do the same thing. Education is a breaker of bonds and a lifter of horizons.

Knowledge of the Scriptures

The minister's education, today, must concern itself with a thorough knowledge of the Scriptures in the college and to the end of his days. To the minister it is the central sun around which other planets may revolve. In all the minister's learning the Bible must be the brightest star that shines. He must know the one Book better than all others. It must be the sea into which all rivers pour their floods. The preacher must find therein his source of inspiration, his comfort, his devotion, his sword when one is needed the light that shines for all the darkness of dreary days.

The talented layman may find an excuse for his blundering knowledge of the Scriptures in the fact that he is a layman; not so with the minister. Ignorance would be fatal to him. It is true that a knowledge of the Bible, word for word, will not necessarily make him an expositor to be sought after, but he can never be an expositor without a painstaking study of the Word. To know its spirit he must know the letter; knowing the letter he will appreciate the spirit more. While I have little respect for authority or tradition, since either may easily be exalted to the place of the most cast-iron creed, unless they command themselves to the conscience, it must be remembered that our fathers made themselves authoritative to thousands because of their knowledge of the Holy Writ. The study and divisions of the Word, the difference between the Old Testament and the New are among the best contributions that the Restoration Movement has yet given to our American Christianity. To us, Disciples, has been bequeathed a holy zeal for the systematic and scholarly study of the Word of God. Mr. Campbell, like Wycliffe and Luther gave to us a translator of the Living Oracles, free enough to be almost a commentary. The historic reformations have been founded upon the Scriptures. It is the noblest form of Protestantism that every man is encouraged to read the Word of God and to be his own authority and interpreter.

Conception of Fundamentals

Broad conceptions of the fundamentals of the faith will make any preacher worth hearing, and any congregation a strong brotherhood. Ministerial education should rest upon secure foundations. The student in the college should be encouraged to meditate upon the Word day and night, and the habit should be followed throughout his life. The greatest preachers have been the greatest expositors of the Bible; the greatest congregations have grown under its teaching. The Bible has been a pioneer and a builder of institutions, a revolutionizer and a stabilizer in one; a destroyer of old civilizations

and a creator of new. It is the Book that threads its way among the multitudinous activities of men in ways unnumbered. It is the one continent that no seas can dissolve. The college that trains young men in a wise use of the Scriptures will never want for fame among the churches of the land. The preacher who builds his ministry upon the Bible will leave to the world a treasure that even the greatest might envy.

Educated for the Whole Task

The education of the minister today must concern itself with the Social message. The gospel for the individual will always have its place, but, within recent years, a new world has swung within our ken, and to that new world the Church must turn to do its part. The minister must realize that the earth is the Lord's and the fullness thereof, and that nothing human can lie beyond the reach of the minister's interest. The ship must be saved as well as the sailor. Men must be saved for earth as well as for heaven. Righteousness and peace must be made the heritage of the many.

It must no longer be charged upon the ministers and the Church that they can influence the religious life of the individual but not of the town or the city. It is easy even at this hour for many ministers to allow the policemen and the city fathers to run the community. The day is upon the Church, even in the small towns, to withdraw from its Sunday aloofness and to plant itself squarely in the market place with its message that it may be seen and heard by men. The light of the educated minister must shine into the dark places of business, into the halls of legislature, into the dens where human beings congregate because of a hereditary twist in the brain, or because of the robbers who, in one way or another, left them for dead upon the highway, and no Good Samaritan hove in sight to help, into stores and mills where the underfed and the underpaid are beating themselves to death upon the remorseless necessities of the hour—wherever, in a word, the odds of battle are going against the unfit.

And this is no easy task for the minister. He will be met by pious poohpoohs, by the indifferent, by the people themselves who need help the most, yet who would be content to wallow in their misery until death stepped in to take pity. The preacher who lives in the terrible furnace of the city knows what these conditions are, how inadequate the Church and ministry find themselves to meet these, and how the necessities are driving the conscientious minister to his wit's end to face problems for which there seems no solution.

Ministerial education today must concern itself with a study of these conditions, a manner of approach that will commend itself to those whom we seek, and an expenditure of money to do this kind of work on larger scale than consecrated money has yet been spent in the history of Christianity. Men must be trained to keep their fellows from lashing themselves to the anchor and going down with the ship.

Must be Trained to Preach

The minister must be trained to preach. Please excuse that absurd and trite statement which is equivalent to saying that the carpenter must know how to drive a nail. But, as with our neglect of Bible study, so with preaching; a multitude of details have arisen in our Church life which make preaching a side issue. Nothing is more frequent in the conversation of ministers today than the remark that "So and So is this, that and the other, but he can't preach."

Preaching tends to find its place, not in the burning splendors of the minister's life, but among the lost arts. So burdened is the preacher with organizations that he must be

an organizer first and a preacher afterward. He must be a wheel within the whirling machinery or be thrust out. Congregations are always exacting, and unless everything is done as if there were all eternity to devote to one thing, the rumblings of dissatisfaction are heard. The rank and file want ministers who can preach, but few consider that preaching worthy of the name requires time. As has been rightly observed, "The ambassador of heaven must spend his days in answering the telephone." No wonder that the charge has been made against us that preaching is futile. When all is said and done, according to present day tendencies, how could it be otherwise. What sermons we have are manieured until they have become sermonettes—"grand evening song service with a fifteen minute sermon." shows the trend of the hour. Let us all fervently pray, from plagues, famine, and pestilence, and the sermonette, good Lord deliver us.

When one hears men like Dr. Cadman, Dr. Jowett, Dr. Jefferson, Dr. G. Campbell Morgan and men of their class, he begins to understand why Christ chose to save the world by preaching. To the Greeks it seems foolish, and, no doubt, it was at times just as it is now, but to those who were saved it was the power of God. Of course, not all men can preach like those just named, but it ought to be evident to us all that a revival of heart-searching preaching should be ushered in, when so many influences are at work to turn the preacher from a prophet into a man of innumerable details.

Cleveland, Ohio.

THE CHRISTIAN ORPHANAGE

TWO GOALS TO REACH—CAN WE DO IT?

We have set for our goal by the first day of November the sum of \$20 000. Then for the months of November and December we want to raise \$10,000, and make the grand total for the year \$30,000.

To reach the first goal we will have to raise \$1,501.00 and we have just four weeks to get it reported by the first day of November, as the last report for October, which will appear in THE SUN October the 27. will be made on October 20. You see our reports are dated just a week in advance in order to have our book record to correspond with the issues of THE CHRISTIAN SUN. To reach this goal all money will have to be in the office on or before October 20. Now, let us see if we cannot reach this goal. I want to insist that all Sunday schools that have not made monthly contributions this year make a special offering and see if they cannot raise enough to at least make the average \$1.00 per month for the past nine months. In other words to raise nine dollars will give you a credit for \$1.00 each month this year and if you want me to, I will so credit it on the record book and have each month with a credit for you. To raise this amount will be easy for each school and I do not believe we have a church in all the Southern Christian Convention that cannot raise it. I have that much faith in our churches.

Let all the Sunday schools that are behind with their monthly offerings mail them in. **WE WANT TO REACH THIS GOAL.**

If we reach this goal of \$20,000 by November 1, then we will all be enthused to reach the other goal of \$10,000 by the last of December and make the grand total for the year \$30,000, and break the record. How many want to help do this thing and be happy?

We laid the first brick for the Children's Home this week.

Rejoice with us. We are doing this in faith and fully believe that God will put it in the hearts of our people to contribute enough money to build this Home and pay for it. Have you heard the cry of the orphan child? If you have, did you contribute anything to help relieve its sad condition? This is a golden opportunity you have to help. Invest in this home and when it is finished and filled with little boys and girls visit us and look at them and if you regret one penny you have contributed I will return your money out of my own pocket. Will you accept this challenge?

CHAS. D. JOHNSTON, *Supt*

FINANCIAL REPORT FOR SEPTEMBER 22, 1920

Amount brought forward, \$18,310.94.

Sunday School Monthly Offerings.

(North Carolina Conference)

Mt. Auburn, \$13.24; Zion, \$2.45; Sanford, \$7.09; Reidsville, \$1.00; Amelia, \$1.80; Durham, \$15.52; Palm Street, \$2.00; Catawba Springs, \$9.10; Pleasant Hill (Alamance), \$4.38; The O'Kelley Bible Class 1st Ch. Greensboro, \$25.00; Big Oak, \$1.36.

(Eastern Virginia Conference)

Berea, (Nansemond), \$10.00; Suffolk, \$25.00; Cypress Chapel, \$15.00; Centerville, \$1.00; Isle of Wight C. H., \$2.50; First church, Berkley, \$3.70.

(Alabama Conference)

Mt. Zion, \$2.50; Bethlehem, \$11.12; Total \$153.76.

Children's Home Fund

Charles Cook Bowell, Jacksonville, Fla. \$5.00.

Special Offerings.

W. H. Thomas, on support of children, \$25.00; The Primary Class Christian S. S., Irvington, N. J., \$5.00; Total, \$30.00.

Total for the week, \$188.76; Grand total, \$18,499.70.

JUSTICE FOR LITTLE PEOPLE

I should like to call the attention of parents to the fact that their children who are between four and six years of age are all entitled to the advantages and happy experiences of a kindergarten training of which nearly 4,000,000 of them are now being deprived.

In communities where kindergartens are not a part of the public school system, I strongly advise parents to take up with the local educational authorities the matter of having them established.

Much can be accomplished through united efforts to secure justice for our little ones and at the same time extend an agency which will add to the sum of human happiness, reduce crime, poverty, and misery, and enhance the general wellbeing of our people.

P. P. CLAXTON,

United States Commissioner of Education.

WOMAN'S REALM

(All items for this department should be sent to Mrs. J. W. Harrell, Burlington, N. C.)

PROGRAM Of The

WILLING WORKERS RALLY DAY

ELON COLLEGE CHAPEL

SUNDAY EVENING, SEPTEMBER 12, 1920

8:00 O'CLOCK

Song: *Bringing in the Sheaves*Class
WelcomeLucy Caddell
Song (Spanish) *Cristo Bendito*Mabel Barrett
Initiation Service:

President, Alberta Atkinson

New Members: Pauline Smith, Grace Tapscott, Thelma May, Inell Woodard, Leola Loy, Francis Tapscott, Addie McAuley, Josie Loy, Sallie Woodard, Ethel Neal, Swana-na Weatherspoon, Mozell Jones, Francis Smith.

Song Prayer.....Josie Bradshaw

Recitation: *What We May Do*Baynton Pritchette

Motto Song: *Marching While We Sing*Maggie Leonard
Evie Pierce, Grace Tapscott, Sallie Woodard, Josie Bradshaw, Catherine Pritchette, Ethel Neal, Mary Branuock, Wattell Lambeth, Thelma Thomas, Allie Lee Pierce, Helen Oldham, Maidell Lambeth, Mattie Cox.

Pageant: *In a Mission School.*

Teachers—Eva Pierce, Baynton Pritchette, Maggie Leonard.

Nations Represented: China—Ethel Neal; India—Kathleen Thomas; Japan—Josie Loy; Africa—Marie Oldham.

Hindoo Girl—Irene Jones; The Brown Girl—Wattell Lambeth; Japanese Sunday School Children—Allie Lee Pierce, Thelma Thomas, Josie Bradshaw.

Song: *On The Bough*.....Emma Williamson Atkinson

Recitation: *Give*Catherine Pritchette

Recitation: *Beautiful Hands*; and Song: *Little Feet Be Careful*:
Pauline Smith, Thelma May, Grace Tapscott, Leola Loy, Inell Woodard, Helen Oldham, Emma Williamson Atkinson, Francis Smith, Mozelle Jones, Ethel Pritchette, Mattie Cox, Lucy Caddell.

Song: *Sing a Song of Missions*Class

Recitations: *The Heathen Countries*Mary Brannock

The Empty Basket.....Lois McAdams

Recitation: *Give as the Lord to You Hath Given*.....Marie Oldham

Offering

BenedictionRev. J. W. Wellons

Raised \$34.50 by offering, \$12.27 being through mite boxes, Lois McAdams had \$2.14 in her mite box.

ATTENTION, PASTORS

We note the following recommendation in the report of the Mission Board, Col. J. E. West, Chairman, to the Southern Christian Convention, in recent session: "That inasmuch as our Women's Missionary Societies have proven such blessings to the churches in which they have been organized, that we urge all our pastors to seek the co-operation of the Woman's Board and the Mission Secretary to organize a Woman's and a

Young People's Society in each church." We hope that each pastor having churches without missionary organizations will put forth an honest effort to carry into effect this recommendation. The pastor is the key to the situation and no other one can have so much influence in the matter. He knows just who would make good leaders, and who are fitted for the various offices. We are looking to you, brother pastor, to assist in getting the work started in the churches of your charge.

* * *

Mrs. Martin, wife of our Brother Martin, missionary to Porto Rico, has been compelled to return to the States on account of her health. The climate proved very trying for her and she has been in declining health almost ever since her arrival on the island. This is a very deplorable state of affairs. The prayers of the people are asked in her behalf. Let us remember our sister daily at the Throne of Mercy.

MRS. HARRELL.

TO THE W. M. SOCIETIES OF E. VA. CONFERENCE

As your president, I am writing to urge you to raise the amounts asked for by the Woman's Board for the Home and Foreign Mission Specials, which are \$1,200 for the Washington, D. C., work, and \$1,200 for our Foreign Missionary elect, Mr. H. S. Smith. Each Society that contributed for the latter last year is asked to do the same this year and the same amount for the Washington, D. C., work. That is, if you contributed \$25 for the Foreign Special last year, do the same, and raise \$25.00 additional for the Home Special. This is the last month of our Conference year, and we must be very active during these remaining days if we are to meet our goals. We want every point reached when we meet in our Annual Conference in Holland, Thursday, October the 28th.

MRS. C. H. ROWLAND.

KITCHEN SUGGESTIONS

Spanish Stew.—To make an economical and delicious stew try this idea: Cook half a cupful of rice in boiling salted water ten minutes; add one quart of tomatoes and cook until rice is tender. While this cooks put in 3 tablespoonfuls of fat, fry a quarter pound of very thin beef, one large onion and one green pepper, cut up; add these and one teaspoonful or more of salt and one tablespoonful of minced parsley to the tomatoe; stew all together for fifteen or twenty minutes. Serve very hot in a covered dish. This is substantial and good for luncheon.

Griddled Eggs.—Heat the griddle almost as much as for baking cakes; butter it lightly and range small buttered muffin rings on it. Drop an egg in each and turn as soon as lightly browned. They resemble fried eggs, but are far more delicate.

A delicious Turkish dish can be made from left-over roast beef, tomato sauce and rice. Chop the beef and heat together with the rice and tomato in a saucepan, season with pepper and a dash of curry.

CORRESPONDENCE

A CORRECTION

Dear Brother Riddle:

I am writing to correct the statement made on the editorial page of THE CHRISTIAN SUN and also in Brother H. F. Huffines' letter, in the issue of September 15.

The statement made is a gross injustice to the Presbyterian Church and myself, and I very much dislike to be quoted in arguments for men to carry their points; and especially when it puts me in bad light with the hundreds of my best friends in the Presbyterian Church.

In regard to the statement in your editorial and Brother Huffines' letter I have this to say: I have nowhere, at any time or place, received any such statements from anyone, nor made any such statement, either in public or print. Such a statement is absolutely incorrect and puts me in bad light with my friends in our own Church as well as of the Presbyterian Church.

What I did say was quoted from Billy Sunday's lecture on "Safety First," delivered at Winona Lake, Ind. August 12, 1920. He stated that the whole Presbyterian Church all over the world had lost 875,000 members in the last two decades, caused by the fact that the Church had not made ample preparations to take care of its young people and had forced its young men to other work because of low salaries, etc.

Please give this letter to the public as I do not care to be placed in such light before any people; neither do I like to have such statements referred to other people for correction without my knowledge that such statements are being made.

Fraternally,
J. VINCENT KNIGHT

Greensboro, N. C., September 16, 1920

DOES DEVELOPING THE FINANCIAL SIDE OF THE CHURCH DECREASE MEMBERSHIP?

Dear Brother Riddle:

Our Mr. Clarke of the Department of Publicity has shown me some correspondence that he has had with you and Dr. Hubbert of our General Assembly with reference to the report that the Presbyterians had lost since their money drive 875,000 from their membership or active service. Mr. Clarke has answered quite authoritatively and accurately and I am only writing to confirm what he has said and to add the following considerations:

We have scrupulously maintained that our New Era Movement was not a financial drive. It had its financial elements but it had at the heart of it a great missionary and spiritual appeal. I am sending you a package of our pamphlets and if you have time even to glance through them, I am sure you will see how truly we have tried to maintain our Movement as a great spiritual force.

As a result of our first year's effort, which was handicapped by much opposition due largely to misunderstanding, we were able to report that the toboggan slide upon which our Church had apparently entered in the matter of its accessions and upon profession of faith,

was abruptly stopped and that we gained more in the first year of the New Era Movement than we lost in the preceding three years. The accurate figures are for the year ending March 31, 1915, we added upon examination 116,064

1916	104,526
1917	96,792
1918	88,521
1919	62,014
1820 our first New Era year.....	99,722

We received upon certificate in that year (1920) 73,779, which was 10,000 more than the average during the preceding five years. Our dismissals were slightly higher and we placed upon the reserve roll possibly 5,000 more than the average during the preceding years. Our net membership has shown a gain of 34,072, now being officially 1,637,105. In addition to these tabulations, we have records of more family alters established, more churches organized to do personal work, more church debts paid, more ministers' salaries raised, and the total contributions as reported in the Minutes of the General Assembly for all purposes, including benevolences, amounted to \$43,071,072, as against \$32,804,708 the year before. Our congregational expenditures which include pastor's salaries the building of churches and usual running expenses, were nearly five million more than during the preceding year, and the Boards and Agencies of our Church, this last year, received almost three million more than they received during any previous year. As a matter of fact, the level of our benevolent giving was lifted more during the last year, by a million, than it was lifted during the last ten years.

The New Era Movement is a great spiritual uprising in the Presbyterian Church taking its largest effect on our medium sized churches. We have submitted to necessary reorganization, trying to profit by the mistakes we have made in some of our methods which were too hasty and yet which were honestly enough made, and with a reduced budget and a reduced official force, we are going forward whole heartedly into the next year of our enterprise, knowing that it is of God.

With fraternal regards,

Faithfully yours,
WILLIAM HIRAM FOULKES

General Secretary of The New Era Movement of the Presbyterian Church in the U. S.

156 Fifth Avenue, New York, ..September 16, 1920.

Dear Brother Editor:-

The able articles of Bro. L. C. Huffines have been read with interest and profit. Bro. Huffines has set forth very clearly his convictions on ministers and money. Now may I request through the columns of THE CHRISTIAN SUN that he give us his beliefs and convictions concerning *The Church member and Tithing*, setting forth his interpretation of the Scriptures on this subject and the extent to which it applies to church members.

A Reader of THE SUN

NOTES

Rev. B. J. Howard has accepted a call to the Chapel Hill church for the coming Conference year.

If you feel that THE SUN is worth \$2.50 a year, renew now at that price and do not wait until October 1. Look at your label and see how you stand.

If you are going to have a new pastor this year, don't forget that his moving expenses may be rather heavy. The church will be benefitted by meeting this item and the pastor will also be helped. Don't overlook the moving item.

Statistics show that America has developed a "sweet tooth" and that we are using a greater amount of sugar than is best for us. This is evident when we read the following: The consumption of sugar *per capita* for the years 1918-19 was equal to 82 pounds. From July 1919 to July 1920 the average was 90.6 *per capita*.

Dr. P. H. Fleming, though a busy pastor and Welfare Worker has found time during the year to take a course in Bible under the direction of the Moody Bible Institute of Chicago, receiving therefrom a certificate of high merit for efficient work done. The course comprised both the Old and New Testament studies. On two out of five examinations given, Dr. Fleming received a grade of 100.

The Board of Publication in session September 17, 1920, voted unanimously to increase the price of The Christian Sun from \$2.00 to \$2.50 the year, the same to become effective October 1, 1920. Renewals and new subscriptions will be received until noon, Friday, October 1, at the old rate of \$2.00 the year.

There are a number of subscribers of THE SUN who are behind with their accounts. It would be appreciated very much if they will be kind enough to renew at once. Remember that the price goes to \$2.50 October 1.—and that is only a few days off.

While we are calling attention to the matter of increase in the subscription price of THE SUN we also desire to remind friends that we are very much in need of their renewals. Renew today. If you desire to make your check for \$2.50 and send it before October 1, it will be all right, provided that it is your wish. The new price does not go into effect until October 1.

The formation of a world student anti-alcohol organization is the probable result of the recent international student anti-alcohol conference held at Karlstad, Sweden. Delegates were present from abstinent, temperance, or prohibition student organizations of Sweden, Norway, Denmark, Finland, Germany, Switzerland, Esthonia, and the United States. The American representative was Harry S. Warner, Educational Secretary of the Inter-collegiate Prohibition Association.

Of course you will not stop THE SUN because it has advanced only 50 cents the year. Are you within 50 cents of the loyalty limit of your Church paper? Certainly not. Write us to let THE SUN continue to shine in your home.

In the recent Georgia primaries the nomination for United States Senator came as a shock to many Americans as well as a disappointment. The person nominated by the Democrats for this place was Thomas E. Watson. Mr. Watson was not only disloyal to his country during the World War, which brought serious charges upon himself, but he has never proved himself a Democrat.

On last Thursday, September 16, a great explosion occurred on Wall St. in New York City, near the site where stands the J. P. Morgan and Company banking house. The explosion resulted in the death of 34 persons and several hundred injured. It is a great question as to whether the wreckage was caused by carelessness on the part of persons in transferring explosive material, or whether it was a part of a plot. The latest news received after much investigation by department of justice agents and police, is that no definite clue has been discovered, but that several suspected persons have been arrested.

NEW COMERS TO THE SUN FAMILY

R. C. Myers	Broadway, Va.
Z. V. Howell	Burlington, N. C.
Mrs. J. Q. Horeum	Whaleyville, Va.
Vera Thompson	East Durham, N. C.
Mrs. Grace Tysor	Pittsboro, N. C.
Mrs. S. L. Hollowell	Suffolk, Va.

A SUGGESTION ONLY

We note that the Eastern Virginia Sunday School Convention published its minutes, and that now the Sunday School and Christian Endeavor Convention of the North Carolina Conference is publishing a separate booklet with its minutes. Why not combine the minutes of the sub-organizations of our Conferences? It seems to us that it would unify matters, save money, and dignify the work more. A suggestion only.

A REASONABLE ADVANCE

The advance of THE CHRISTIAN SUN from \$2.00 to \$2.50 per year, is we think, a very reasonable one. We hear it practically every day that things have more than doubled in price. A great many articles are selling for three times more than they were a year or so ago. For a number of years THE CHRISTIAN SUN was \$1.50 per year. The advance to \$2.00 was made on June 1, 1917, and on October 1, of this year, the price will go to \$2.50 a year—an advance of only \$1.00 since June 1, 1917. One year ago the paper on which THE SUN is printed was costing a fraction over eight cents per pound; it is now costing nineteen cents per pound, which is more than doubled. The subscription price of THE SUN is yet not doubled. Composition, press work, binding, engraving, and in fact all items that go to make up the paper, have advanced several hundred per cent during the last year.



THE STORY OF "TRAMP"

He was just a stray dog when he came one night to the house of some kind people who took him in. Later they had to move away, but they got him a home with his present owners. He had been called "Tramp," which is not a very good name for a dog who has a home. He is of no particular breed, a little bulldog, a little of everything else; in fact, he is just plain dog, but everyone who loves dogs know that it isn't the breed, but the dog that counts.

From the very first he liked to be close by the baby and would sit for hours beside the cradle where she slept, and when she was taken out for a ride, Tramp walked sedately beside the carriage.

One morning both master and mistress went away to do some errands, leaving the baby asleep in its bed, the two older children playing nearby, and, of course, Tramp on guard as usual. Suddenly the two older children, both under seven, saw flames at the head of the stairs, and in another moment the whole upper floor was on fire. They scrambled and ran out of the house, and the neighbors, hearing their cries, came running into the yard. They reached there just in time to see Tramp dragging the baby by its clothing. He came out the back door, then crossed the yard and dropped the child into a snowbank. Brave little dog, his first thought had not been for himself, but for the baby.

JIMMIE'S FIRST MONEY

Jimmie Kay had acted as clerk in a shop for one week, and received five shillings for his pay—the first money he had ever worked for. These shillings made Jimmie a very happy lad, and he wanted to do the best he could with them. So, like a good son, he asked his mother about it.

"Mother, how much do you think I ought to give the missionary collection today?"

"Well, Jimmie, I think your father's rule of giving one tenth a very good one for you to follow. You know we are told to cast our bread upon the waters, and it will return after many days."

Jimmie had a twinkle in his eye as he said:

"Well, mother, I've seen a good deal of casting down, and now I'm waiting to see some of it come back again."

This made his mother feel anxious, fearing that Jimmie, after all, might not want to give any of his money. Then she spoke of the widow's two mites—That she was not content to give a portion of her money, but had given all she had to give—even "all her living."

As they walked home from church, Jimmie said: "Well, mother, how much do you suppose I gave this morning?"

"Why, sixpence," said his mother.

"More than that," said Jimmie.

So his mother went on guessing, adding a little each guess, till she reached one shilling and six pence, when she stopped, saying he must tell her.

"Well, then, mother, I did as the widow did. I cast in all that I had—I gave the five shillings."

You may be sure his mother was very glad and happy indeed to find him so willing to consecrate the "first fruits" of his labor to the service of the Lord, who loveth the cheerful giver.—*Selected.*

MY SWEETHEART

(A. D. Burkett)

There's a lovely little lassie
Comes to see me every day;
And her heart is oh, so happy—
Sets me singing on my way.

She has hair just touched with sunshine,
And her eyes are lovely blue;
And her hands are full of blessings—
Every day its something new.

And she always comes with laughter
Or a little lilt of song
That just keeps a fellow humming
Or a-whistling all day long.

She is pure and sweet—an angel!
And she's everybody's friend;
But she's given me her promise:
"All through life—unto the end."

Want to know this little lassie?
Really like to know her name?
Well, it's Hope, and she's my sweetheart—
But she'll be to you the same.

THE CATBIRD

The catbird is one of the most fascinating of our feathered singers. Delightful to look upon in its coat of dark gray, it decorates the orchard or grove where, in the heart of the foliage, it thrills its song. It does not seek publicity. The thrush is usually visible as he sings, perched on the extreme top of some exposed limb of a forest tree. Not so the catbird. We connect the song of the catbird in our memory with the dripping of jeweled rain following a summer shower. Then it is his music, bursting from the midst of the apple tree, sounds with richest effect. There is a brilliancy, a scintillation, an abandon about his music that, to our notion, surpasses the more subdued theme of the thrush and quite equals the mocking bird. But he is stamped with a prosaic, almost repulsive name, and that because once or twice in a long time he slurs his song and falls into a peculiar cat call, a whining cry meant, doubtless, for no one's ear but his mate's. Because of that slight and rare slip he bears his unpoetic name. It is hardly fair to so accomplished a musician so delightfully disposed a bird, to deprive it of a name commensurate in beauty with its song.

But it is the old story too often brought to our attention. A fault set amid virtues is revealed far more pronouncedly than a virtue set among faults. The world is only too ready to seize upon the flaw and stamp its authority therewith. A whole month of right living cannot cover up an hour of retrogression. One harsh word, one querulous note, will be remembered above the volume of pleasantries. Human estimates are not arrived at by cancellation. A single act of indiscretion may mark one for life. It is unfortunate, almost cruel, but such is the fact that all must face.—*North-western Christian Advocate.*

ASPIRATION

I count this thing to be grandly true:
That a noble deed is a step toward God,
Lifting the soul from the common clod,
To a purer air and a broader view.

We rise by the things that are under feet;
By what we have mastered of good and gain;
By the pride desposed and the passion slain,
And the vanquished ills that we hourly meet.

We hope, we aspire, we resolve, we trust,
When the morning calls us to life and light,
But our hearts grow weary, and ere the night
Our lives are trailing the sordid dust.

We hope, we resolve, we aspire, we pray;
And we think that we mount the air on wings
Beyond the recall of sensual things,
While our feet still cling to the heavy clay.

Wings for the angels, but feet for the man!
We may borrow the wings to find the way—
We may hope and resolve and aspire and pray;
But our feet must rise, or we fall again.

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

—J. G. Holland.

DEVOTIONAL

JESUS' FRIENDS

"Ye are my friends, if ye do whatsoever I command you." Judged by this standard which Jesus has given, would those with whom you and I are coming in contact always think of us as the friends of Jesus? Jesus' "whatsoever" is a very large word. It is so large that it means seeking the kingdom of God and His righteousness, before everything else. It means willing to do His will in everything, every day of our lives.

It is useless to profess love for Christ while we continue to walk in the ways of the world. Jesus is grieved when His followers deliberately turn aside to indulge in some worldly pleasure, or gratify some selfish desire. We do not wilfully grieve our friends if our friendship is true, but we thoughtfully seek to please

them. We study how we may bring joy and gladness into their lives, instead of doing the things which will cause them pain or sorrow. If you and I are the friends of Jesus we will keep His commandments, and do the things that are pleasing in His sight. If we do this, not only will Jesus own us as His friends, but the world will have to own we are His friends.

"If ye love me ye will keep my commandments," and "if ye keep my commandments ye shall abide in my love." If only men and women were willing to abide, not come and go as they may choose, but stay on and on in Christ, treasuring up His words, that they might do His will, that they might keep His commandments. They are all given in love and in keeping them we have the assurance of the love of the Father, the love of the Son and His abiding presence.

Winning a place among those whom Jesus calls friends, costs. To lift you and me out of the bondage of sin, Jesus renounced all the glory He had with the Father. To gain the liberty in Christ which is open to all, He requires that we renounce all. The only sad thing about renouncing our all for Jesus is, so few, comparatively, are willing to do it, and so fail to obtain the liberty in Christ which all might enjoy.

Perfect obedience to the Lord has always meant rest, safety and liberty. When Jesus said, "Take my yoke upon you and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls," He did not invite you and me to a life of bondage. The yoke of submission which Jesus would have us take upon us, frees us from bondage and leads us "from bondage into the glorious liberty of the children of God."

Jesus has made a wonderful promise to His friends. He has given to them a privilege so great, comparatively few have been able to grasp and use it. "Ask what ye will and it shall be done unto you." Do you say that? He never intended we should ask Him about all the small affairs of our lives; that He will not do for us what we can do for ourselves. Is there any affair in our lives, any decision to make, which the Lord cannot do better than we can if we only let Him lead? Do not try to read a different meaning into Jesus' own statement, but press on until you have measured up to the standard given by Him, and have realized the height, the depth, the breadth of that great prayer promise given to those who meet the requirements which entitle them to be called the friends of Jesus.

Jesus knows it—you and I know it—the world knows it, if we are not doing whatsoever He has commanded us. We may deceive the world and ourselves for awhile, but we can never deceive the Master. He knows if we are seeking the Kingdom of God and His righteousness, first of all. If "all these things" are not being added unto you, it is evident that you are not in the class which Jesus calls friends. If you feel you are not entitled to that endearing term, *friend*, as used by Jesus, will you not heed the knocking of His dear nail-pierced hand, and open your heart's door to Him today, bidding Him to come in and make His abode with you here, until He takes you to be with Him forever and forever?

Mount Vernon, Ohio.

MINNIE LOHR.

WHERE MAY HAPPINESS BE FOUND?

Many have been disappointed in not finding happiness where they desired and expected it to be. Sometimes it was found where and when it was not expected. All classes of people are looking for it, and they are hoping each day that tomorrow will bring the glad news to them. There are many conditions which may bring temporary happiness, but there are few, if any, that bring permanent happiness.

True happiness is difficult to find, and if found it is not easy to hold, for sometimes it unexpectedly leaves us in a worse condition than before, and we have to grope in the dark hours of disappointment.

It is very apt to be found and enjoyed in discharging the duties which demand the best part of our attention and time. You may not be able to do much either physically or intellectually, but to do a little of some important work will be far better than nothing. By practicing and developing the ability you already have you may greatly enlarge your capacity and reach out after greater possibilities. It is true that affliction and despondency may have greatly hindered your progress in the pursuit of happiness, but try hard to get away from them and enlarge your small circle by more pull in the right direction.

Develop your resources by wisely investing them in a paying way. In a way that will bring you larger and still increasing dividends. Invest in great things. Put your life and the best part of your time in the service of the Lord. Place them in a safe, sure investment that will pay a dividend of endless happiness.

Then, when the joys of youth have all passed away—when the body becomes weak with age—the voice trembling with long use—when all early friends and those who knew you best and loved you most have departed, Jesus will be nearer and dearer to you.

True lasting happiness is found in possessing the religion of Jesus. All others is temporary happiness, and passes away like a morning cloud. That was a happy day when you made religion your choice, and fixed your hope in Him who is able to keep you happy.

J. T. KITCHEN

Windsor, Va.

FRIENDLY VISITORS OF THE FEDERAL COUNCIL RECEIVED BY THE SWISS CHURCHES AT ZURICH.

(Translated from the Zurich Zeitung of August 26)

The reception of the American Church delegation in Zurich by the Swiss Church Conference and the Zurich Church Council was a significant manifestation of the friendly relations between American and Swiss Protestants. The initiative which the great American Federal Council has taken sending thirty members to Europe to study the position of the Continental Churches promises much for the strengthening of our common Protestantism. The delegation was divided in several groups in order to fulfill its mission in different countries.

At the opening session the president of the Zurich Church Council, Dean D. Herold, addressed his guests first in German and then in English. He recalled the splendid reception accorded the Rev. Adolf Keller as

a delegate from Switzerland, among the church circles of America. He brought back with him a valuable library, a gift from America and also two scholarships for Swiss students who were to come to America to study.

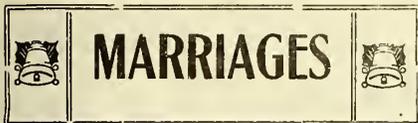
"Therefore" said the chairman, "it is a great privilege for us to greet our American guests. During the time of the Reformation our country was a refuge for religious fugitives; later, America took our place. This friendship is also a symbol of the unity of our churches. This is the watch-word of the hour. America with its Federal Council has made a splendid beginning. In Switzerland, also, one finds similar signs. It was noteworthy to see the recent conference in Geneva at which almost all of the churches of the old and the new world, of the Orient and the Occident were represented and dealt one with the other in brotherly spirit. This leads us to hope for a still closer union. On the ruins which the world presents today it is necessary for Christians to rally together in order to unite in the spirit of the Christian belief and the love of God so as to build a new world."

The Rev. William P. Merrill of New York, replied on behalf of the American visitors. He was sorry not to be able to speak German and had to use an interpreter. In a simple but concise way he revealed the motives of the visitors at the conference: It is necessary to hold the world together against the forces of evil. Therefore must the Christian churches and Christian people be leaders. They must see in this their mission from above. The best way to reconciliation is to learn to know one's self. Therefore this visit must only be the beginning of a series of visits from both sides. Just as the soul keeps the body together so must Christianity work as the soul of the world, and it can do so only when it becomes filled with the spirit of Jesus Christ.

With deep interest the audience heard the address on "America and International Responsibility." The subject was treated by the Rev. Charles S. Macfarland, who is the secretary of the Federal Council and plays an important role in American Protestantism. At first he referred to the political situation. He said that in Europe many were discouraged about the American attitude, and asked "Where is the America that so nobly entered the war and in its declaration held up such high ideals?"

Turn the prayer meeting over to the laity, to whom it belongs. The Sunday school is a fair sample of what has been done and what will be done. Give the one-talent servant a chance to untie his napkin. The lack of interest is not chargeable entirely to the lack of ability in the minister. It is dull; it drags with its paralyzing monotony. The preacher is overworked; he gets commonplace; he gets in a rut and does not know it; he repeats and is not aware of it; and mourns over his failure, that his people do not relish "hash."

The price of coal in France has been fixed at \$32 per ton by the French government.

**ALLEN-FARMER**

September 4, 1920 was the day on which a pretty, but quiet wedding was celebrated at the fine old country home of Mr. and Mrs. C. D. S. Farmer, News Ferry Va., when their youngest daughter, Julia Blanche, was married to Thomas Watkins Allen, of Creedmore, N. C. On account of the serious illness of one of the bride's brothers, Pressley, there were no attendants and no music. The souvenir ring ceremony was read by the writer at 7:00 a. m., after which Mr. and Mrs. Allen boarded the train for Richmond, Washington and points north.

The bride is an honor graduate of the class of '17, Elon College. She is well-known and much loved by a large host of friends both in North Carolina and Virginia. Mr. Allen is a very prosperous and enterprising young farmer of the Old North State. May happiness and joy ever be theirs.

JOHN G. TRUITT

**JOHNSON**

James Thomas Johnson died at his home in Zuni, Va., August 21, 1920, at the age of sixty-four years, three months and twenty-five days. He was a true and faithful member of Antioch Christian church and will be missed in his church, home and community. His sufferings were great, though he bore them with Christian fortitude, being fully resigned to the will of the Lord. He said he was ready and wanted to go and be at rest. He leaves a devoted wife, seven children—three sons and four daughters—one brother, one sister, fourteen grandchildren and many friends. The funeral services were conducted by his pastor at his home and his remains were laid to rest in the family burying ground near the home. We will miss him but our loss has been his eternal gain, and we hope to meet him in the better land.

H. H. BUTLER

LEWIS

Charles A. Lewis of Burlington, N. C., died September 2, 1920, at the home of D. J. Fitch where he had lived for about fifteen years. His wife died about six years ago.

Mr. Lewis was in his ninety-fourth year and was reported to be the oldest Confederate veteran in the county. He was a very quiet and kindly disposed old gentleman. I visited him some time ago and had quite a little conversation with him regarding his hope in Christ. He expressed himself as trusting Christ his Savior.

The funeral services were conducted by the writer at Bethel Christian church and interment was in the cemetery there. Sweet be thy rest, dear brother, till we meet again.

P. H. FLEMING.

HINDERSON

Miss Martha Cornelia Hinderson died at a hospital in Suffolk, Va., August 9, 1920. She was the daughter of the late David Hinderson and was seventy-six years, four months and fifteen days old. She was for years a member of Cypress Chapel Christian church. She leaves one brother, D. W. Hinderson, Nurneyville, Va., and many friends. She was a good Christian woman and will be greatly missed. Funeral services were conducted at her brother's home at Nurneyville, Va., and her remains were laid to rest in the family cemetery.

H. H. BUTLER

SMALL

On August 17, 1920 J. E. Small died at his home near Savage, Gates County, N. C., at the age of sixty-three years, two months and fourteen days. He was married twice; the first wife being Miss Ida Arnold. She left five children—one daughter and four sons. The second marriage was to Miss Maggie Powell. To this union were born three daughters, all of whom are living. Besides these he also leaves one brother, two sisters and many friends.

Brother Small was a member of Oak Grove Christian church. The funeral services were conducted at his home and his remains were laid to rest in the family cemetery. May the Lord bless and comfort the bereaved ones.

H. H. BUTLER

THACKSTON

The infant child of Mr. and Mrs. Alex. Thackston, South Boston, Va., died at the home of Mrs. Thackston's parents, Mr.

and Mrs. W. A. Alderson, Ingram, Va., July 26, 1920, and was buried in the family burying ground the day following. Services were conducted by the writer. May the Master comfort the bereaved parents.

JOHN G. TRUITT.

MURPHY

The seven months old baby of Mr. and Mrs. David Murphy, News Ferry, Va., died almost suddenly, Aug. 17, 1920. It seems strange sometimes that such little children are called to go, but the great Father of all knoweth best. Interment was made in Pleasant Grove cemetery. Services was conducted by the writer. May God bless the bereaved.

JOHN G. TRUITT.

BOYD

Nancy Farmer, the infant child of Mr. and Mrs. Ira Boyd, Durham, N. C. died September 2, 1920 and was buried in the Pleasant Grove, (Va.) cemetery the day following. Services were conducted by the writer. May Christ minister to the grief-stricken family, and they like the others feel that Heaven is the dearer for the contribution made.

JOHN G. TRUITT

WHITLOW

William Truitt Whitlow, the four months old and only child of Mr. and Mrs. William Whitlow, Paces, Va., died August 26, 1920 and was buried in the family burying ground near Ingram, Va. Services were conducted by the writer. May the Lord bless the sorrowing ones, and bring comfort to their hearts.

JOHN G. TRUITT.

ADAMS

Francis Rebecca Adams was born April 27, 1904, near Ingram, Va., and died in the Haleyon hospital, South Boston, Va., September 11, 1920 being 16 years, 4 months, and 25 days old.

She was in her usual health but was at the hospital having a goiter removed from her neck and died under the operation. She is survived by her mother, Mrs. Ida Adams, her half-brother, Sam Adams, Wilmington, N. C., and sisters, Mrs. James Brooks, Petersburg, Va., Mrs. George Orrell, Vernon Hill, Va., and Miss Elizabeth Adams, South Boston, Va.; also by her sisters Mrs. John Whitlow, Ingram, Va., Misses Pattie and Willie and brother Wallace, South Boston, Va.

She was one of the most popular girls in the Pleasant Grove-Ingram pastorate, a member of Ingram and regular pianist there at the age of 12, being perhaps the youngest in the Southern Christian Convention. She was a very talented girl and rendered service in such a sweet self-forgetful way that all who knew her loved her very dearly. A special choir made up of several of the best singers of the Halifax county rendered music for the funeral which was conducted at Pleasant Grove by her pastor. Six of her young men cousins acted as pall-bearers, and twenty-five girls about her age acted as flower-bearers which more than covered the grave. The church could not seat nearly all of the large congregation which gathered. There is no doubt that a talented and pretty Christian girl has gone to God. May He bless the widowed mother and the sorrowing brothers and sisters.

JOHN G. TRUITT

HABIT

It is not necessary for a young American to go to the University of Hard Knocks, to learn the wisdom and necessity of saving money, if he only attends the Grade School of Habit, according to Thornwall Jacobs, President of Oglethorpe University. "The prodigal Son received more considerate treatment than the average spendthrift," said Dr. Jacobs. "As a rule the prodigal has to go on eating husks until he learns how to do something worth while. It takes misfortune to make people come to themselves. How much easier the lesson would be if learned at home in the formative years when the child is building the character of the man or woman.

"Habit is the leverage by which we lift ourselves more easily when once we have begun to try. Habit makes saving easy. If the child is interested in small savings and they are oft repeated the habit forms and finally saving becomes second nature.

"If there is a habit which the world needs just now it is saving coupled with industry. The war has opened a Pandora's box. It seems to have let loose on a troubled world all the ills that flesh is heir to. Industry, saving and the law of kindness are needed to combat those evils."

An aid to these wholesome habits is the purchase of Government Sav-

ings Securities which compound their interest automatically which do not fluctuate in value and which may be cashed on short notice.

THE MATTER WITH AMERICA

What's the matter with America these days? Answer:

Too many diamonds and not enough alarm clocks.

Too many silk shirts and not enough blue flannel ones.

Too many pointed-toe shoes and not enough square-toe ones.

Too many serge suits and not enough overalls.

Too much décollete and not enough aprons.

Too many satin-upholstered limousines and not enough cows.

Too many consumers and not enough producers.

Too much oil stocks and not enough savings accounts.

Too much envy of the results of hard work and to little desire to emulate it.

Too many desiring short cuts to wealth and too few willing to pay the price.

Too much of the spirit of "get while the getting is good" and not enough old-fashioned Christianity.

Too much discontent that vents itself in mere complaining and too little effort to remedy conditions.

Too much class consciousness and too little common democracy and love of humanity.—*Fargo Forum.*

SEPTEMBER SMILES

Felicitations.

Ladies, my congratulations

On the news from Tennessee,

Making this a noble nation

Of the equal and the free.

Welcome, peers in our professions!

Welcome, equals in our trades!

Vanished all the old repressions

Of the widows, wives and maids.

Voting with us, and competing

On a footing not unfair,

Take my comprehensive greeting:

Welcome, welcome everywhere!

But I pray, I importune of

You, though suffrage be complete

Leave me still the precious boon of

Offering you my subway seat.

—*N. Y. Tribune*

PELOUBET'S SELECT NOTES

THE CHRISTIAN SUN Office is now entering orders for Peloubet's Select Notes to be delivered December 1. The price is \$2.00 the copy, plus ten cents postage. File your order now. Bill will be mailed with book.

"Well," said her husband, "did you take the house?"

"Which one?"

"Why, the one that was described as overlooking a splendid garden, richly adorned with statutes, in which we would be at liberty to premeditate?"

"I did not," she returned in disgusted tones. "It was a cemetery."

—*Boston Transcript.*

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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

1844

1920

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BURLINGTON, N. C., SEPTEMBER 29, 1920

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The Christian Way

Always be glad in the Lord: I will repeat it, be glad. Let your forebearing spirit be known to every one—the Lord is near. Do not be over-anxious about anything but by prayer and earnest pleading, together with thanksgiving let your requests be unre-servedly made known in the presence of God. And then the peace of God, which transcends all our powers of thought, will be a garrison to guard your hearts and minds in union with Christ Jesus. Finally, brethren, whatever is true, whatever wins respect, whatever is just, whatever is pure, whatever is lovable, whatever is of good repute—if there is any virtue or anything deemed worthy of praise—cherish the thought of those things. The doctrines and the line of conduct which I taught you—both what you heard and what you saw in me—hold fast to them; and God who gives peace will be with you.—*Philippians 4:4-9 (Weymouth's Translation)*.

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

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The change of your label is your receipt for money. Written receipts sent upon request.

Many persons subscribe for friends, intending that the paper be stopped at the end of the year. If instructions are given to this effect they will receive attention at the proper time.

Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of one-half cent a word.

Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

A YEAR OF TRIUMPH

This has been a year of triumph with ministers of the Christian Church. The Conference year was ushered in like a storm whose power could not be judged—and such was true. But the calendar year had its new duties also. January first found the whole Church endeavoring to write a new page in Church action in the Southern Convention. A program that was big, broad, and full, was staged. Almost to a man the ministers challenged it and in our beloved Zion there was a work done without parallel in Church history. No shirking, no slacking, Trojan-like the task was met and the fight kept up till the end.

The pastors have done exceedingly well this year. We are in a position to know whereof we speak. Their work as touching THE SUN office compares favorably with former years. We have had sympathetic cooperation and to all we extend thanks.

In one portion of the Convention the Conference year has closed, while in others it is nearing a close. The pastors are reflecting over the past year's work. From what we personally know, and from reports in THE SUN, these noble men have occasion to be glad.

Pastors, we salute and greet you. Here is our hand now as well as at the Conferences when we meet you.

TOO MUCH EMPHASIS (?)

Note the question mark after the heading. We place it there because we are not fully convinced that the *emphasis* about what we shall write is best for the Church.

Here is a matter that we have been considering: Has the Church put too much emphasis on the poor boy entering the ministry? It seems that God has always, in a general sense, called the poor to preach His gospel. The records of educational institutions all over the land bear witness to the poor boys who have passed that way, pursuing work looking toward the ministry.

Why not more sons of the rich enter the ministry? Is it because of the nature of their living, the manner in which they are trained, or the result of a wrong emphasis?

We raise the question if the fault of so few rich men's sons not entering the ministry is not due largely to the fact that the average church member does not give more encouragement along such lines to the poor boy than to the rich.

Our observation has been that the average college student takes it for granted that every ministerial student is poor. They no doubt have a right to so think, but this is only another straw to indicate how the world thinks along this line—that only the poor enter the ministry.

God bless the thousands of poor boys who press on to enter Heaven's noble calling. They are of our kind. Our preparation was a struggle, but gloriously enjoyed. For His cause we endured and would endure it again.

Not one star from the poor boy's crown—rather we add another. But there are worthy and Christian young men in other classes. Why not pray the Lord of the harvest that they go forth in His name?

WHERE CITIZENS ARE MADE

We hear much about citizenship these days. It is time that we should begin to *talk* about it and *think seriously* about it.

America is no longer composed of American people alone. We are a nation made up of all peoples of the world. Some are here to live, others to make a living, and some to do little of either.

Pure Americanism cannot remain pure with polluted streams flowing into it. A river can cleanse its waters if not polluted by other streams.

The foreign born are not objectionable because they are simply foreign born. It is their ideals that make them what they are. It is just as much the duty of a Christian to help bring a Chinaman to Christ in America as in China. A Christian cannot hate a foreigner

here and contribute of his means to send the gospel to the native land of that same foreigner. Such is not the principle of Christ's teachings.

The thousands of foreign born who come to our shores should be taught the ideals of American life. Now, certain ideals are best taught through the language of a people who have those ideals. This brings us to Dr. Staley's position that he has maintained for years, that the right of citizenship to foreigners should be embraced by a compulsion to drop the native tongue and use the language of this country. Dr. Staley is right.

But back to the subject. Citizens are not made by legislative acts. No pledge to support the Constitution will serve a guarantee that it will be supported. Citizens are made in *homes*, not *houses*. A good citizen is the product of a good home. A good citizen can come from a bad home, so can a bad citizen come from a good home. But such are considered "accidents", and statistics will not show otherwise.

Citizens are also made in schools—schools of ideals of Christian type. Keep the home pure. Keep the school pure. These are sources of good citizenship. Defend them and you have defended the two principal sources where citizens are made.

TWO PUBLICATIONS

Some weeks ago we received from Rev. R. Lee Kirkland, D. D., Flemington, N. J., two pamphlets. One of these pamphlets is on "The Ethics of Dancing", and the other is "The Four-Cornered Church."

"The Ethics of Dancing" is a 6x9, 16-page pamphlet and contains a very thorough discussion of the dance under guidance of these topics: "The Holy Dance—the Dance that Leads to Heaven", "The Pagan Dance—the Dance that Leads to Fallen Womanhood, Broken Homes, Murder and to Hell." This treatise on the dance, it seems to us, is very thorough, the thought well organized and aptly and definitely put. The author is wholesale in his denunciation of dance and proves in a very reasonable manner every statement that he puts forth. The price is 12 cents per copy.

"The Four-Cornered Church" is a 32-page pamphlet and is treated in five chapters as follows: "The Church and Her Message", "Christ, the Basis of Fellowship", "Our Creed and Name", "Baptism", "The Lord's Supper." This is also a well written message and its price of 10 cents per copy is within the reach of all. Send all orders to Dr. Kirkland at the above given address.

The Herald of Gospel Liberty speaks very frankly to its subscribers in a recent issue, and tells the Church emphatically that the members must stand behind *The Herald* in its crisis hour to overcome the enormous cost of production.

It is costing exactly three times as much to produce one issue of THE CHRISTIAN SUN now as it did four years ago. The price of THE SUN at that time was

\$1.50 per year. If the increase in subscription had followed the same ratio as the increase in production, the subscription price would now be \$4.50, whereas it is only \$2.50. We are satisfied that each subscriber fully appreciates the outlay of the Convention in providing money to meet the difference between the subscription income and the cost of producing the paper.

On Sunday, October 3, the Singing Class of the Christian Orphanage will render a religious concert at Hines' Chapel. The Class will also render religious concerts at the following places on Sunday, October 10: Rosemont church at 9:30 A. M.; South Norfolk at 11:00 A. M.; First church, Norfolk (Berkley), at 3:00 P. M., and at Newport News at 8:00 P. M. We entertain the hope for the Class that a large audience will be present at each of these services and that a liberal offering will be made.

THE SUN office will very much appreciate information as to pastoral changes. The whole Church is usually interested in these changes and sometimes we hear rumors of changes that we cannot verify, and for that reason cannot publish. The subscribers of THE SUN depend upon it for information in a very large way, and if pastors will furnish us all items of interest to the paper it will help materially in making a more creditable paper. We make it a point to give such notes of information as we have but we first must get the information for the paper. Let us have the news.

Readers of THE SUN doubtless noticed last week a page under the caption of "Lighthouse Observations", by Mr. J. E. Massey. A page under the same title appears this week and we are glad to announce is to be a weekly contribution. Mr. Massey is a member of our Concord church, in the North Carolina Conference, a graduate of Elon College in the class of '18, and is at the present time taking a graduate course in Journalism in Columbia University, New York City. Mr. Massey is very much interested in Journalism and we have arranged for him to contribute a page to THE SUN each week. We feel sure that his articles will have a wide reading.

Brother W. E. MacClenny, Suffolk, Va., is preparing a brief history of the Eastern Virginia Conference, covering its 103 years of existence. That Conference is to celebrate its hundredth anniversary at the approaching session of the Conference to be held at Holland, Va., beginning Tuesday, November 2, 1920. Our last information from Brother MacClenny was that he would like information concerning this Conference on the following years: 1855, 1856, 1857, 1858, 1859, 1860, 1861, 1865, 1866, 1867, 1868, 1869, 1870, 1871, 1872, 1873, 1879, 1880. The information desired is this: The date that the Conference was held, president, secretary, treasurer, who delivered the annual address and any special features. Any information that the readers of THE SUN can send Brother MacClenny concerning this will be very much appreciated.

LIGHTHOUSE OBSERVATIONS

J. E. MASSEY

A SPIRIT OF CONCILIATION

Behind the storms of industrial indifferences there is growing a better spirit, according to a statement in *The Literary Digest*, "the advantage and desirability of giving annual vacations to office workers with pay, have long been recognized, and now without any apparent consecrated action, vacations with pay for factory workers is slowly becoming an established practice, and perhaps with regular furloughs the periodic urge to strike will be less potent." Out of 624 establishments from which statistics have been obtained in the last two years, 530, or 85 per cent, give vacations with pay to office employees, according to a writer in *The Survey*. The present tendency towards accord is doubtless due to the belief that "what is good for the office employee should also be good for the manual worker, and that the physical no less than the mental effort should be rewarded by a rest." This spirit, if kept up will become a deadly enemy to the sentiment for strikes and Bolshevism.

BRITISH PARTNERS RATHER THAN DEPENDENCIES

Though the World War has caused much suffering, out of it there has come a new doctrine which now seems to be accepted. It is that "the British dominions are nations of equal status in partnership founded on consent." In Canada this conception is strongly held and emphasized. Australia too, is taking upon herself a stronger integrity, however cordial she may be with the mother country. In the struggle of the Revolutionary War, America fought for the principle. This shows how times have changed.

THE MACSWINEY CASE

In the case of MacSwiney, the hunger striking Lord Mayor of Cork, public sentiment is likely to lead one astray. There are two sides to the question of his release from prison. *The Independent*, issue of September 21, presents it in this manner: The Lord Mayor is of his own words justly convicted of treason according to the law of Great Britain. His release is agitated in the severest manner by the Sein Fein element of Ireland, who would overthrow England in their attempt to sever themselves from the Government of Great Britain. In a more modified plea the element represented by the British labor leaders desire his release because they "are convinced that the treatment of the Government has jeopardized the hopes of an early settlement of the Irish question." On the other hand the Government stands upon the ground that MacSwiney's release would mean the supremacy of Ireland's rebel force over Great Britain.

An early settlement of the Irish question is needed, but if the British Government is to maintain its right to curb treason and rebellion, it seems that sentiment should not lead one astray, but that the Government's right be confirmed until better means are obtained.

INDEPENDENT THINKING

Independent thinking should be a goal sought by every citizen, whether man or woman. The opinions we get from others should be carefully weighed before acceptance. Though these opinions may come from a wise father, or a courteous mother whom we love, or a brother, sister or friend, we should not make them our own until we see their truthfulness. In fact, a process or revision often precedes acceptance.

An editorial in *The Biblical Recorder* strikes very soundly upon the independence of thinking for yourself in politics:

"The writer believes that citizens should have convictions as to questions of public policy, just as they do on religious matters, and as long as men have convictions there will be differences of opinion which will result in different political parties. The sun is too high in the heavens, however, for a member of any political party to be lambasted for criticising a policy which his party may be pursuing. Such a method belongs to the day that is now passed. Free American citizens are becoming more and more to think independently on government questions. No matter how high in authority one may be, or how influential in the council of the party, he leaves himself subjected to public criticism if he cracks the party lash over the head of any citizen who may not agree with him.

"Machine politics, we are thankful to say, is growing very unpopular in North Carolina, and our citizens are becoming too intelligent to have a little coterie of office holders to presume to tell them what they should say and think. We rejoice in this manifestation of independence on the part of our citizens. It augurs well for the future of our State. Those who are in office should be made to understand that office holders are servants, and not masters of the people."

ANARCHY AT LARGE

From the reports and proceedings following the terrific explosion which occurred on Wall Street, New York City, killing thirty-three innocent men and women, most of whom were employees and workers of the City, it seems that we will have to place a strong hand on anarchy prevailing in the United States.

No evidence has yet led to the conviction of these deadly plotters. They are somewhere lurking behind the shadows of an American citizen, probably pretending to uphold America's rights yet, inasmuch as that pretention will deceive and destroy.

There are two main ways of ridding ourselves of such characters. One is to trace them through the Department of Justice and have them deported or convicted by the law. The other way is by establishing a more firmer means of Americanization by educating our illiterate foreign-born and native-born, too, who are most likely to be deceived by anarchical practices as a supposed means of gaining public rights. Through all this, Christian service must be the end of our program before they will have become the truest sort of American citizens.

PASTOR AND PEOPLE

NEWPORT NEWS, VIRGINIA CHURCH

The good people (all of them are) of the Newport News, Virginia Christian church have a very unique way of saying "well done". On Monday evening at a Christian Endeavor social held in honor of the pastor, who is leaving that work to enter Yale Divinity School, great was his surprise to receive a handsome purse of about thirty-six (\$36.00) dollars given by friends of the church and community. Then when the church treasurer gave the pastor a check for last month's salary an additional fifty (\$50.00) dollars was added by instructions from the church.

Now brother pastors, can any of you show evidence of a more generous hearted people who have given about eightysix (\$86.00) dollars extra money for three and one-half months' service, besides many other kindnesses too numerous to mention?

For all of this kindness I wish to express my sincere thanks, first to God to whom is due all praise and honor for results obtained, and then to the good people with whom it has been such a pleasure to labor. It is indeed a peculiar pleasure to be thus honored at the close of one's first pastorate.

Brother C. J. Felton is to take up the work at this place November 1. I can only envy him so bright and pleasant future with a church that is organized for service and a church that does things. For instance, the Christian Endeavor Society with only about twenty-five members raised nearly seventy-five (\$75.00) dollars for our Orphanage at one meeting, and the young people expect to reach that goal if possible before they stop.

Those who know the president, Miss Mary Robins, have no doubt but that she will reach any goal set. The Ladies' Aid, under the progressive leadership of Mrs. R. L. Stringfield, embraces 95 per cent of the membership of the church who are eligible. During the past year this society increased its members 50 per cent and raised aside from the regular dues, about two hundred (\$200.00) dollars. The Woman's Missionary Society, though not quite so large as the Ladies' Aid, is accomplishing great things and we are expecting greater things of it in the future, with Mrs. J. W. Simmons as president. But perhaps the most encouraging feature of all of the church's organizations is the work of the Juniors. There are in this church some of the most eager young folks, ages ten to fifteen years, who are willing to do anything from scrubbing the floor of the pastor's study, to making public speeches for Jesus. These young people are organized in a flourishing Junior-Endeavor Society, under the able leadership of Mrs. M. J. Hackaday, and in a Willing Workers' Society, recently organized by Miss Bessie Holt. Mrs. W. B. Baker is their Superintendent and her past record in dealing with young people insures success for the Willing Workers. Any church that does not have its Junior Societies is missing the largest part of its opportunities. The Sunday school with Brother C. D. West as Superintendent

is constantly growing. It goes one Sunday more on the Convention plan, gives one Sunday's offering to the Orphanage, one to general missions and one to the care of helpless Armenian children.

I wish here to express my sincere appreciation for the co-operation and the many kind things done for me while in the work there. May God lead these people into larger and better things and to Him be all the glory, honor and praise.

E. H. RAINNEY

STANDING COMMITTEES

We are approaching the season when all *standing* committees may rise—the season of the mushroom growth—when reports are made, read, discussed and passed in a few hours.

I am guilty, and I suppose that is the reason I have thought to make the announcement. But I am trying to give some time for reading and thinking along the educational situation of our Alabama Conference. A great deal, or most all of this is left to the chairman anyway; and while I think of the importance of an educated ministry the argument of some of our folks appears before me. That is; He whom the Lord calleth, he qualifyeth.

There is nothing wrong with the argument—it is the construction that is put upon it. The conclusion is reached too quickly.

The qualification which the Lord gives cannot be had from any other source: A strong will, a strong body and a quickened spirit. This enables him to be brave, apt to discern in spiritual things and willing to sacrifice in his calling. But preparation through education is that which one may do for himself. This helps him to become more efficient through the qualification which the Lord doth impart. So the school nor education—even both of them together are not supposed to make the preacher, but may be the means of developing that which he already has that would enable him to reach the highest attainment of Christian service.

We are expecting some announcements or publicity concerning a school within the bounds of the Alabama and Georgia and Alabama Conferences. This will be done at the proper time and it is my earnest prayer that it may prove a very great blessing to our work.

E. M. CARTER

Wadley, Ala.

SUFFOLK LETTER

Is the world growing better or worse? That is a question often propounded, and in most cases a negative answer is given. The question is important and the answer equally important, the answer has been that the *good* is growing *better* and the *bad* is growing *worse*. The growth of good always makes bad appear worse. Ignorance is exposed by education, and sin is exposed by righteousness. "I was alive without the law once; but when the commandment came, sin revived, and I died." Light reveals darkness, and Jesus reveals man's sin. Before the coming of Jesus the church was full of bigotry, Polygamy and hate. Jesus exposed the errors of the old church and the leaders of religion. From that day to this day the church has been improving. Think of the

Inquisition. Think of Rome in Luther's day; then think of the reformation and the centuries since that memorable time. The world itself sets up a high standard for the church. One of the criticisms of the world is against the rigid demands of Christianity. "Prohibition is too hard on men. It robs them of their liberty. It takes away their personal privileges." Thus does the world speak of all church teachings. Yet we know that the removal of the saloon is so far in advance of any temperance movement before that comparisons are out of the question. Prohibition has decreased crime, poverty, prostitution, and destitution. It has increased efficiency, prosperity, education and morality. It has improved homes, travel, politics, lodges, churches and schools. While this appears on the surface as a whole, evil men try to make us believe that times are worse. Bad men grow worse as good men improve, because good and bad are relative terms, when most men were profane, profanity did not seem so bad; but when good men do not take the name of God in vain, profanity shocks the moral sense of decent people. A drunken man looks worse now, than when the country was full of saloons.

If the world is not growing better, it is wasting much energy and deceiving itself. The roads are better, the farms are better. The means of travel are better. Houses and barns are better. Schools are better. Churches are better. Cities are better in streets, shops, stores, hotels, hospitals, charities and government. People dress better, behave better, live better, contribute more to all good purposes, and obey the law better than ever before. All these things prove to me that the world is growing better. It may not prove the same to you: but, if it does not, I have this request to make of you: that you try to make yourself better and thus do that much to make the world better. It is easier to find fault with others than to live without faults. The devil is a great fault-finder, but he has never corrected any faults of men nor himself. He is a liar and the father of lies. The devil told the Lord that if he would touch all that Job had, he would curse God to his face; and God gave the devil the power to do all to Job except take his life; and the devil destroyed all of Job's property and his children; but in "all this Job sinned not." The martyr-spirit has been in the church from Job till now.

W. W. STALEY.

OUR YOUNG PEOPLE

I am a little late reporting my trip to the Virginia Valley Conference. With the monthly, quarterly, yearly reports, appointments, board meetings and other duties, I have been kept so busy the sixteen days I have been home that I have not had time earlier. The Conference, which all know from previous reports in THE SUN, was filled with enthusiasm from beginning to end. I left Winchester Sunday afternoon, August 8, and spoke at Bethlehem that evening. From that evening until the evening of the eighteenth I visited and spoke at the following churches: Bethlehem, Mayland, Concord, Dry Run, Antioch, Linville, Mt. Olivet, New Hope, Mt. Lebanon, Newport and Leaksville. On account of rain at my first appointment, I visited Linville twice.

In this time I visited about twenty-five homes. I wish I had time and space to mention each and every one who was so kind and did so much to make my stay in the valley pleasant. Words fail to express my appreciation. I enjoyed every minute of it and shall always remember this as one of the most pleasant trips of my life.

I arrived in Washington the afternoon of the ninth and was with Dr. Kendall at his morning service the twenty-second. A more hopeful and enthusiastic congregation cannot be found than the Washington folk.

Why this trip? Because I see the need today as never before, of enlisting our young people for Jesus Christ and His Church. One of the most significant things Christ ever did was to sit a little child in the midst of His disciples, saying, "Except ye turn and become as little children, ye shall in no wise enter into the Kingdom of heaven." He made the child the type of Christian discipleship, and again His woe is pronounced upon those who cause one of these to stumble, what is your influence, dear reader, upon these young people? What are you doing daily to help them grow spiritually? It is your privilege, your opportunity and your duty. The fact is this, we are not reaching our young people for Christ as we should. You know the future church depends upon our young of today. It is a well known fact that 85 per cent of our young people are won for Christ between the ages of ten and twenty. Then why are we so careless and unconcerned about our young people? In too many cases the problem has not been fairly faced, except perhaps for an occasional public complaint. Let us stop complaining about the indifference of our young people and put the energy and strength into doing something for them. Are you willing to pay the price and help enlist them for Christ?

BESSIE I. HOLT,
Supt. Y. P. Work.

NEW HOPE

By special invitation I visited this church the fourth Sunday and preached at 11:00 A. M., and at 7:30 P. M. This visit was one of great pleasure. I had been pastor of this church first and last between fifteen and twenty years. They have a good Sunday school, with Deacon J. B. King, superintendent.

The congregations were large—it was thought that there were five hundred at the evening service. Rev. J. E. Franks is their pastor. They expect to begin their series of meetings the fourth Sunday. May God bless these dear people.

P. T. KLAPP

Elon College, N. C.

HAW RIVER

We had good services at Haw River the third Sunday. The Sunday school and Christian Endeavor are perhaps larger than any time in their history. Improvements on the church building are still in progress, but will be complete in a few weeks. We have not a large membership at Haw River, but those who work are certainly faithful and true.

In several ways since I have been pastor this church has shown me kindnesses but in a special way they remembered me last Sunday, at the close of the service. Just before the benediction, one of the deacons, W. E. Cook, got up and asked to speak a word. He spoke very kindly of me and my work, and said that he had been requested by the church to ask me to call at the tailoring establishment of Mr. P. S. Dixon, Graham, N. C., on Monday, or whenever I desired, and accept a suit of clothes which the church desired to present to me as a token of good-will and appreciation for faithful and efficient service.

I had been fore-warned, for deacon W. H. Gillispie had asked me a week or two before to step in the tailoring establishment and have my measure taken. The church and the tailor did the rest.

It is needless to say that I called at the tailor's on Monday and received a beautiful suit—Prince Albert design—a gift from the Haw River Christian church. I do not know the exact cost, but I should think the retail price close about \$90.00 or \$100.00.

A word of thanks is almost superfluous for the church knows that I appreciate their good-will, deep interest, and kindness. Many thanks and may they in their good words and works be blessed and prospered.

P. H. FLEMING

September 22, 1920.

The H. H. Franklin Manufacturing Company, manufacturers of the Franklin automobile, was the first competitor to follow Mr. Ford in cutting the price of automobiles. This company cuts the price from 17 to 21 per cent.

The National Coal Association has made the statement that there is no need for alarm over the coal situation; that if the situation can be met until December 1, there will be no great deprivation to anyone.

The train on which Governor Cox, Democratic nominee for President, was riding, was wrecked on September 22, near Peoria, Ariz. He and the members of his party escaped serious injury. It is thought that the wreck was caused by spreading rails.

The laundry building of the State Hospital for the Insane, Raleigh, N. C., was completely destroyed by fire at an early hour Saturday morning. Many of the patients were thrown into a wild panic but none were injured. The loss is estimated as being \$100,000.00. The building will immediately be replaced by a modern structure at a cost of approximately \$125,000.00.

The first duty of the woman voter is to register and then cast her vote, at the coming November election, for the dry Congressional candidate.

Rally Day is being held in many Sunday schools and it serves as a good plan to bring out the total enrollment of the Sunday school after the vacation season.

CORRESPONDENCE

BROTHER L. C. HUFFINES WRITES ON TITHING

Dear Brother Riddle:

I had thought that I would not write any more, but I see that some reader is calling on me for my views on tithing and I will endeavor to give them as briefly as possible.

I am a true believer in tithing. The first question arising in my mind is why God calls on us to give one-tenth of our income to Him. I sometimes illustrate it in this way: If I should allow a man to move to my farm and stay there a number of years and did not require him to pay me any rent, and then after he had been in undisputed possession I should go to him and demand rent, he might question my right and refuse to pay. So in order that he might be kept mindful that he owed me something it would be necessary that I collect rent every year. That is, I think, why God demands a tenth of our income—to keep us constantly reminded that all is His and that we should return unto Him that which is His. I am not sure that we have given anything until we have given more than the tenth. When we have given the tenth we have just paid our debt—after that, we commence to give.

Now the question comes up as to where and to whom shall I give this money. I am not bound by sect nor creed. I try to give where I think it is most needed and where I think it will do most good. If we follow the dictates of the still small voice—that little voice that is always telling when we are wrong—follow the dictates of our own conscience, we will find plenty of worthy causes and places. So far as I am concerned I have never had half enough to go around. I know this is not just what some people would like. I frequently have men to come to me and say that I should give this or that. I have never allowed anybody to carry my conscience or my pocketbook. Each of us has our own responsibility. We are responsible to God, to ourselves, and to our fellowmen just to the extent that they are influenced by us.

I want to take issue with you in one of your editorials of this week. In this you state that tithing is not a duty but a privilege. I contend that it is a duty. If it were just a privilege we could practice it, or not, just as we like. To say that we have the privilege to tithe does not make it compulsory but leaves it optional with us. If it is not a duty, why not let it alone? I look upon tithing as a command, and it is our duty to obey that command.

L. C. HUFFINES

Guilford College, N. C. September 23, 1920

The SUN's editor is now planning his office work looking forward to attending the Alabama and Georgia and Alabama Conferences. He will also attend the Eastern Virginia and North Carolina Conferences.

THE CHRISTIAN ORPHANAGE

SUPERINTENDENT'S LETTER

Our financial report is more encouraging this week. Rosemont Sunday school came to our rescue with a check and it makes us believe we will reach the goal of \$20,000 by November first. It always makes the Superintendent happy to know a Sunday school somewhere feels interested in him when he is climbing hard to reach a goal, and mail him a check to push him on toward the goal.

We have had a very busy time on the farm for the past week cutting our corn, but the boys worked faithfully and it is all done. Our next hard job is to get our land prepared and sow our wheat crop and gather in the hay, potatoes, etc. The dry weather with a constant dry wind has cut off our hay crop very short. Our potatoes, too, will be cut off but it will all work out right in the end.

The work on our "Baby Home" is moving on nicely and today, September 22, the foundation walls will be nearly high enough for the first timbers. It is a fine time to build, as the weather is dry and nothing to bother.

If our people will come to our rescue and make contributions enough to get this building up and finished and paid for we will all be proud of the undertaking. It will be a splendid building when completed and well suited for the purpose for which it is constructed.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR SEPTEMBER 29, 1920

Amount Brought Forward	\$18,499.70
Children's Offerings.	
John B. Taylor	25
Mary Louise Snook	30
Sunday School Monthly Offerings	
(North Carolina Conference)	
Damascus, (Orange Co.)	1.42
New Lebanon	1.00
New Lebanon Baraca Class	1.00
Wentworth	7.41
Piney Plains	7.86
Shallow Well	2.37
Christian Chapel	3.40
Long's Chapel	1.00
First church, Raleigh	2.50
Shallow Ford	2.75
(Eastern Va. Conference)	
New Lebanon, (Va.)	6.00
East End Christian church, Newport News, Va.	20.00
Washington Street church, Portsmouth, Va.,	3.00
Rosemont	94.48
Windsor	5.68
(Alabama Conference)	
Bethlehem	3.11
New Harmony	1.48
Guires Chapel	1.52
(Ga. and Ala. Conference)	
Ambrose, Ga.	2.20
Total	168.18

Children's Home

"A Friend" Harrisonburg, Va.	10.00
Wm. H. Williamson, Raleigh, N. C.	25.00
Total	35.00

Special Offerings

Mrs. Minnie Andrews, Burlington, N. C.	6.00
G. L. Jones, on support of children	35.00
Pledges made at Sunday School Convention	22.50
Total	63.50
Total for the week	\$267.23
Grand total	\$18,763.93

LETTERS FROM THE COUSINS

Dear Ueue Charley: I am late but I have been thinking I would write for some time. It seemed lonesome to see no children's letters in THE SUN last week. I am enclosing 25 cents for the orphans. Best wishes—*Johⁿ B. Taylor.*

Am glad to have your letter this week. It was lonesome in the Corner last week—no letters to keep things bright. I hope the little cousins will write often.—*"Uncle Charley"*

Dear Ueue Charley: Well, at last here comes my letter. My mother has been so busy that she neglected writing you for me, but we had not forgotten those dear little children up there at the orphanage. Enclosed you will find my dues for July, August and September.—*Mary Louise Snook.*

Glad to have your letter this week. I wish you could visit us and see the orphanage and children. We would be glad to have you come.—*"Uncle Charley"*.

MISSIONARY

RICHMOND, VIRGINIA

There are signs of promise and progress at Richmond. Dr. Walters, the pastor, began the work there in March. We did not then know how many members of our church, present and past, were there. To date Bro. Walters has secured 220 names of those in the city who have been members of the Christian Church, or who are still members. Of this number 83 have joined, as charter members, the church which Bro. Walters is now organizing as "The First Christian church of Richmond." Three lots in a very desirable part of the city have been purchased at a total cost of \$16,800.00. The first payment of \$6,800.00 has been made and the three lots, now one, are ample for a commodious church building and parsonage.

Subscriptions of \$9,200.00 have been secured from the members of the local congregation there, and the average Sunday plate offering is \$50.00. The congregation is fortunate in securing a commodious school building in a most desirable locality in which to hold Sunday school and church services. Bro. Walters and his people are justly delighted and enthusiastic over what has been accomplished in so short a time, and still more so over the prospects for the future.

J. O. ATKINSON

MISSIONS AND THE GOSPEL

A modern writer has phrased the missionary challenge in these words: "I am asked, 'Do you believe in foreign missions?' I answer, 'Do you believe in the gospel of Christ?' For be assured of this, if foreign missions are a failure, the gospel is a failure, if Jesus Christ has no message for the man in Shanghai that is worth giving my life, if need be, to get it to him, he has no message for the man in my community that I need bother about. He is either the Savior of the whole world or He is no man's Savior."

The Jews could not grasp the scope and significance of Christ's gospel. They, like many of our day, thought the gospel was for them only. In this light it is noteworthy that it was not the Jews, but the despised Samaritans who first announced that Jesus was Savior of the whole world. The woman of Samaria at the well became converted to Christianity. She left her water pots at the well and went into the city preaching the gospel of the Messiah. Those who heard her, these despised men of Samaria, came to the Christ and having heard Him, boldly proclaimed, "This is indeed the Christ, the Savior of the world." The Jews had never so regarded Christ, even the converted Jews. He is the Savior of the world, but the world cannot know that fact unless those who have heard Him and received Him go and send out to those who have not heard Him. And His blessings for growth, power and progress have ever been before those who have gone, or sent, to carry that message; and it has likewise been withheld from those who have not gone nor sent.

J. O. ATKINSON

SUNDAY SCHOOLS OF THE EASTERN VA. CONFERENCE

All our Sunday-School Conventions have now adopted, and called upon each and every Sunday school in the Southern Christian Convention to adopt, the financial program of the Board of Religious Education, and that also adopted by the last session of the Southern Christian Convention. This financial program contemplates two things; First, securing funds with which to put an all-time Secretary for Sunday school and Christian Endeavor in the field, and Second, the taking by each school one offering a month for the Orphanage and one offering a month for Missions. This is a splendid program and will mean growth and progress in our Sunday schools and Christian Endeavor Societies. The program is well outlined in a recent letter of Rev. G. O. Lankford, Corresponding Secretary, to all the schools of the Eastern Va. Convention. The letter explains itself and is as follows:

September 3, 1920

Dear Co-Worker in the Sunday Schools of the Eastern Va. Christian S. S. Convention.

May I call to the attention of your School, or, will you do so for me, the financial program adopted in the annual session of our S. S. Convention at the Isle of Wight C. H., July 15, 1920? As you doubtless know we are trying to co-operate with all the schools of our Southern Convention through our Board of Religious Education in securing a full time Secretary for Sunday School and Christian Endeavor work, and also

ratify the action of our Southern Convention in proper Coordination of our Sunday School Mission fund. With this in view a committee composed of Revs. I. W. Johnson, W. W. Staley and W. M. Jay was appointed at Isle of Wight C. H. to work out for the Convention this program. This committee introduced the following which after due discussion and explanation was unanimously adopted:

"We recommend:

1. That each school be requested to pay Ten Cents per member enrolled as a Convention Fee, for the ensuing year in order to provide Funds for Convention expenses, and an all-time Field Secretary of Sunday Schools, as planned by the Board of Religious Education of the Southern Christian Convention.
2. That the apportionment of Ten Cents per member enrolled, for Missions, be continued for the ensuing year, said money to be turned into the Treasury of this Convention.
3. That each Sunday School be requested to make an offering for Missions at least once per month, and that the schools co-operate, where practicable, with the Sunday School Missionary plans and program of the Field Secretary of Missions of the Southern Christian Convention.

I. W. JOHNSON
W. W. STALEY
W. M. JAY

Committee

You will understand that the fund contemplated in Item 1 is collected as heretofore and sent up by the delegate to the annual session of the Convention: that the fund of Item 2 is to be collected and sent in as heretofore, or as your school may now decide: the fund of Item 3 is to be at least a monthly free-will offering by the classes of the whole school and sent by your Treasurer to J. O. Atkinson, Mis. Sec. Elon College, N. C., who will give your school proper receipt and full information as to how same is being used.

I sincerely trust your school will adapt itself to this program as early as possible and that the coming year shall be the best yet of all the years with you.

Most cordially yours,

G. O. LANKFORD,
Cor. Sec. E. Va. S. S. Convention

Berkley, Va., R. No. 3.

AUTUMNAL CHANGES

Autumn, too, has its changes upon the thought of man, aside from the political and social effects of human mechanism. Besides the change of color from green to yellow and brown, followed by crispness and decay, there dawns upon the passing summer mind a responsibility of harvest, of security of food and provisions for the winter. Though one may become melancholy from the death of the vegetation and green, the prosperity and abundance of the harvest consoles one to make it useful for man and beast.

Honor and shame from no conditions rise; act well your part, there all honor lies.—*Alexander Pope.*

* * *

Intercession is sympathy with God. No one more desires the return of the prodigal than his own father.—*I. O. R.*

WOMAN'S REALM

(All items for this department should be sent to Mrs. J. W. Harrell, Burlington, N. C.)

SOME SUGGESTIONS FOR LOCAL SOCIETIES

The Conference season approaches and the year for the work of our Woman's Boards is rapidly drawing to a close. Are the funds in hand for meeting all apportionments? We must not fail in this hour. If each one will do her part we shall most gloriously succeed. We appeal to every one to pray and work and give to the extent of her ability. Let individuals who are trying to decide where they can invest some of the Lord's money to the best advantage, send in their gifts and help the women to reach their goals. Let each local Society put forth an effort to collect all unpaid dues. It may be well to take special offerings to help meet the deficit. Secure as many Life Memberships as possible. I feel sure that no society will fail if each one will do her part.

* * *

Local Superintendents and Treasurers will soon receive notices for reports from Conference officials. Let us urge you to collect your data for these reports and send in promptly, so that our Conference Superintendents shall be able to make accurate reports. Have you observed that our Conference and Convention officers nearly always have to say their reports are incomplete because certain Societies failed to report? This is certainly unfair and unbusiness-like. Let us be prompt, business-like and systematic in our methods and we will be able to accomplish more for the cause.

* * *

It has been suggested that *The Christian Missionary* be given a large place at each meeting of the Society, since it furnished the latest news from the fields we are trying to serve. A good plan would be to assign to a different woman each month the task of bringing a ten-minute review of the best things found in *The Christian Missionary* that month. Call it "Christian Missionary Gleanings."

* * *

Have you secured your mission study books and the new programs for the year? If not, you should place your order at once as the new program begins with the October meeting. The books are now on sale at THE SUN office. Mail your order early.

OCTOBER MEETING

Stewardship

You will observe that the October meeting is based on Stewardship. In this meeting we should stress God's ownership and man's stewardship, recognizing God as owner of all things and man the steward or trustee of these possessions and powers.

A Steward is one who is entrusted with the management of estates or affairs not his own—one who manages for another. The possessions or powers which he

holds are not his own but are held in trust. A true steward will make the best possible use of that which has been entrusted to him—not for selfish gain but that the owner may receive due increase.

We are the stewards who have charge of our Master's affairs and stores, to care for them and use them in the way which will accomplish most for Him until He comes again. The position is one of great trust and responsibility.

Stewardship is many-sided. It embraces all that we are, all that we do, all that we have. Some people have an idea that it applies only to one man's wealth or possessions. This is erroneous. Man is more valuable to God than his money. We are responsible and must give an account of every power, gift and talent with which we are endowed. Our time is a gift from God. Have we a right to use it as we please? We say these are strenuous times, these are busy days. How are we spending them? Are we devoting to His cause, the time which belongs to him? Our talents are God-given. We shall be held accountable for the use we make of them. Our bodies, minds and all our faculties are given to us by God. Shall we use them for Him? God entrusts material blessings that we as His agents may use the same for His glory.

"The silver and gold are mine saith the Lord" He entrusts it to our care, not to be used selfishly.

The power of money for good was never greater. Someone says fifteen million dollars will stamp out tuberculosis in New York. Think what a million dollars would accomplish in China or India! Never has there been a day in the history of the world when the opportunity for Christian investment was greater. The Church faces a great task as she looks out upon the home as well as the foreign fields. Peoples of every clime and every nationality are coming to our shores. The Church loses her opportunity if she neglects them. Looking abroad we see the door of opportunity swinging wide open. Nations are waiting to surrender to their Lord, messengers at home are willing and anxious to go. Christ's command, "Go ye into all the world", cannot be carried out until we shall release the silver and gold which He has entrusted to us, to be used for this purpose. When He gave the command He provided the means for carrying it out. Our Lord has supplied the means for evangelizing the world. Have we diverted it into selfish channels? Are we using the money which He intended should be used in carrying out this command for selfish purposes? Money is ours only in trust. It belongs to God and we are His. Money is just a part of ourselves which we can set at work in Japan or Porto Rico or Washington. God needs the money for His work.

MRS. J. W. HARRELL

OCTOBER

Stewardship meeting

"Render an account of thy Stewardship."

1. Hymn, "Come Thou Almighty King."
2. Silent Prayer, that each one may open her heart to the quickening, compelling influence of the Holy Spirit.

3. Psalms 50:10-12, 14, 15. (Read by the Chairman.)
4. The King's Business. (Make definite plans for the Thank Offering meeting.) If you have not already sent a box to Franklinton, this is a good time to plan for it. And also for Christmas, if you wish to send Foreign Missionaries anything. Especially plan at this meeting for the intensive Study Class to be held weekly through November. Home Mission month, this year when the whole church is asked to hold Mission Study classes, using our Home Mission Study book, "The Church and the Community."
5. Christian Missionary Gleanings.
6. Bible Reading on Stewardship. Life, Luke 12: 15-23; Substance, 2 Cor. 9: 6,7; Luke 6: 38; Haggai 2: 8; Mal. 3:10; Gospel, 1 Cor. 4:1; 1 Pet. 4:10.
7. Hymn, "We've a Story To Tell."
8. Prayer Service. (Praying especially for the November Thank Offering.)
9. A Stewardship Catechism. (In **The Christian Missionary** for September.)
10. Story. (A Stewardship leaflet in Package of Helps for the year.)
11. Meditation: The need of the hour is not money; it is consecration which will lay money on the altar.
12. Closing Hymn. "I Gave My Life for Thee."
(Sung as a solo without announcement.)

"According as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God."—1 Peter 4:10.

STEWARDSHIP

Hymn—"Saviour, Who Thy Life Didst Give."
Quiet Time With the Word. Mal. 3:8-12.
Reading—"The One Talent Girl."
How Cyrus Hamlin Learned to Give.
Hymn—"Take My Life and Let It Be" omitting the fourth stanza.
Reading—"Not Omitting the Fourth Stanza."
Personal Testimonies on Stewardship.
Enrollment of Tithers.
Benediction.

MISSIONARY PAGEANTS

Realizing that the close of our Conference year is drawing near, I want to urge all our Young Peoples' Societies and Willing Workers to get their special funds ready as well as quarterly dues. I would suggest that if you already have your apportionments, you give a Missionary Pageant in your church some Sunday evening and take a free-will offering for Missions and add this to your fund. You know our Young People and Willing Worker's Societies in the North Carolina Conference are asked to raise \$750 this year, but instead of the amount asked for, I desire for us to make it \$100. There are three good reasons why I advocate pageants, 1. It gives the young people something to do in a great and good work. 2. It helps the Society, both in raising its money and in inspiring its members. 3. These pageants, as a rule, carry a great truth or teach a missionary lesson in a most helpful manner and make impressions that are never forgotten. There are many beautiful

and striking ones published which can be purchased for a small sum. I have a few of these on hand, and if I can be of service in helping you select or secure a pageant for any of our Societies, I trust you will feel free to write to me.

BESSIE I. HOLT, *Supt Y. P. Work*

WOMAN'S CONVENTION— NOVEMBER 10-11, 1920 DURHAM, N. C.

I am glad to announce that the Durham Christian church is to entertain the Missionary Convention of our North Carolina women this fall. There are many other churches to which we would like to go, but Durham is so centrally located and so easily accessible that it seems providentially arranged that we gather there.

The Central Executive Committee has prepared a strong program and every Society of every kind in every church is urged to be represented. Also we invite all our ministers to attend and urge every church not having any organization of the woman's work to send at least two delegates. Let's have a great Convention, large in numbers and inspirational in its outlook and plans.

Let all who expect to attend notify Mrs. J. P. Avent, 317 Holloway Street, Durham, N. C., at what time they expect to arrive.

MRS. W. A. HARPER,
Secretary N. C. Woman's Board

GENERAL NEWS

Henry Ford, manufacturer of Ford automobiles, announces a decrease of 31 per cent in the price of Ford cars.

The American Legion's second annual convention opened in Cleveland, Ohio, September 27 for a three days' session.

Several States have passed a law declaring that "over 21" sworn or affirmed is all the registrars need to know to enroll a woman as a qualified voter.

The reunion of the United States Confederate veterans will be held at Houston, Texas, October 5-8. Plans are being made for the entertainment of 75,000 visitors on this occasion.

The veterans of the Thirtieth or Old Hickory Division, who were the first to break the Hindenburg line in the recent World War, are holding their annual reunion at Asheville, N. C. this week.

According to the National Director of the Retail Clothiers' Association of America, there is going to be a drop of something like 33 1-3 per cent in the price of clothing.

Terence MacSweney, Lord Mayor of Cork, who has been on a hunger strike in Brixton prison since August 12, is very much exhausted, according to the latest reports at the time of this writing.

DEVOTIONAL

THE CRITIC CRITICISED

(The Methodist Protestant)

Nothing is more common than to hear members of the Church lamenting that the world outside does not attend the worship of God's house. They do not hesitate to denounce the pagan indifference of their neighbors and friends. Chiefly the preacher receives the blame. They speak of his sermons as dull, of his visits as insufficient, of his temperament as cold, and uninviting. They constantly torment him by laying on him all the short comings of the church, and frequently call for a change of preachers in order to attract the outsiders to the church.

Sometimes the preacher deserves all the criticism he receives, but no man engaged in an earthly enterprise for gain, would go out into the world, and run down his business, and expect to have success in it. Even granted that all people say about the short comings of their pastor is true, if they have any concern at all for their church, they ought not criticise him before the world, and expect the world to become attentive to his ministry. There is no more prevalent sin in Protestantism than the almost universal habit of criticising the minister in the home, the church, and upon the streets.

We have written thus much to meet the argument that the minister is responsible for the falling off in church attendance on the part of the outside world, but we want to give another reason, which we think is very much more to the point, which keeps the world out of the pews of the Church. That reason is the very small value which Church members place on the obligation of Church attendance. In this respect people do very much as they please. They stand before the altars of the Church, and take the most solemn vows in regard to attendance upon her services, and afterward disregard their solemn vows with absolute impunity. They even resent any reference to their dereliction to duty, on the part of the pastor. We are not speaking from hearsay, but from actual experience. Most churches have two stated services on Sunday. If we expect the world to attend the services, the members must sustain the services themselves. But this is just what they do not do. Only a small number attend more than one service on Sunday. Even that one service is neglected easily, if some other call is more attractive. The automobile is responsible for a vast amount of unfaithfulness on the part of Church members. Many have no conscience at all about leaving the church to go joy-riding on the Sabbath. How can we expect to magnify the importance of church attendance upon the community when we so lightly regard it ourselves? The reason the community does not go to church is because church members do not go to church with any large degree of regularity. Of course this does not refer to the "faithful few," who are always on hand, and can always be counted upon; but that company is even yet, as in the days of the Son of Man, a faithful few.

There is charm and an attractive power in a house full of people. We try to content ourselves by saying that it matters not to us whether there are a dozen or a thousand at the service, but really it is not so. We can enjoy worship better in a full house. There is a warmth about it, a sense of interest in things that puts us in heart to worship. Empty pews are spiritual depressants. They are cold and challenge our fidelity, or the fidelity of those who are absent. They speak of failure, and not success.

We are crying out, just now, for a world-wide revival, but the revival we need is a common, decent regard for holy vows on the part of members of the church. We cannot conceive that people will be interested in heaven, who finds so little to interest them in the church below, and we do not believe that the people are going to heaven, unless they repent, who make holy promises to God, and then leave His house empty on the Sabbath to become the mockery of unbelievers.

THE UPWARD LOOK

"Don't you ever get discouraged?" I asked of a woman whose tiny house was just outside one of the most dismal villages I ever saw. "It must be lonely sometimes in the little town." I had almost said "hideous little town."

"O, no," she answered, "not now any more since I got to looking up!"

"Looking up?" I questioned.

"Looking at the sky instead of the ground," she explained. "Hadn't you ever thought of it?"

"Why, no!"

"Well," she went on. "this is about the worst-looking town in this section and the dearest. It didn't used to be nearly so bad years ago, but it's running down, and for a while there after my husband died and I was so alone I got clean discouraged looking around me. Especially in winter and when the mud came. One day I was standing right here in this yard looking at the road and wondering how long it would be before I could wade into town, and all of a sudden I looked up! I guess I was the most surprised woman in the world at the moment. I saw the most beautiful sky I ever dreamed of. It was the bluest blue. I just couldn't half tell you about it, and there were the softest white clouds floating in it, all happy and care free. And there it had been all the time right over my head, and I never had the sense to look up. I just went into the house and got down on my stiff old knees and thanked God. And do you know that sky has been right there ever since? Of course it's not always blue—sometimes it's cloudy, and we have storms—but it's always wonderful to watch, never twice the same."—*Ella Wister Haines, in Christian Herald.*

The Board of Publication in session September 17, 1920, voted unanimously to increase the price of The Christian Sun from \$2.00 to \$2.50 the year, the same to become effective October 1, 1920. Renewals and new subscriptions will be received until noon, Friday, October 1, at the old rate of \$2.00 the year.



HOPE SPRINGS ETERNAL

What mother planned to do during the month:
Read Bergson; everybody else did it years ago, but somehow she never had time.

Catch up on Ibanez and Maeterlick, and read a lot of French for practice.

Take Anne to a really good symphony concert.

Take Dick to "Julius Cæsar" and the Museum of Archæology.

Study Babbington Spruce on "Child Psychology."

Prepare a club paper on "Hyacinths in the Home."

Learn to run the car.

Make one of those dressy little slip-over blouses for herself.

What she really did:

Glanced at the newspapers.

Helped Dick over the shell holes in "*omnis Gallia divisa est.*"

Chaperoned Anne's high-school box party to see "Fluffy Piffles."

Took Dick to the dentist and Charlie Chaplin.

Studied Dr. Sparr on the after treatment of measles.

Read all the "Peter Rabbit" literature five times to Bobbie during his convalescence.

Prepared chicken broth and cup custards.

Ran the furnace that week when every one else had the "Flu."

Darned stockings.

Kept things going generally.—*Life.*

ADD TRIUMPHS OF SURGERY.

And shall I be able to play the piano when my hands heal?" asked the wounded soldier.

"Certainly, you will," said the doctor.

"Gee, that's great! I never could before."—*Boston Transcript.*

BLIND TOMMY

From his appearance no one would ever have guessed that Tommy was blind. His eyes were as bright and clear as any boy's could be. He could hit a mark or strike a ball better than any of his playmates. Mother was the one who could tell you most about his blindness, which some folks thought didn't amount to anything. It was quite a serious matter to her.

There was something very strange about it. Tommy seemed to see a piece of pie right through the pantry door or a slice of cake in a tin box that was shut up in a dark closet. He could see the boys playing ball half a mile away; and he could see his special chum, Charley Banks, with a fishing rod over his shoulder, almost before he turned the corner of the street. Yet he never could see the ash pan, set out doors for him to empty, though he stumbled over it half a dozen times through

the day. As for the coal bucket, which Tommy was supposed to keep filled for mother—and every boy knows that no mother, with a good, stout boy of her own, ought ever to lift a bucket of coal—Tommy never seemed to see it as it stood by the cellar stairs.

There were other things that Tommy could not see. The garden walks might be green with straying grass or the flower beds with weeds, the lawn might sadly need a shearing; but blind Tommy would go whistling away, and presently his voice would be heard shouting and laughing in busy play with other children.

Queer about Tommy's blindness, wasn't it? Do you suppose any doctor could cure it with some pills and powders or with a pair of spectacles.—*Exchange.*

HOW PLANTS EAT AND DRINK

When we say that the buttercups and daisies are whispering together because their tops nod back and forth, that is a sort of play talk. We know that the wind is blowing the plants, and that is all; but when mother tells you that your pansies are thirsty, she means exactly what she says.

Plants do get thirsty and hungry too. They eat and drink as we do; but they have many, many hundreds of mouths instead of one.

Whenever you pull a weed up by the roots, you can see some of its drinking mouths; for every root end is a tiny mouth through which the plant sucks up water and other good things just as you drink lemonade through a straw.

As the plant grows larger above ground, it must send out more and more of these tiny rootlets to get enough water to live on. The roots go reaching out so far and deep that you are sure to break off many of them whenever you pull up a plant.

Roots have other work to do besides sucking up water from the earth. They are what hold the plant steady. That is true whether the plant is a little thing no longer than your finger or a great tree whose roots must grip tight into the earth like so many strong hands to keep the tree from blowing over in a big wind. Some windstorms do snatch up the stoutest tree and toss it down with its roots sticking into the air.

Plants drink through their roots, and they get part of their food in the same way. But they eat most with their leaves. The smooth tops of the pretty green leaves on our plants and trees are full of tiny mouths that are busy all the while getting food from the air. We breathe air, and the plants eat it; but they do not want the same part we do.

There is never a quarrel whether you or the geraniums shall have the best air in the sitting room. That part of the air which makes them green and thrifty would give you a headache or make you very tired. So it is kind of the plants to eat it for you, isn't it?—*Mary S. Stover, in St. Mark's Outlook,*

Announcement has been made that Marshal Foch expects to visit the United States in the near future. He will likely be paid due tribute by Americans, since he is regarded as the greatest hero of the World War.

NOTES

Rev. G. C. Crutchfield, Kernersville, N. C. has entered Elon College to further his studies.

Mrs. J. B. Gay, Franklin, Va., is the first subscriber to make her remittance. \$2.50—the new subscription price effective October 1.

We understand that Rev. R. F. Brown, Chapel Hill, N. C., is to take up the work of the Pleasant Grove-Ingram pastorate, recently vacated by Rev. J. G. Truitt, who is now studying in Princeton Theological Seminary.

Among the young men who have gone away to do post-graduate work this fall is Rev. E. H. Rainey. He has entered the Divinity school of Yale University. Revs. H. S. Smith and H. S. Hardeastle have also resumed their studies in this institution.

Rev. J. G. Truitt changes his address from News Ferry, Va., to B 36, Princeton Theological Seminary, Princeton, N. J., where he goes to further his education. The Church will wish for Brother Truitt abundant success in his larger preparation for service of the Master.

Rev. D. P. Barrett spoke to a large and appreciative audience at the Burlington church last Sunday night. He gave a vivid description of Porto Rico, told of the natives, their industries, habits, and of the great work being done on that island by the missionaries.

We have heard only liberal words concerning the increase of the subscription price of THE SUN and feel that our people will accept without any question, the small advance of only fifty cents the year. Several have expressed to us their opinion that the price should have been advanced to \$3.00 instead of \$2.50.

Rev. B. J. Earp, formerly of Luray, Va., has entered school at Vanderbilt University, Nashville, Tenn., where he goes to take post graduate work for the coming year. Brother Earp has been making his plans for this step for some time and THE SUN wishes for him great success in this work.

From a letter to the Editor from Dr. I. W. Johnson, Suffolk, Va., under date of September 25, the following is quoted: "Protracted meeting at Oakland last week, assisted by Dr. C. H. Rowland. Twenty-three professions, twenty-one additions to the church. Liberty Spring this week, assisted by Dr. Staley. Eighteen professions, twenty-six additions to the church."

We have a very special desire to call attention to Dr. Staley's "Suffolk Letter" in this issue. These letters are always full of information and show deep think-

ing, but it seems to us that the Letter this week strikes a very vital point and will probably settle a question in the minds of many. Read it and digest it.

Rev. W. F. Jordan, with his family, for twelve years representative of the American Bible Society in Central and South America, is spending his year of furlough at Elon College. Brother Jordan is one of our able, consecrated ministers and we welcome him heartily to our Southern work. We trust he shall be heard in many of our churches and in all Southern conferences. He is a man of vision, growing out of his long and successful service in the mission field.

Dr. Martyn Summerbell, Lakemont, New York, began his annual series of lectures at Elon College last Sunday. On that day he delivered two discourses—"The Stars Against Sisera" and "Heart Issues", while his themes for Monday and Tuesday were as follows: "England and Her Restless Puritans"; "The Pilgrims in Holland"; "The Mayflower at Sea"; "Early Days in New England."

We have received Volume II-No 1 of *Maroon and Gold*, the student publication of Elon College. This publication thus starts upon its second year. Mr. L. B. Ezell, Graham, N. C., is editor, and Mr. C. R. Hutchinson, Charlotte, N. C., is business manager. This publication is an eight page sheet and should be in the hands and homes of all friends of the College. The price is \$2.00 the College year—nine months.

This is the last copy of THE CHRISTIAN SUN to be mailed at the old rate of \$2.00 per annum. On next Friday, October 1, the paper advances to the new price of \$2.50 the year. If you desire to mail your subscription so as to reach the office by noon on that day credit will be given at the rate of \$2.00 the year; but after that date all remittances should be \$2.50 for each year's subscription.

Evangelist Victor Lightbourne began a meeting in Graham, N. C., last week and we understand that much interest is being manifested. Evangelist Geo. D. Eastes is holding a meeting in Lowell, Ala., according to announcement in the *Roanoke Alabama Leader*. Mr. C. M. Daughtery has charge of the music in Brother Eastes' meeting. THE SUN will wish for Brothers Lightbourne and Eastes and their assistants, every success in their undertakings.

Dr. J. P. Barrett, now pastor of the Rose Hill church Columbus, Ga., has been called to serve the Holland, Virginia, church for another year. We understand that Dr. Barrett has accepted and will take charge of the Holland work October 1. Holland finished her new house of worship some time last year and decided upon all time services. Dr. Barrett's experience as preacher, pastor, author, and editor qualify him for a substantial work and we consider that our Holland people have chosen well and wisely.

ABOUT MAKING MONEY

By BRUCE BARTON

It is easy to be hypocritical on the subject of money. We have formed a habit of pretending publicly to despise money, while actually working our heads off to get more of it.

We make speeches to young men advising them to "seek the higher good," and hurry straightway to our offices to make up for lost time.

Let us have done with such hypocrisy.

We are all out to make money; nor is there anything reprehensible in that fact.

Wise old Sam Johnson said: "There are few occupations in which men can be more harmlessly employed than in making money."

It is not "money" that is the "root of all evil," as we often misquote, but "the love of money."

How much of yourself are you willing to sell for money?

The answer to that question is none of my business. It is a personal question—a question for you to ask yourself.

But if you are the sort of person I think you are, your answer will be something like this:

There are some things I am not willing to sell for money.

I will not sell my health. Not for all the money in the world will I die twenty years before my time, as Harriman did; nor spend my old age drinking hot water, like John D. Rockefeller.

I will not sell my home. I will forget my business when I leave my office, where the talk is of nothing but rest and high thinking and peace—not a mere annex to my factory or office, where the talk is of nothing but gains and loss.

I will not sell my honor. I will not engage in any business, no matter what the profit, that does not contribute something to the happiness and progress of the world.

King Midas, in a fit of covetousness prayed that everything that he touched might turn to gold.

And his prayer was granted.

The food he was lifting to his mouth turned to gold; his wife, if he had touched her, would have turned to gold.

There are too many King Midases loose in the world.

They do not have the Midas touch; they have the Midas look.

They see nothing but money.

A beautiful garden to them is merely something that "must have cost a thousand dollars."

They look at their homes and they see, not a home, but an expense of so much a month.

They look at their wives, and figure how much less it cost them to live when they lived alone.

The universe, to them, is a balance-sheet; their minds are adding-machines; their hearts beat in tune with the ticker.

God pity them—the men with the Midas look!

Get money—but stop once in a while to figure what it is costing you to get it.

No man gets it without giving something in return.

The wise man gives his labor and ability.

The fool gives his life.

A Methodist bishop was spending a few days with an old friend in Virginia. The bishop was an early riser, and was very much gratified on the first morning of his arrival to hear some one singing, "Nearer, My God, to Thee."

Upon investigation, he found it was the colored mammy who was getting breakfast ready. The bishop sauntered up to the open doorway of the summer kitchen, and looking in, said kindly:

"Good morning. I am much pleased to hear you singing hymns so early in the morning. Have you experienced religion?"

"'Ligion nothin'," replied the cook. "Ah always sings dat hymn when ah boils aigs—two verses fo' soft, and three fo' hard."—*Country Gentleman.*

There is only one better man than the man who gets behind and pushes, and that is the man who gets ahead and pulls.



SEWARD-BRITTLE

On the evening of September 5, 1920, at the home of the bride, in Surry County, Virginia, Mr. Beverly A. Seward and Miss Polly Leah Brittle were united in marriage. The ceremony was performed in the presence of a few of the relatives. Then the happy couple motored to the home of the groom in the lower part of the county, where he is engaged in farming. They have the best wishes of their many friends.

W. D. HARWARD

CLARK-MUNFORD

On the afternoon of September 15, 1920, at the Faison Hotel, Wakefield, Va., there was a quiet marriage, when Mr. William Rossie Clark and Miss Olive Munford took upon themselves the vows of this sacred relationship.

They will make their home near Manry, Va., where the groom is engaged in farming.

W. D. HARWARD

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BUELLINGTON, NORTH CAROLINA

PELOUBET'S SELECT NOTES

THE CHRISTIAN SUN Office is now entering orders for Peloubet's Select Notes to be delivered December 1. The price is \$2.00 the copy, plus ten cents postage. File your order now. Bill will be mailed with book.

OBITUARIES

HUNDLEY

Mrs. Bettie A. Hundley was born June 24, 1874 and died August 1, 1920, at the home of her brother, Urquis Laine. She was married to Lynn H. Hundley February 8, 1890. To this union were born two girls, Thelma and Mary Lee. Besides these she leaves two brothers, Walter and Urquis. She was a sister to Rev. W. J. Laine, who was known to Sun readers. She was a great sufferer in body in her last days and was conscious of her going, concerning which she seemed to be resigned. She was a member of the Ivor Christian church. Burial service was conducted by the writer at the Laine family cemetery where the body was laid away.

W. D. HARWARD

LISKEY

On September 6, 1920 the home of Frank Liskey near Harrisonburg, Va., was invaded by the hand of death, and little Cyrus was taken away. He was thirteen months old. His stay on this earth was scarcely more than long enough to win a large place in the hearts of the parents, and then the little bud was called to blossom in a fairer land. Funeral services were held at New Hope Christian church September 8, conducted by the writer, assisted by Rev. W. D. Mitchell of the United Brethren Church. May God comfort the bereaved.

A. W. ANDES.

MASSEY

Mrs. Mary Huldah Massey, wife of T. L. Massey, died near Concord church, Caswell County, on September 10, 1920, aged thirty years, one month and three days.

She was married to T. L. Massey on September 18, 1910. During the past five years she has suffered greatly and expressed her readiness to go when the summons came. She told her loved ones not to grieve for her, saying she would be better off.

She was a faithful wife, a kind mother, and a good neighbor. She leaves a husband and two children to mourn their loss. Service by the writer.

A. F. ISLEY

BEVILL

Our hearts were made sad on September 6, 1920 when the news was received that our beloved sister, Mrs. W. Y. Bevill had died. She was a loyal member of the church at Pleasant Ridge. She leaves a husband, two daughters—Mrs. L. C. Shelly and Mrs. H. A. Bowman—one brother and three sisters. Funeral services were conducted the following day by her pastor, assisted by Rev. Mr. Sherrill.

J. S. CARDEN.

BURKE

James E. Burke passed to his reward on July 17, 1920, at the age of 80 years. He became a member of Hank's Chapel

Christian church many years ago, and was fearless in his denunciation of the wrong, and in advocating what he believed to be right. The host of friends attending the funeral far out numbered the seating capacity of the church. Of him, a comrade said recently, "He was a member of the Chatham Riflemen during the sixties, and no better soldier ever went to war."

He was laid to rest in Hanks Chapel cemetery with services conducted by the writer.

B. J. HOWARD

LETEIN

Little Paul Francis, five months old child of Mr. and Mrs. Paul Letein, Richmond, Va., was buried at New Elam, September 3, 1920.

It was sad to see the young father and mother following their first born to an infant's grave. But who can imagine a world without children and want to be there? So, we thought together of this father and mother as having been called upon to contribute one of the glories, yes, a jewel, for the spirit world.

Little Paul Francis leaves a little twin brother. The Lord spare him to gladden the hearts of the now grief stricken parents.

B. J. HOWARD

HOLT

Bro. Wesley Holt, age 73 years, was laid to rest in the New Elam cemetery September 5, 1920.

The death angel came to find no fear nor lack of preparation. Bro. Holt had patiently borne his sufferings for several weeks, often expressing his willingness to abide by Divine decree. He spent the greater part of his last two days on earth praying for the people of his community—that with them, peace and brotherly love might always abide.

New Elam church, of which he was a member, feels its loss in the passing of this good man. He leaves a widow and several married children.

Funeral conducted by the writer, assisted by Rev. Mr. Williamson of the M. E. church.

B. J. HOWARD

REPORT OF THE CONDITION OF The Elon Banking & Trust Co., at Elon College, N. C.

At the close of business September 8, 1920.

RESOURCES

Loans and Discounts	\$44,804.17
Demand Loans	8,190.00
Overdrafts, unsecured	38.10
U. S. Bonds and Liberty Bonds..	1,150.00
U. S. Money Orders	33.62
Banking House \$4,000.00; Furniture and Fixtures \$2,866.47	6,866.47
Cash in vault and net amounts due from Banks, Bankers and Trust Companies	13,126.97
Cash Items held over 24 hours ..	7.50
Checks for clearing	611.71
Liability of Bank to Stockholders	198.87

Total

LIABILITIES

Capital Stock paid in	\$8,350.00
Surplus Fund	250.00
Bills Payable	11,000.00
Deposits subject to check	24,095.54
Time Certificates of Deposit	29,816.49
Cashier's Checks Outstanding..	163.11
Due to National Banks	175.46
Interest Reserve	56.46
Accrued Interest due Depositors	402.35
Other Liabilities	718.00

Total

State of North Carolina—County of Alamance, September 22, 1920. I, Marion C. Jackson, Cashier of the above named Bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

MARION C. JACKSON, Cashier

Correct—Attest:

J. J. LAMBETH

J. D. OLDHAM

W. C. WICKER

Directors

Subscribed and sworn to before me this 22nd day of September, 1920.

J. J. LAMBETH, J. P.

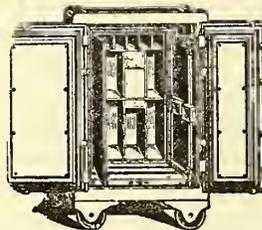
CLOSE ENOUGH

An Englishman a Scotchman and an Irishman were indulging in reminiscences of sporting occasions:

"The closest race I ever saw was a yacht race," said the Englishman, "in which one of the boats had been recently painted won by the breadth of the coat of paint."

"The closest I ever saw," declared the Scotchman, "was one in which a horse, stung by a bee, won by the height of the swelling on his nose."

"The closest race I ever saw," said the Irishman, "is the Scotch."
—Ex.



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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN LEAGUE AND CONFERENCE

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BURLINGTON, N. C., OCTOBER 6, 1920

NUMBER 40

How Much It Meant When Mother Prayed

JOHN BALCOM SHAW

IN a meeting of ministers whose intent was the deepening of the spiritual life, one of the members, a veritable modern saint, arose and related this incident of his early life. One night, he said, when he was a boy on the old farm, he went to bed as usual in the garret, and just as he was dozing off into sleep he heard a familiar footfall on the uncovered stairway. He knew quite well who it was, but he thought he would feign sleep and see what she might do. Slowly, on tiptoe lest she might wake him, she went to the end of the long chamber, put her candle down upon the old-fashioned bureau, took a hard-bottomed chair that stood near by and, bringing it to his bedside, knelt down and buried her face in her hands. Never had his heart beat so fast or so loud, he declared as it did that night. It seemed as if he must undeceive her by raising up in bed, reaching his arms around her neck and giving her a kiss that had more love in it than any he had ever planted on her fond face. But he restrained the impulse, and, instead, she arose after the lapse of many minutes and kissed him; and then carried the chair back to its place, took the candle and went downstairs. But he did not go to sleep. It was long after midnight ere his drowsiness returned and all through these long hours, he told us, two great thoughts kept coursing through his mind and heart. The first was, with such a mother praying for me what manner of man I ought to become, and the second, I must see to it that nothing I am responsible for comes between those prayers and their answer. He concluded the incident by saying that the memory of that evening had chastened his whole life and often since entering the ministry the thought of his mother's prayer had proved a source of inspiration and strength.

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

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Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of one-half cent a word.

Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

A RURAL CHURCH PROBLEM

We have heard much during the past few years on the problem of the rural church. Why this talk? Is there a problem, or to pluralize it, are there problems? There are problems, and the Church must face them.

The coming of the automobile has brought one advantage as well as a disadvantage to the church in the open country. There are those who openly opposed the introduction of the automobile but one by one they have become converted and today there is a "flivver" in the hands of practically every rural dweller. The day of the novelty of the automobile has passed. Its experimental state is no longer. It seems to be a public necessity. The automobile industry may have its evils but, like other things, the automobile can be used to the advancement of Kingdom progress, or to encourage the evil of the land. It depends altogether upon our use of the thing whether it is for good or for bad.

But back to the relation of the church and the automobile. The automobile has enabled thousands to attend church at times when without the car it would be very inconvenient and would keep them away from the

house of worship. On the other hand, there are those who have used the automobile for social purposes during the hour for worship. Visiting on the Sabbath day is made more convenient through the use of the automobile. Church yards may be filled with machines, but likewise public highways are dotted with these modes of modern transportation. One of the big problems of the rural church is to enlarge its program of work, worship and services so that members, neighbors and all, will come for miles to pay tribute to the house of God. The church has within its power the means of making its services of such a nature and such a character as to interest and attract. But what is to be the nature of this program? It must be a high plane of Christian activity; a program of preaching of the apostolic type. The true Gospel preaching in all its earnestness has never failed to bring men and women together by the thousands and hold them.

There is an educational problem that the rural church must solve as well as to get the best results out of its social problems. The cities have their every attraction—some educational, some otherwise. The open country can afford some of these attractions. The moving picture art can be featured in the rural districts with almost the same degree of success as it can be in the cities, and the wide open opportunity for the country church is to get hold of this very thing before some evil organization gets hold of it. We do not mean by this statement that the Church, as a separate and organized unit, should necessarily start a moving picture show in its midst, but these things should be controlled by Christian influence, directed by Christian men and women. How often do we hear the picture shows abused for some picture presented! The criticism may be just but the Christian people of every community once had an opportunity of starting these things and controlling them, but with eyes blinded they let them get into the hands of other organizations. Now the scales are falling from their eyes and they see that they have the young people. Be it remembered that the art of the moving picture business started with the organization of the Church. The Devil soon got into it and instead of the Church kicking the Devil out, the Devil kicked the Church out. The greatest sermons are those that come to us by picture. To a worshipping world a brighter picture of the Resurrection like that which can be thrown upon the screen—the scene of Calvary's Man dying upon a rugged cross? What orator can surpass in his mental picture the graphic description of Jesus placing a child in the midst to teach the significance of the Kingdom? What inspired preacher of the Holy Writ can hold up to a worshipping world a brighter picture of the Resurrection than mechanical art can throw upon the screen. These, and hundreds of others, should daily be taught where their opposite is thrown before an eager throng. If pictures speak louder than words, and the Church feels it her duty to control words, why not control pictures?

The automobile is bringing good roads. Good roads first lead out from particular populated centers in the direction of the best rural districts. The young people,

with the use of automobiles and good roads, will seek the city for their impressions. Why not meet their demands in the rural communities?

A third problem of the rural church is to change its type of ministerial services. People are becoming tired of that monthly service which reaches only one or two homes once a month. They want a servant of God to live in their midst, marry their young and bury their dead. The rural church member is opening his heart to liberality, seeing the vision of a new day, and willing to pay for value received. The young men in the ministry are realizing this thing and are quickening their steps for a larger and more adequate preparation. The rural parsonage will be the realization of no idler's dream. The best educated of the ministry will in no distant day be found in the rural districts living in a parsonage, cultivating a few acres of garden and serving the people in a most acceptable manner. The realizing of this centers about the manner in which our rural church leaders seize their opportunities, for in seizing them and using them their problems will be solved.

A CHILD BEGGAR

A little girl, perhaps seven or eight years old, called to see us the other day. She came in from the street and was dirty, very dirty. Her hair was unattended and her face bore marks of ill-treatment. She was begging—just begging. Her story, committed to an age-worn paper, was that of her mother pleading for funds to assist in rebuilding her house recently destroyed by fire. According to the little girl's story she lived eight miles in the country. Being questioned, she knew no one in her community. She could not give us the name of the nearest church nor where she attended school last. She talked without looking us in the face. She was telling falsehoods, and she knew it.

This was not the first beggar that we ever saw. They come our way nearly every week, but there is pity and pathos in the life of this child-beggar that we are writing about. The things that she told us were not hers; they were the promptings of another mind. This little girl, born in innocence, and was started, according to American interpretation, on an equal footing with other children. Now she is tramping as a beggar-liar. She knows no home, is unacquainted with a decent bath and sleeps on no clean bed. There are no dolls where she sleeps at night, and no whisperings of the comforts of a home. She is living in a land where education is compulsory, but she is neither sent nor carried to school. The world with its growing spirit of brotherly love, freedom and emancipation, is passing her by.

We followed the subject of our sketch to the door and there found leaning against the building a care-worn mother, holding an infant babe, perhaps three months of age. The tragedy is thus thickened. Three souls instead of one!

When will public opinion, laws, and the good will of the people so crystalize as to drive beggars from our streets, place them in homes of reformation and endeavor to make them better citizens? Free America! Sure, it is free, but freedom is not license or even the application for license to degenerate. That mother is perhaps the victim of circumstances, or one of the earth's down-fallen and now down-trodden. But for the public not to snatch from such an environment these little ones, of whom Christ said the Kingdom of Heaven is like, is for someone to fail in duty, in opportunity and in privilege. Are we our brother's keeper?

ARE WE READING?

Are we reading? That is the question that often comes to our mind. Every printing press in the country is busy turning out books and periodicals. Truly the wise man knew what he was saying when he said that "To the making of books there is no end." We are not alone in our complaint that church people order few books from the book store. Recently we noticed this same comment from a book store controlled by one of the largest denominations of the South. But the people are reading. However, we often wonder if they are not reading more fiction and books of a like nature than they are of a more constructive type. A leading student of social conditions in America says that we deceive ourselves if we suppose that the people have ceased reading. We are inclined to think that this man is correct. We have changed the topics in reading. Publishers are very cautious about taking a book of a religious type. Thousands of splendid volumes go unpublished every year because some good man is not able to put up the guarantee to the publisher and on the other hand the publisher is not willing to take the risk. He knows what will sell and you cannot change his opinion and beat him at his own game.

Books have advanced in price on account of the cost of paper and labor, but a good book cannot be measured by the yard stick of the dollar. "He that loveth books will never want for a faithful friend, a wholesome counselor, a cheerful companion and an effectual comforter."

CONFERENCE CALENDAR

Alabama Conference

Time of meeting: Tuesday, October 12, 1920.
Place of meeting: New Harmony church.

Georgia and Alabama Conference

Time of meeting: Tuesday, October 19, 1920.
Place of meeting: La Grange church.

Eastern Virginia Conference

Time of meeting: Wednesday, November 3, 1920.
Place of meeting: Holy Neck church.

North Carolina Conference

Time of meeting: Tuesday, November 16, 1920.
Place of meeting: Parks' Cross Roads church.

LIGHTHOUSE OBSERVATIONS

J. E. MASSEY

CHRISTIANITY LIBERALIZING JAPAN

Japan may be said to contain more than a million Christians within her borders, according to a correspondent of *The Sun* and *New York Herald*. He further writes that "If any one concludes that Christianity in Japan has been a failure, judging by the small number of converts, he makes a grave mistake. In a country like Japan, where the domestic and social customs have long been moulded by Buddhism, people naturally hesitate to denounce it publicly, even if they have already accepted Jesus as the Savior, are sending their children to Sunday school and are regularly attending church. This is pardonable in a sense, since the denunciation usually involves sharp criticism from unenlightened relatives and irksome family entanglements."

Though these Christians are called "informal Christians", they show the wonderful growth and change that is coming over this powerful nation. Such a change does not come over night, but rather comes with the dawning liberal and democratic movement called "Japanese Liberalism". This is which the world is yet to hear, is undoubtedly Christianity incarnate.

CHILDREN LEARN SELF-GOVERNMENT

American relief workers in the Near East Relief orphanages, have instituted a plan for teaching democracy and self-government to children. It is the plan of self-discipline among children which regards their relations and meets out punishment to offenders. So far it has proven successful. It is being applied among approximately 50,000 boys and girls in 219 orphanages in Asia Minor and Armenia. The medium of application is the children's court with native teacher as presiding officer and the children themselves as judges and marshals.

Following up the old proverb "Train up a child in the way he should go, and when he is old he will not depart from it," this practice of self-discipline in the early stages of a child's life seems to be wholly consistent in teaching these thousands of unfortunate waifs the principles of democracy. It corresponds in spirit to the Boy Scout movement in America, although it differs somewhat in form. A two-fold value is being proved by this system, says John R. Goshna in *The Survey* (New York). "Not only is it solving a difficult problem of discipline, but it is inculcating in the new generation or Armenians an understanding of the elements of self-government."

SAFEGUARDING OUR TIMBER

Few people realize that the timber of our country as a whole is being used five times as fast as it is being produced. Americans are careless and extravagant with the beautiful resources of timber lying at their hands, that the amazement with which the Europeans regard it will soon have a turning point so that we will have to regard it as a luxury too. The high prices of lumber are acting as a serious check to some of the main

occupations such as farming, stock raising and dairying, thus tending to keep up the high cost of living. Inevitably, this means that Americans having a private or public control of the timbers of the country must have a foresight to guard against unnecessary extravagance and destructive forest fires lest America suffer from a future timber famine.

AMERICA'S LOVE FOR CANDY

An article in *The Literary Digest* entitled "America Eating More Candy" shows that since prohibition has come into effect, the United States has found somewhat of an outlet for its thirst in eating candy. Approximately 150,000,000 pounds were used for this purpose last year. The most conservative estimates on the subject indicate that the minimum consumption was at the rate of thirteen pounds per annum, an advance of over twenty per cent over 1916. The following conclusion is set forth:

"Prohibition, of course played a leading part in the sale of sweet stuffs. It has long been known that the habitual candy eater is seldom a drinker of fermented liquors in quantity. In fact several of the so-called 'cures' were based on that foundation, and patients were plied with the candy with the idea of overcoming their tastes with potent drinks."

The writer further illustrates that the reason for this departure to sugar is that it is scientific fact that in the process of human digestion sugar changes into alcohol and that a certain amount of stimulant results, particularly when the sugar is taken in excessive quantities.

Then the question arises: What shall we do about this enormous increase in eating sugar-products? Though it is apparently harmless, is it not true scientifically that this increase will ultimate in bad physical effects? Bad physical effects result in bad moral effects. This calls to mind the truth of the scriptures "Be ye temperate in all things," which also applies to eating candy.

PLAY AS A CHURCH FUNCTION

One of the great changes on the part of American Churches is that they are realizing that recreation is one of the functions of the Church. Especially in the case of churches in large cities, where thousands of children need wholesome physical training and intertainment, summer training camps have been established provided with competent directors to look after this training of the boys. Provisions are also made for similar out-door training and play for girls. Then within the church grounds, in many instances, play-grounds and in-door sports are encouraged thus serving a great need. In some cases, as that of the Rochester, N. Y. Brick church an institute was organized in 1910 which put up a new building with gymnasium, swimming-pool, club-rooms, and various recreation and educational facilities. Success attended the venture from the very beginning.

If the Church fails to meet this need and lets play go undirected, a dangerous gap is left open in the training of the material for future society,—boys and girls "who love to play".

PASTOR AND PEOPLE

A GREAT REVIVAL

Rev. P. T. Klapp conducted a great revival here the first week in August. There were twenty converts and reclaimations. Brother Klapp's faithful service and untiring Christian spirit has won for him a very warm place in the hearts of the people here, not only with the members of the Christian Church but with the other denominations of the town. We desire to thank Brother Klapp for his earnest work; also Brother Johnson, pastor of the Methodist Episcopal church for the splendid music rendered during the meeting.

STELLA JOHNSON

Garner, N. C.

HENDERSON LETTER

On September 16 members and friends of Fuller's Chapel Sunday school enjoyed their annual picnic in the grove near Miss Stewart's and on her premises. Through the kind invitation of the school and the kindness of Bro. W. S. Briggs who came and took us, the writer and wife were among the number of happy picnickers.

During the hours that were enjoyed together the social side of life was in evidence, when young and old met together and talked of things closest to their hearts and uppermost in their minds. Truly the social instinct is a natural one, and one which should not be despised, but should be cultivated and properly directed. There are few influences that are more helpful in restraining selfishness and developing the unselfish nature than coming in social contact with our fellow man in his joys and his sorrows; his pleasures and his pains. Nor can we measure the part the social instinct plays in our religious life.

The play instinct was also in evidence, especially was this noticeable when men of past middle age (one 78 years old) engaged in a game of marbles with as much zest and interest as if they were boys again. The play instinct is also very helpful. Childhood cannot properly develop without it. And there is nothing perhaps that conduces more to longevity and youthfulness in adults. In it we forget our cares and nature is allowed to "knit again the ravelled edge".

And last, but by no means least, we would mention that without which a picnic would be impossible, the dinner. It consisted of barbecue, chicken, and numerous delicacies, and all in such abundance that it was estimated that 150 partook, and yet there were about 100 baskets of barbecue left. I think all present voted it a good time.

R. L. WILLIAMSON

"MAY THE SUN continue to shine and may it shine in no less homes because of the advance in price."—A. W. Preston, Belew Creek, N. C.

SUFFOLK LETTER

The Sunday school lesson on the "Evils of Intemperance" for September 19, 1920, suggests to me a few important things that I have never seen in print nor heard in address. So much is said and written in these days on the subject of temperance, the question of beer and wines, the percentage of alcohol that is harmless in beverage drinks that some seem to conclude that the saloon, whiskey and brandy are the only danger-points in the question. I submit for thoughtful readers the fact that the art of modern distillation of alcoholic beverages came to Europe through the Arabs. "Albucasis, who lived in the twelfth century, is spoken of as the first Western philosopher who taught the art of distillation as applied to the preparation of spirits". It appears, therefore, that the modern art of distillation is only *eight hundred years old*.

Solomon wrote his wise warning in these words, "Be not among winebibbers; for the drunkard and the glutton shall come to poverty" *a thousand years* before Christ. Hence his exhortation against intemperance was given more than *two thousand years* before whiskey and brandy were ever made. The saloon is a United States institution and this nation is not *two hundred years old*. It is plain that Solomon saw the baleful influence of drunkenness when there was nothing but wine to intoxicate; and yet there are men who think they are wise, that favor wine and beer. So universal is the appetite for alcohol, and so universal is the habit of drink, that American citizens will violate law to make, to sell, and to buy illicit alcohol. The man who buys and drinks illicit alcohol is a lawbreaker as well as the man who makes and sells it. The maker could not sell his illicit product, if there were no buyers. When a man caught drunk is treated as the man caught making alcohol, much of the illicit work will cease.

The old fallacy of revenue deficit, if the saloon were removed, has been exploded by the facts under prohibition. The politician who held that position has his mouth closed by increased revenues and decreased crime. Much of the reports about "so much made, and it is worse than when we had the saloon" is the propaganda of wet interests or sheer ignorance. It is time for sophists to cease their vain efforts to convince an intelligent people that intoxicants have any beverage value for present-day civilization. Safety, efficiency, honesty, social purity, domestic integrity, and religious sincerity, all speak in tones of authority in favor of temperance and law enforcement. The pulpit can take no other position, the schools must teach temperance, great industries must have sober employees, and statesmen must recognize their obligation to stand for a sober nation. Personal appetite has no rights contrary to public safety, prosperity, and righteousness.

W. W. STALEY

"I have been taking THE SUN twenty-five years and feel that I could not do without it."—Mrs. Ella Chandler, Durham, N. C.

HOLY NECK

The evangelistic campaign at Holy Neck conducted by Rev. A. Victor Lightbourne and the blind pianist, Sam Davis, during the days of September 7-19 proved a glorious revival, we believe, not only for the church, but for the whole community.

From the beginning the attendance was good and soon reached the crowded house stage.

Folks came from a distance and brought their lunches so as to attend more than one service per day.

The message of both gospel and song was presented with force, and with the spirit's power bearing convictions in its sway. Forty-five were added to the church on the last Sunday of the meeting, most of whom were children and youths; but herein lies the strength and power of the future church. Aside from the number converted, there were many who came forward and re-consecrated their lives anew.

The offering to the evangelist was \$575.00. During the last week of the meetings the evangelist and his player conducted morning services at the Holland church. Much interest was manifested in these meetings and offerings amounting to \$100 were presented to the party.

W. M. JAY

CHILDREN'S DAY

The Board of Religious Education publishes below a list of Children's Day offerings made by the Sunday schools to date:

Burlington	\$11.97
Centerville	7.76
Haw River	5.39
Linville, Va.	5.65
Oakland, Va.	8.76
Liberty Springs, Va.	10.31
Palm Street	8.70
Raleigh	5.20
Holy Neck	6.45
Mt. Carmel	5.24
Pleasant Grove (Va.).....	10.10
Catawba Springs	6.00
Total	\$91.53

The first check received was dated June 17. The last offering received September 8.

While interest in Children's Day this year has been more general than last year, the total offering is \$25.00 less. This should not be. The Board invites Sunday school members in the Convention interested in this new feature of Sunday school work to offer suggestions how we may make Children's Day in 1921 all that it should be.

C. H. STEPHENSON
Treas. Bd. Religious Education

Raleigh, N. C.

EUROPE'S NEED OF MORAL SUPPORT

(By Rev. Charles S. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America.)

For an American to be in Europe at this time is humiliating and sometimes almost disheartening. I found the people there confused. They do not know what to make of America's present aloofness. It seems to them in such sharp contrast to our former attitude during the war. Any expression of hope that America ultimately would assume her place in the League of Nations was received with tremendous enthusiasm and with evident satisfaction.

The peoples of Europe as a whole are doing magnificently. They all are setting themselves industriously, seriously to their terrific problems of rebuilding and reconstruction.

While, of course, their economic needs are very great, one of their greatest needs at the present moment is that of moral support and encouragement. They expect this from the great American nation. As they now look across the sea to us and find us engaged apparently in internal disputes, some of which appear to be rather unimportant matters, it looks to them like acting the part of Nero playing his fiddle while Rome burns.

It would be untrue, however, to say that the American nation and the American people, on the whole, had as yet irretrievably suffered in the estimation of the people of Europe. They still believe in us and look to us for help. The feeling was often expressed that if the American people were near enough to see and to hear the needs of Europe, all of us would take the attitude of such representative men as Mr. Vanderlip. On the other side they are still anxiously awaiting the time when the American people will know and understand these needs.

Thoughtful Europeans are a good deal disturbed about one phrase which frequently re-echoes across the sea—the words "America first." To them it sounds just a little like the words which used to come from across the Rhine—"Deutschland uber allies"—not in the same sense of aggressiveness but with something of the same selfishness. If these words are going to continue as a slogan for any large element in American life, they must be explained and interpreted to our friends in Europe for they certainly have a bad sound over there.

It has recently been asserted that faith in the League of Nations has waned in Europe. I think the real feeling is that the participation of the United States is essential to its ultimate success and that its present work cannot be regarded as any kind of test. The general feeling was that with America in it, the future would be full of hope. This feeling of dependence upon the United States is, I believe, as great as it was in 1918 when they awaited the coming of our troops.

"I have been a subscriber to THE SUN about twenty-seven years and want to continue as long as I live."—
R. H. Peel, Gasport, N. Y.

NOTES

How about the Men and Millions offerings in your church? Do not make the error of getting behind.

Rev. J. F. Morgan's correct address is 27 Hardy Avenue, Berkley, Norfolk, Va., and not 18 as heretofore.

The Publishing Agent is now ready to make prices on church envelopes. Advise him your needs and get quotations.

Churches in the North Carolina Conference should bear in mind that the Conference year runs from November 1 to November 1.

The Christian Endeavor World, Boston, Mass., advances in price from \$2.00 to \$2.50, beginning December 1. *The Presbyterian Standard*, Charlotte, N. C., advanced from \$2.50 to \$3.00 the year on October 1.

Rev. R. F. Brown, Chapel Hill, N. C., says that we were in error in reporting that he had accepted the Pleasant Grove-Ingram pastorate. We regret the error, but our informant seemed sure.

THANK YOU, AND YOU, AND YOU

We thank you, kind friends, for the words that you have sent us during the past several days about the increase in THE SUN'S subscription price. These letters have been of the highest order, breathing a splendid spirit of genuine cooperation. The chorus has been: "It's worth it—and more". Many did not wait until October 1 to remit the new price, but rather gladly mailed their renewal at the new price.

We thank you, and you, and you.

Rev. E. M. Carter, Wadley, Ala., writes: "I am very much worried these days as I am withdrawing from my regular work. The doctors tell me that I must use my voice less. It is indeed a trying time with me."

The Mission Board of the Christian Church will meet in Dayton, Ohio, October 19. The trustees of the Christian Publishing Association will meet on the same date and in the same place. Both these boards have men on them from the Southern Convention.

Brother J. W. Stout of the Sanford church is custodian of the Men and Millions Fund there and looks after it in grand style. We noticed last Sunday that he was reminding the members as they passed out from Sunday school. Approaching Pastor White, Bro. Stout said: "Any Men and Millions money?" and the pastor smiled and reached for his envelope. He had it, too.

THE SUN'S Editor and family were privileged on last Sunday to worship with the Sanford congregation. The church began its annual revival. Pastor White has been called to that field for another year with an increase in salary of 100%. Brother White is a favorite among his people.

NOTICE

All churches in Eastern Virginia Conference will please send their reports, (but not their Conference money) to me at least one week before the date of Conference in order to give me time to make out my report to Conference.

J. F. MORGAN

Chairman Tabulation Committee
27 Hardy Avenue, Norfolk, Va.

"A Louisiana lady wrote George Weston, author of 'Mary Minds Her Business,' inquiring whether he was a man or woman. In replying the author wrote: 'I sing bass, smoke a pipe, swear when excited, wear homespun trousers, shave every morning, and find it hard to keep my neck from turning whenever Beauty passes by. I vote for Presidents, like to gossip, buy No. 9 shoes, walk with long strides, wear a mustache, whistle, whittle, sit in the sun, talk politics, and once even tried to chew tobacco, although (I hasten to add) without the least success. I can also walk on my hands for as long as seven steps.' This should have been conclusive."

COME AND BRING

The discovery of a fault in the world does not relieve a man from the duty of making the best of the world as he finds it. To find something one can say in excuse from a duty is not to escape the duty. Not a task in the world is to be performed under perfect conditions, or for masters of perfect justice and kindness. The need of the world is for men who, notwithstanding the hardships of this environment, nevertheless come and bring.—*United Presbyterian*.

O God, who givest harvest in the souls and lives of men, help us to choose and to prefer the gifts of Thy provision above what we may find or earn alone. Take away from us evil, that Thou mayest replace it with good. Help us to love so purely and sincerely both God and our neighbor that there shall be no room left in our hearts for envy or for hate. Teach us the values of the things which are from above, that smaller things may sink in our desire to their true place; and that all evil, seen in its true nature and proportion, may become repellent. In the name of Christ. Amen.—*Isaac Ogden Rankin*.

Miss Myrtle Siler has been chosen high Sheriff of Chatham county, N. C., to succeed Leon T. Lone, resigned.

MISSIONARY

GROWTH OF MISSIONARY SENTIMENT

By Rev. J. G. Bishop, D. D.

The following clipping, by Rev. J. O. Atkinson, D. D., is taken from the *Herald of Gospel Liberty*, of September 12, 1920:

"In her report to the convention the president of the Woman's Board, Mrs. W. A. Harper, showed that during the two years, 1912-1914, the women gave through their societies and regular channels, \$1,960.27; during 1914-1916, they gave \$3,116.25; during 1916-18, \$5,585.97, an increase of 80 percent; 1918-20, \$12,753.35, an increase of 130 per cent.

And this does not satisfy. It only inspires these Christian workers to greater vision and tasks. Their goal for 1920-22 is \$25,000; new organizations, 50; new members, 2,000; new subscriptions to *The Christian Missionary*, 2,000."

The above figures, as I see, represents the missionary offerings that the women of the Southern Christian Convention have raised through their societies and other channels during the last eight years. A remarkable growth, which must be pleasing to the Lord, as well as to our Christian brotherhood.

Here I venture to offer a bit of history, which may be of interest to some of the readers of THE CHRISTIAN SUN.

As Secretary of the Mission Department of the American Christian Convention, the writer used to visit some of the Conferences of the Southern Christian Convention, in the interest of the cause of missions. I remember attending a session of the North Carolina Conference, held at Ramseur. I do not recall the exact date, but I think only some eight, or possibly ten, years before the beginning of the dates mentioned in the clipping above.

At this Ramseur session of the Conference, I found one brother minister who had previously come from another denomination, and had brought with him a good degree of missionary sentiment. He and I planned as to how best to get the subject of missions before the Conference! A resolution was prepared, and we finally succeeded in getting it before the house, authorizing the Conference to create a Woman's Missionary Board. Yes, it was by the way of some woman's society that we could best succeed in getting any practical missionary, especially foreign missionary, sentiment, and work, started in our conferences in those days.

The question was on, and discussed pro and con. The Conference President strongly opposed its adoption! The question was put; and voted down by a majority vote! (This transaction was in the same Conference in which Elon College is located, and THE CHRISTIAN SUN is published. Some progress up to the present time?

Sure, sure, and for this we praise the Lord.) But it did not stay down: "Truth crushed to the earth will rise again." In this case made illuminously manifest by the figures quoted at the head of this article.

Was there any missionary fruit from the Ramseur Conference? Yes, we introduced our missionary magazine, *The Christian Missionary* and with little effort on our part secured quite a number of subscriptions. Indeed, several came to me, and asked to subscribe, an unusual occurrence.

An incident: At another session, of the same Conference, was it? At Oak Level, near Franklinton, at the close of a missionary address, by the writer, Sister Staley, at once rose to her feet, and handed me a good sized bill for missions. The heaven at work.

Another incident: The scene of this was a session of the Western Indiana Christian Conference, at a country church. I think it was in 1892. The writer, as Mission Secretary, was present, and was given fifteen minutes. At the close of the graciously allotted minutes the President roared out, "Time is up." Some woman requested him to give the speaker some more time, but he was inexorable; they, "had no more time to spare; the Conference must go on with its business." It did go on.

That afternoon the Mission Secretary, with Miss Fena Penrod, and a number of other women, standing around a big stump, out in the church yard, organized the Women's Missionary Board of the Western Indiana Christian Conference.

But seed was sown which has borne good fruit. From that Conference has gone, including wives, eight missionaries: A. D. Woodworth, and wife; Miss Tena Penrod and Miss Susie Gillett, now Mrs. Fry, who established and is carrying on our Girl's School at Utsunomiya, Japan; Brother McKnight, and wife. These six to Japan, and Brother Martin, and wife, to Porto Rico. Quite good so far, for the one Conference, which twenty-eight years ago had but fifteen minutes to give to the subject of missions.

Our women! God bless them! But for them I do not know when we ever would have been able to make a respectful start in our Foreign Missionary enterprise; in its scope and importance, the greatest enterprise of the age.

Dayton, Ohio

POINTERS IN HOME MISSION WORK

Tides of Immigration

The flow of immigrants to this country, which was arrested by the war, has recently been resumed in increasing volume. The number arriving in April, 1920, was 40,135; in May, 47,935; in June, 58,823; in July, 66,021; and in August, 73,382. It is estimated that the month of September will show at least 80,000. The largest number is of the Italian race. Then the nationalities represented are in the following order: Greeks, Syrians and Armenians, English, and Belgians. To meet these incoming multitudes, the Committee on Ports of Entry, which was formed several years ago by the Home Mission Council, and now includes in its membership Catholics and Jews, as well as representatives of

the Protestant denominations, has increased its missionary workers at Ellis Island from 7 to 15, and is prepared to give adequate assistance in welcoming, as the Church should do, the strangers who seek our shores.

Alaskan Comity

As an expression of comity and cooperation between denominations working in Alaska, The Home Missions Council reports that mission work at Cape Prince of Wales hitherto carried on by the Congregational Home Missionary Society has been transferred to the Board of Home Missions of the Presbyterian Church, U. S. A. This is an adjustment which permits better work by both bodies.

Helping the Country Colored Church

In Trenton, South Carolina, a Southern white layman, Dr. Dillard, of Charlottesville, Virginia, has for several years held an annual institute for Colored preachers. The work is especially for the country preachers, handicapped as they are by narrow opportunities, yet the best leaders the mass of country Negroes have. Over 150 attended the institute this year. White laymen from Virginia and Louisiana gave simple, practical courses in the Bible, and the minister's relations, social and spiritual, to neighborhood life. Dr. Gregg, of Hampton, talked daily on the preparation of sermons; and a capable Colored layman held a class in church records and finances. Other teachers, white and black, covered Sunday school work and home and community needs.

The appreciation of the preachers was inspiring to the men who planned the work, as well as to the local white ministers and laymen who have cooperated in it from year to year. Nor is the giving all on one side. The oldest preacher in attendance was an ex-slave, the Rev. Solomon Simmons, former carriage-driver to Governor Pickens and a preacher for over fifty years. His dark old face is alight with good will to all the world; and one of the white college men who taught the classes writes of him, "It is a liberal education to hear that old man pray."

An Indian Memorial

When land allotments were distributed to the Creek Indians, Eastman Richard was in bad repute with the white government agents.

They thought they were giving him the most barren and worthless land that could be found. After a few years, however, oil was discovered and Richard and his son Samuel became two of the richest Indians in the country, worth more than a million dollars. Samuel went to school at Bacone College near Muskogee, Oklahoma. In his second year he died. His father has for several years desired to erect a memorial to him, and has now contributed \$50,000 in liberty bonds to the school for a boys' dormitory to be named the Samuel Richard Memorial Hall. The money indeed comes from the estate of the son. Other Indians are interested in public enterprises among their people. Two of them, Mrs. Polokee and Mrs. Bosen, have within a few days contributed \$50,000 for a girls building at the Murrow Indian Orphans' Home near Bacone College. Two

others have presented the Orphanage with eighty acres of land for which they paid \$12,000. Bacone College is rapidly becoming one of the foremost if not the foremost of our Indian schools. This year twenty-one tribes were represented among the students and scores if not hundreds of students have had to be turned away because of lack of accommodations.

Getting Results in Alaska

In June, a traveller to Alaska reported to the Home Missions Council that the ship on which he was a passenger carried, contrary to law, a large consignment of liquors. Reports were made to the proper officers of the government; an investigation was made; the facts were found to be as alleged; and the violators of law were dealt with. This means that to this extent the natives of Alaska are protected from "fire water" and debauchery.

WOMAN'S REALM

(All items for this department should be sent to Mrs. J. W. Harrell, Burlington, North Carolina.)

MISSION STUDY

We have a growing conviction that the great outstanding need in our mission work is a better understanding of the task which confronts us. It is our opinion that missionary education has a large place in the foundation upon which mission work must be built. As missionary workers, we should use every means of increasing educational facilities among our people. We will never become sufficiently interested in the peoples of the earth, who need our help, until we know the actual condition existing among them. Some one has said, "Know and you will feel, know and you will pray, know and you will help," therefore a knowledge of the needs and sufferings of humanity will move us to action as nothing else.

Mission study is perhaps one of our greatest needs just now.

Programs have been prepared based on the study books for the year. I am sure we have all felt that we do not have sufficient time to devote to our study books, there are so many things to claim our attention at the regular meetings.

We cannot treat these great and vital questions as fully as we should in a program meeting. I do not discredit the plan of basing the program upon the study book, this is good as far as it goes, but in addition to this let us organize mission study classes. Put on five or six weeks of intensive study, meeting weekly. Possibly your pastor would give the hour for the mid-week prayer meeting, so that the men could attend.

In the rural churches where it is not possible to get the people together, you could organize into groups for study or reading circles. It should be our aim to get every woman, boy and girl in our churches to read mission literature and to acquaint themselves with the work

of our mission fields. Our children are reading almost every thing they come across today. How necessary that we, as parents, shall put in their way the best of literature. Surely all parents desire the best things possible for their children. In our homes should be found the kind of literature that will help mould character and fashion ideals in this plastic, impressionable age. The mission literature, that is being published today, is among the very best that is coming from the press. Our Study Books are gems of literature, and will be a valuable addition to any library.

Let every Society, wherever it is possible, organize a mission study class during the month of November, using the home mission text-book, "The Church and The Community." Since this book was written for the whole Church—men as well as women, Mrs. Morrill suggests that we urge the men to join us in our study class. "The Bible and Missions" is our foreign text-book.

While these books deserve more than a casual reading, if it is not possible for you to become a member of a mission study class, order a book and read it and place it in your library.

Order of THE CHRISTIAN SUN office, Burlington, N. C.

MRS. J. W. HARRELL

MITE BOX OPENING

The Burlington Missionary Society held its Mite Box Opening September, 29, at the home of Mrs. C. B. Riddle. Mrs. D. P. Barrett was present and gave an interesting address. Mrs. Barrett is an attractive speaker. She gave us valuable information concerning the Porto Rican people and our work in Ponce. At the close of her address, she was told that she was wanted at the door; there she found little Ruth Teague Riddle with an express wagon filled with useful gifts. We are told that several other Societies have "showered" Mrs. Barrett in a similar manner.

MRS. J. W. H.

BURLINGTON WILLING WORKERS GIVE PROGRAM

The Willing Workers Society of the Burlington church held a splendid Thank Offering service on Sunday, September 19. The following program was rendered:

Organ Prelude; Doxology; Prayer—Pastor; Hymn 507—Missionary Chant; "Welcome Address"—Martha Lou Stokes; "Growing Up for Jesus"—Margaret Boland; "Suffer the Children"—Helen Horner; "Over the Sea"—Elizabeth Horner; "Little Lights"—Elizabeth Sellars, Lula Kernodle, Martha Laird Coble, Martha Lou Stokes; "Growing up for Jesus"—Margaret Boland; "The Story of Christ"—Ruth Morton; "The Best for Jesus"—Bessie Mae Sellars; "Our Gifts"—Edith Holt; "The City of Our Hopes"—Beulah Morton; "Consecration Hymn"—Ina Banks Boland, Martha Lou Stokes. . . "The Rainbow Pageant"; Love—Nellie May Holt; Gratitude—Betsy Dale Shelton; Obedience—Ruth Boland; Honor—Ellen Shelton; Loyalty—Birdie Fix; Ambition—Bettie Van Coble; Privilege—Wilmer Holt;

Self Denial—Carrie Bell Kernodle; Thank Offering—Ruth Lightbourne; Solo—"I gave my life for thee" Mrs. Victor Lightbourne; Offering; Benediction.

The offering at this service amounted to \$43.50.

PROGRAM

of the

WOMAN'S MISSIONARY CONVENTION

of the

North Carolina Christian Conference

Durham, N. C., November 13-14, 1920

First day—Morning Session, 10:30 A. M.: Devotional Services—Mrs. S. F. Coghill; Welcome Address—Mrs. J. P. Avent; Response—Mrs. J. O. Atkinson; President's Address; Officers' Reports: Secretary, Treasurer, Superintendent Young People, Superintendent Cradle Roll, Superintendent Literature and Mite Boxes, Superintendent Boys' Work; Appointment of Special Committees; Some Porto Rican Experiences—Mrs. D. P. Barrett.

Afternoon Session, 2:30 P. M.: Devotional Services—Mrs. A. T. Banks; Our Young People's Work—Miss Bessie Holt; Our Opportunity in Porto Rico—Rev. D. P. Barrett; Report of Special Committees; Open Conference on Plans and Methods.

Evening Session, 7:30 P. M.: Devotional Services—Mrs. J. W. Harrell; Pageant by the Durham Young People.

Second Day—Morning Session, 9:30 A. M.: Sunday School; Sermon—Dr. J. O. Atkinson; Recognition Service for Life-work Recruits.

Afternoon Session, 2:30 P. M.: Devotional Services—Mrs. L. L. Vaughan; Address—Rev. J. V. Knight; Address—Rev. T. E. White; Our Next Year's Objectives—Mrs. J. W. Patton; Introduction of Chiyo Ito; Business Matters.

Evening Session, 7:30 P. M.: Devotional Services—Mrs. D. P. Barrett; Sermon—Rev. D. P. Barrett.

Keep evil in check by its opposite. Promote the good in whatever form is possible. Counteract error by publishing the truths it would ignore or deny. Circumvent the baneful and corrupting by planting and watering by its side the pure and blessed. We are far too fond of the violent, and too little inclined to the constructive, which calls for patience and humility. Kill the weeds with flowers, the tares with the corn, for there is an energy in righteousness, truth, love, and beauty which the malignant growths of evil cannot withstand.—W. L. Watkinson.

IDEALS

Not every one who is everlastingly talking about ideals has a worthy one, and fewer still of these professional idealists are following even the small ideal they have. Christ's ideals are so exalted and inspiring they can not be glibly put into fine words. So the man possessing them puts them into deeds, humbly realizing that he is so far short of them he has little to say about them.—*Eastern Methodist.*

DEVOTIONAL

NEARING HOME

Anything spoken, written or intimated concerning home ransacks our whole nature and fills us with delighted pleasure. The shadows of time lengthen—the world grows old, cold and less interesting and inviting to many—the way appears long and very tiresome—while there is a large class studying with increasing interest in the school of experience and observation; and they are real happy as they move onward to the goal of their anticipation. Nothing impairs their vision nor hinders their progress, because they are looking for a permanent kingdom whose maker and governor is God. Time, space, nor anything else, impedes them as they press their way homeward, looking not at the things which are seen, but to greater things beyond.

Once a patient was exceedingly ill. He did not expect to recover, but with glad surprise to himself and others he did. Many anxious days passed during his sickness and restoration. After showing proper respect and appreciation to the doctors and nurses of the hospital who had given him much careful attention, he paid his bills, began to pack up and get ready to start home. His very looks, actions, and every move he made plainly told that he was so glad of the opportunity of going home, coming out of the sick room and starting again on his way to health and home caused him to look glad and joyful. And, no doubt, as he was nearing home his heart was so full of inexpressible pleasure. So when the poor soul, wounded and sick with sin is healed by Jesus it rises higher with triumphant assurance that it is nearing home. An ingenious sculptor of Brazil, with chisel in one hand and mallet in the other carved out of a rough block of marble from a distant quarry a beautiful statue of a young man nearing home. The features appeared with untold gladness as the white cold, marble stood still and told it all nearing home. That picture was so deeply impressive that the ones who saw it stood, with increasing pleasure, studying it.

The Prince of peace in looking over His work and in contemplating the thought of nearing home—of going to his Father's home where all the redeemed of every world would live, speaks tenderly in these words: I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

There is a great host of marching pilgrims nearing home. They are on the last division of the journey. Having read, heard and sung about the ideal home, and seen it painted in glowing and flowery terms by gifted writers and speakers they are looking anxiously for it, and with glad expectation of enjoying their new home.

It is no wonder the bands on the American battle-ships were playing "Home Sweet Home" on their return homeward from their long dangerous voyage over the way. All on board of them as they came in sight

of their landing place were profoundly glad that they had made a safe and successful voyage and were nearing home. No doubt the bands were active playing national airs but none sounded sweeter nor felt dearer to them than "Home, Sweet Home." The very act of nearing home amid thundering cannon, waving flags and a hearty welcome home was a happy time with them.

The thought comes over and over to the Christians that when the voyage of life is over and they are nearing home while the heavenly hosts sing the new song to welcome them, the redeemed ones will join the united symphony until heaven shall be full of His praise.

J. T. KITCHEN

Windsor, Va.

THE ETERNAL RECOMPENSE

Still in my breast, despite its load of sorrow,

Despite the pressure of o'erwhelming care,
I sense the thrilling joy of a tomorrow

Whose dawn shall lighten up the darkness there.

I sense a moment nigh when, woe abating,

I'll tread the path that leads on to release,
And find a cure for troubles dire awaiting,
Safe in the everlasting arms of Peace.

For life and Love so close are interweaving
That none can live and yet be portionless;
And days must come with hours all retriving
The dreary years of unfound happiness;

And he who shares of Love is not yet ready,

Whose measure of its joy is yet unknown,
Need only keep his Faith both sure and steady

To come sometime, somewhere, into his own!

—*British Weekly.*

HE CANNOT BE LOST

How easy it is to crowd Jesus out. The world has always done it. The inn at Bethlehem was not open to his advent. Herod made Jerusalem unsafe for his infancy. Nazareth expelled him as soon as he began to be noticed. Capernaum did not endure him long. He had no place to lay his head. When he healed the demoniac the people of the place begged him please go away. Jerusalem welcomed him for a little and then cried out for his death. But here is the marvel, that though he always goes when people spurn him, they cannot drive him out of the world. In their very refusal of him they are forced to recognize his power and deal with his influence. The more the Christ is buffeted and despised and rejected, the larger and clearer grows his image in the thought of the race. Even when men clamor for the abolition of his Church, they pay tribute to his person.

The unwanted Christ is the unescapable Christ. He is driven out of synagogues only to turn up in market places. When he is denied by a Church, he appears at peace conferences. If a nation legislates his name out of its documents, it finds his cross on its banners. What a blind world it is, that it cannot see its Lord! And what blind followers of his we are so often, that we fear lest he should not win his way!—*Exchange.*

THE CHRISTIAN ORPHANAGE

PROGRESS ON NEW BUILDING

We are climbing on toward the goal of \$20,000 by November first. We just lacked a small amount getting the amount down to \$1,000 in our report this week. Just a little over one thousand to raise by November first to make the twenty thousand for this year.

We have received several real encouraging letters with checks from Sunday schools that were behind in their dues, telling us that they had just overlooked mailing in their monthly contributions. We have had several letters enclosing checks from Sunday schools that had not been making the monthly contributions this year. It always makes us happy to have another school to fall in line. If all our Sunday schools would make this monthly offering it would make the burden of this work so much lighter and the two pretty little girls we had to turn away last week, because we had no room, might have a place here where they could be trained and given an opportunity in life. If your school is not making this monthly contribution, join in now. We need your help. We need your sympathy.

Think, dear friends, of the many little homeless, fatherless, and motherless boys and girls who are roaming the streets and drifting, we know not where, that might be helped if *your school* would lend a helping hand to this work.

Why is it that we are more interested in other things than we are our little helpless human beings? The most precious jewels in the sight of God—made in His own image. Shall we not help them that they may grow more like Him as they grow older?

The work on the "Children's Home" is moving on nicely, and we hope to have this building up and the roof on by Christmas. We lack much of having enough money to complete this building. We are building in faith, believing that God will put it in the hearts of His people to contribute, that it may be completed and the little helpless tots who are waiting for a home with us may be given a place.

Don't you want to make an investment that will take time and eternity to tell what great good it accomplished? If you do, then mail me your check to help complete this building. Then be happy as I feel you will.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR OCTOBER 6, 1920

Amount Brought forward, \$18,763.93

Children's Offerings

Oliver D. Poythress, Jr., \$2.00; Cecil Mereer, 20 cents; Virginia Pearl and W. T. Ayscue, 20 cents. Total \$2.40.

Sunday School Monthly Offerings

(North Carolina Conference)

Henderson, \$13.48; Apples Chapel, 1.00; Oak Level, 1.07; Lebanon, 1.83; Christian Light, 3.03; Liberty,

(Vance) 4.75; Wake Chapel, 5.27; Shiloh, 1.63; Mt. Hermon, 1.70.

(Eastern Virginia Conference)

Oakland, \$5.36; Third Christian Sunday school, Norfolk, 30.47; Holland, 12.00; Holy Neck, 24.00.

(Virginia Valley Conference)

Wood's Chapel, \$2.00; Leaksville, Val., 3.19; New Hope, 1.84.

(Georgia and Alabama Conference)

Kite, Ga., \$2.12.

(Alabama Conference)

Wadley, \$2.50; Rock Stand, .98 Total \$118.22.

Children's Home

Mr. Nicholas Weber, Irvington, N. J., \$50.00; Ladies' Aid Society, New Hill Church, 5.00. Total \$55.00.

Special Offerings

J. H. Jones, on support of children, \$30.00. Total for the week, \$205.62. Grand total, \$18,969.55.

CHILDREN'S LETTERS

Dear Uncle Charley: I guess you think I have entirely forgotten you and the little cousins, but indeed I have not. My daddy has been real ill since I wrote you. Mother has to look after him. He is improving some now and has gone to the opening at Elon College. I miss him when he goes away. Grandmother Poythress has been sick and I suspect he will visit her before he returns. I am eighteen months old and am some talker. Enclosed find \$2.00. I will try not to wait four months before I write again. Love and best wishes—*Olive D. Poythress, Jr.*

I owe you an apology for this letter not reaching the SUN office before this date. It got into the package with the bills instead of the letters and I overlooked it. I am always glad to get your letters and hope to hear from you often.—"Uncle Charley"

Dear Uncle Charley: I have been very sick and mother has neglected writing for me, so I will enclose my August and September dues. I hope all the little cousins are well. My brothers have started to school and I have to stay at home with mother.—*Cecil Mercer.*

I regret that you have been real sick but am glad you are better. I hope to see you while in Berkley the second Sunday.—"Uncle Charley"

Dear Uncle Charley: We are a few days late this time. We have been sick with colds but are better now. Wish you and all the children could come and eat grapes with us. Enclosed find our dues.—*Virginia, Pearl and W. T. Ayscue.*

Now, I would be delighted to eat grapes with you, but the only way I see for all of us to enjoy them will be for you to send me some.—"Uncle Charley"



KATIE'S TEMPTATION

Katie looked longingly at the package on the library table. She knew what it was—or thought she did. Mother had sent off for Katie's winter coat and hat, and the package looked just as if it held those very things. She could not wait to see the handsome dark blue coat and velvet hat they had chosen, and here they were, just beneath her hands—and mother was out!

"I wonder if she would care if I opened it," thought Katie. "It's for me, anyway. I don't believe she would—"

Her hand touched the string; a pair of scissors lay on the table—how easy. Then suddenly she drew back her hand. "It's for mother; I mustn't touch it."

But she could not help looking and longing until a thought flashed into her mind.

"Lead us not into temptation." She had prayed that prayer that very morning, yet here she was almost ready to yield to the temptation to meddle.

"God doesn't want me to open it. I'll ask Him to help me not to—and I'll go away from the temptation." She put the scissors on the table and ran quickly out of the room.

It was very hard to wait, but running away from the sight of the box made it easier to forget it. Keeping busy helped, too. She practiced a long, hard exercise, and by the time she had finished, mother came home. Then Kate ran to her.

"O, mother, please open the box! I ran away from it."

"Ran away from it?" Mother looked puzzled. "What do you mean, little daughter?"

Then Katie told the whole story of her temptation. Mother looked at the package and laughed.

"My dear little girl, it is well you did resist the temptation to open that package, for you would only have had a great disappointment. That is a box for the Red Cross, and you would have found only sweaters and clothing. I am very glad my little girl has learned the great lesson of how to meet and resist temptation—by prayer for God's help, and to put yourself as far as possible from it. 'Lead us not into temptation' is the prayer for us all, for we are all tempted to sin, and if we try in our own strength to resist it we shall fail.

"And now, in good time, here is your box by the evening mail, and you may open it at once with my permission and approval."

The coat and hat were all that any little girl could have wished, and how glad Katie was now that she had not spoiled her own pleasure by meddling without leave.

—Exchange.

WHAT I LIVE FOR

I live for those who love me,
For those I know are true,
For the Heaven that smiles above me,
And awaits my spirit too,
For all human ties that bind me,
For the task that God has assigned me,
For the bright hopes yet to find me,
And the good which I can do.

I live to learn their story
Who've battled for my sake;
The patriot crowned with glory,
The martyr at the stake,
Bards, prophets, heroes, sages—
The noble of all the ages,
Whose deeds crown history's pages
And time's great volume make.

I live to hold communion
With all that is divine,
To feel there is a union
'Twixt nature's heart and mine,
To profit by affliction,
Reap truths from fields of fiction
Grow wiser from conviction,
And fulfill God's great design.

I live to hail that season
By gifted ones foretold,
When men shall live by reason,
And not alone for gold,
When, man to man united
And every wrong thing righted,
The whole world shall be lighted,
As Eden was of old.

—Exchange

JUST BE GLAD

O, Heart of mine, we shouldn't
Worry So!
What we've missed of calm we couldn't
Have, you know!
What we've met of storming pain,
And of sorrow's driving rain,
We could better meet again
If it blow.

For we know not every morrow
Can be sad:
So forgetting all the sorrow
We have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad.

—James Whitcomb Riley

CONFERENCE CONSIDERATIONS

At the last session of the Southern Christian Convention there were several items adopted in the various reports that should be considered by the Conferences that are soon to meet. We, therefore, submit these items as a reminder to delegates of the Conferences.

Report of Revision Committee

Your Committee held a meeting of nine sessions at Elon College, N. C., August 12, 13, 14, 15, 1918, with all the members present, and Drs. J. W. Wellons, J. U. Newman and W. P. Lawrence, sitting with us by invitation.

The result of that meeting has been published in The Christian Sun, with request for criticism, and none has come to the Committee.

The principal changes include the elimination of chapter IV to end of Part I; all of Part III; and the suggestion that Scripture reference **only** be printed in the margins.

Nothing has passed without the unanimous vote of the Committee and the approval of others present.

There has been no real demand for the publication of a new edition of Principles and Government, during the biennium, and hence we have waited for the action of the Convention upon what we have done. If you approve what we have reported, we suggest that the Committee be continued that they may review their work, thoroughly, before publication.

We will not ask your time to hear the book, as revised, read, unless you request it.

Sincerely submitted,
W. W. STALEY,
W. S. LONG,
W. A. HARPER,
N. G. NEWMAN,
C. H. ROWLAND.

April 28, 1920.
Adopted.

(The above is full report of the Revision Committee.)

(Item 12 from Report of Board of Education, Page 43 Convention Proceedings.)

"IV. That the ministerial education funds of the various conferences and of the Convention be pooled at Elon College, that the treasurer of the college be their custodian, and that this Board be empowered to order the loan of these funds upon the recommendation of the various conferences."

Report of Special Committee on Super-annuation

Your Committee, appointed by special resolution at this Convention on the matter of super-annuation submits the following recommendations:

1. That the Convention appoint of elect a permanent board on Super-annuation, said board to be composed of one member from each of the five Conferences of the Convention.
2. That the various Conferences composing this Convention turn their super-annuated funds into a common fund along with a similar fund raised in the Men and Millions Forward Movement to be known as Convention Super-annuated Fund.
3. That at the age of seventy or earlier in case of disability, to be determined in each case by the board, all minis-

ters who have been actively engaged in the ministry for twenty years next preceding thereto shall receive annuities from this fund as follows:

(a) Single ministers, \$200 per year.

(b) Married ministers, \$300 per year.

(c) Widows, \$200 a year during their widowhood and membership in the Christian Church; dependents to be provided for in each case by the Board.

4. That the Committees on Super-annuation in the various Conferences be kept intact so as to recommend to the Board those worthy of help in the several Conferences and to assist in every way possible in properly and justly administering this fund.

5. That the amounts herein named may be increased from time to time as funds are available and needs may demand.

Respectfully submitted,

J. O. ATKINSON,

W. M. JAY,

K. B. JOHNSON

B. D. JONES

W. K. HOLT, Committee.

(Full report)

ASTOUNDING FACTS

Our annual tobacco expense would build four Panama canals.

A leach is instantly killed by sucking the blood of an habitual smoker.

Insurance companies estimate one-third of all loss by fire to be due to tobacco.

The tobacco habit was begun in America and has extended to every nation on earth.

Two thousand American boys begin the tobacco habit each day.

Our annual tobacco bill amounts to fifteen dollars Per capita in America.

One and one-half million acres of American land are used to cultivate tobacco.

In 400 years the tobacco habit has fastened itself upon half the population of the world.

The manufacture of cigarettes increased 1500 per cent from 1902 to 1917.

Our tobacco bill is twice what it costs to maintain the United States government.

There is enough nicotine in the average cigar to kill two men.

In Russia, Turkey and Persia the use of tobacco has been at times punishable by death.

Babies have been killed by breathing the tobacco smoke with which a smoker filled an unventilated room.

Dr. Clay reports the death of three children from the use of tobacco poultice applied to the scalp for scald-head.

"Prussic acid is the only substance more poisonous than nicotine."—M. Onfla, *President Paris Medical Academy*.

Lord Mayor MacSwiney is still living, having gone more than fifty days without food.

GENERAL NEWS

Senator Harding's special train was wrecked near Millwood, W. Va., on September 29, but none of the party were hurt.

Mrs Charles G. Hooks, of Charlotte, N. C., was nominated for mayor of that city September 29, having won over a number of men.

Gen. John J. Pershing was decorated by the highest decoration within the gift of the French Government on September 30. The event took place at Fort Myer, Va., and was attended by many high officers of the army.

For the first time since the founding of Harvard College, two hundred and eighty-four years ago, women were this year admitted to a regular department—the New Graduate School of Education. By this admission they become eligible to Harvard degrees.

The Southern Railway system reestablished its individual ticket office in Washington, D. C., October 2. The new office is located at 1125 F Street, N. W. Tickets and reservations for all Southern railway trains may be procured at this new office more convenient than at the consolidated ticket office.

Many retailers have expressed themselves as being unable to reduce their prices at once, as has been announced by manufacturers, because much of the merchandise carried by the retail merchants was bought when prices were highest, and a very heavy loss would be the result if they should base their prices upon the new reduced cost.

MISSION STUDY BOOKS

The Church and The Community.

"The Church and the Community" is a book prepared for the study of Home Missionary Societies. Many important phases of the church's relation to community life are included in this book of six chapters, which are briefly outlined as follows: I. *Community Life*, which points out that the growth of the community movement is a challenge to the Church to assume leadership in building up community life. II. *Economic Factors*, the aim of which is to show that it is the duty of all Christians to understand and be vitally concerned in their tendencies. III. *Cooperation*, to show that the churches should investigate and understand the growing possibilities of cooperation for advancing the spirit of helpfulness and brotherhood in the community. IV. *Homes and Housing*, to show that it is the privilege and obligation of the church to help provide a happy and wholesome home life for every man, woman and child in the community. V. *Complex Community Problems*, deals with the variety and types of difficult and complex situations confronting church leaders. VI. *Community Leadership*. There is shown in this chapter the responsibility and opportunity of local churches, especially those of home mission agencies, to train for leadership.

The Bible and Missions

"The Bible and Missions" is an illustrated book of 228 pages devoted to the study of Foreign Missions. There are six chapters in the book. Each chapter is preceded by a brief outline of the chapter that is to follow and this enables the Society to study it as a whole or in part.

Chapter I deals with *The Missionary Message of the Old Testament*, and its aim is to show that the Bible is God's missionary text book.

Chapter II contains a discussion of *The Missionary Message of the New Testament* and points out the fact that the principles laid down in the Old Testament are fully revealed in the New.

Chapter III, Part Two, sets forth the work of translators through whose labors the Bible has become the possession of the race and has as its caption *Every Man in His Own Tongue*. It also traces the history of the early translations and versions.

Chapter IV treats of *The Travels of the Book* and contains an account of how the work of the National Bible Societies have helped the missionary movement.

Chapter V points out the affect of the Bible as seen in Christian nations—also its influence in non-Christian lands.

The sixth and last chapter of the book, under the title *The Leaves of the Tree*, points out the opportunity and responsibility of the Church, and states in a very definite way means and methods by which a person may help to make the Bible known to those who know it not.

Prices: "The Church and the Community", 50c the copy; "The Bible and Missions", 35c the copy. Postage extra. Mail your order to C. B. Riddle, Publishing Agent, Burlington, N. C. (Books now in stock ready to mail.)

The Master keeps the lips of his servants by so filling their hearts with love that the outflow cannot be unloving; by so filling their thoughts that the utterance cannot be un-Christlike.—*Frances R. Havergal*.

Thou who didst hang upon a barren tree,
My God, for me,
Though I till now be barren, now at length,
Lord, give me strength
To bring forth fruit to thee.

Thou who didst bear for me the crown of thorn,
Spitting and scorn,
Though I till now have put forth thorns, yet now
Strengthen me thou,
That better fruit be born.

—*Christiana Rossetti*.

GOOD CHEER

When things first got to goin' wrong with me, I says:
"O Lord, whatever comes keep me from gettin' sour!"
Since then I've made it a praetice to put all my worries
down in the botton of my heart, then sit on the lid an
smile.

—*Mrs. Wiggs*.



MARRIAGES

SYKES-MELTON

A quiet but beautiful wedding was solemnized at the parsonage of the First Christian church, Richmond, Va., at seven o'clock on the morning of September the 29, 1920, when Mr. John W. Sykes led Miss Fannie Katherine Melton to the marriage altar. They were attended by Mr. R. A. Garnett and Miss Gertrude Williamson. The writer spoke the words that made them one and they left on the early train for a honeymoon trip to North Carolina.

The groom is a son of Mr. and Mrs. William W. Sykes and is a member of the Richmond Christian church and president of the young men's Bible Class. The bride is the daughter of Mrs. Ida R. Melton. May the Lord richly bless them in their new relationship.

W. T. WALTERS

WALTERS-DICKENSON

At the parsonage of the First Christian church, Richmond, Va., at 7:30 P. M., September 27, 1920, Mr. Lantic Freeman Walters of Camp Lee and Miss Ola L. Dickenson of Petersburg, Virginia, were united in the holy bonds of matrimony by the writer.

The groom is a son of Mrs. Rosa E. Walters, of North Carolina, and is supply sargeant of the 62nd Infantry, Camp Lee. The bride is the daughter of Mr. and Mrs. Samuel T. Dickenson of North Carolina. They have our best wishes.

W. T. WALTERS

ALTIZER-STEPHENSON

Mr. Lyster Altizer and Miss Leah Judkin Stephenson were married at the Richmond Hotel, Richmond, Va., on the evening of September 27, 1920. Miss Mamie Stephenson, sister of the bride, and Mrs. Altizer, cousin of the groom, witnessed the ceremony, which was performed by the writer. Both parties are from Sussex county, Virginia, and the bride is a member of the Barton Grove Christian church.

The groom is the son of Mr. and Mrs. J. T. Altizer and the bride is the daughter of Mrs. N. K. Stephenson. We wish them a long and happy married life.

W. T. WALTERS



OBITUARIES

BURNS

Mrs. Sarah A. Burns, of Stanley, Va., died suddenly September 24, 1920, aged eighty-one years, eight months, and fourteen days. The funeral was conducted and her body was buried at Leaksville, Va., September 26. She connected herself with Leaksville Christian church early in life, and had been a regular attendant at services of her church until about a year before she died. She is survived by one daughter, four grandchildren, and three great-grandchildren. The funeral was conducted by the writer, assisted by Rev. A. J. Painter of Stanley, Va.

R. P. CRUMPLER

GUNTER

The Christian church of Sanford in particular and the town of Sanford in general received a severe shock upon the announcement of the death of Mrs. J. D. Gunter, which occurred in Gastonia, N. C. September 7, 1920, at the home of her son. Upon the advice of her physician, she had made a trip to Asheville and was returning when she grew rapidly worse.

The remains were brought from Gastonia to her home in Sanford, and after the funeral, her body was laid to rest in the cemetery at Shallow Well.

She married John D. Gunter in 1881 and was the mother of ten children—Seven of whom are living, and attended her funeral. They are: E. D., of Richmond, Va.; J. U., Jonesboro; H. B., of Greensboro; Charles W., of Gastonia; Miss Ruth, Greensboro; Miss May, of Jonesboro, and Jennie, a student of Elon College. She is also survived by her aged mother, Mrs. E. A. Crawford, of Greensboro; a brother, Mr. W. P. Denny, of Brownwood, Texas; a half brother, Mr. E. A. Crawford, of Mebane; a half sister, Mrs. H. C. Simpson, of Greensboro; a step sister, Mrs. Emma Cheek, of Ore Hill, and ten grandchildren.

Nothing was left undone by her church and the citizens of Sanford to extend to the family their sympathy. The crowd at the funeral and at the cemetery, was immense, and the floral tribute exceeded anything that many had ever seen. It was a great effort to speak the praise of a noble life.

Sanford church feels a loss in all our departments of work because of her death, but there is a feeling of joy that we had so long, such a noble soul, and that she was so good as to be mourned by all.

T. E. WHITE

A LITTLE FUN

Two small boys were conversing, and the smaller of the two remarked, "My uncle has a wooden leg."

"Huh," replied the other, "that's nothing. My sister has a cedar chest."

"Yes," said the storekeeper, "I want a good, bright boy to be partly indoors and partly outdoors."

"That's all right," said the applicant, "but what becomes of me when the door slams shut?"

"When I told the man of your proposal he gave vent to a loud series of equine exclamation."

"What's that you said?"

"I said he burst out in a horse-laugh."—*Baltimore American*.

Maggie: "Sure, Miss, and it's a hard life I bane living."

Mrs. Smith: "Didn't I tell you, Maggie, 'if you marry in haste, you repent at leisure,?'"

Maggie: "Faith, and I've had no lazure!"—*Life*.

Mrs. Pilgrim: "Now, these boys air sister's."

The Census Taker: "No; you mean brothers."

Mrs. Pilgrim: "No, sir; I mean jes what I say; they are my sister's. She lives nex' door in the red house."

CHARLES W. McPHERSON, M. D.

Eye, Ear, Nose, Throat

OFFICE OVER CITY DRUG STORE

Office Hours: 9:00 a. m. to 1:00 p. m.

and 2:00 to 5:00 p. m.

Phones: Residence 153; Office 65J

BURLINGTON, NORTH CAROLINA

PELOUBET'S SELECT NOTES

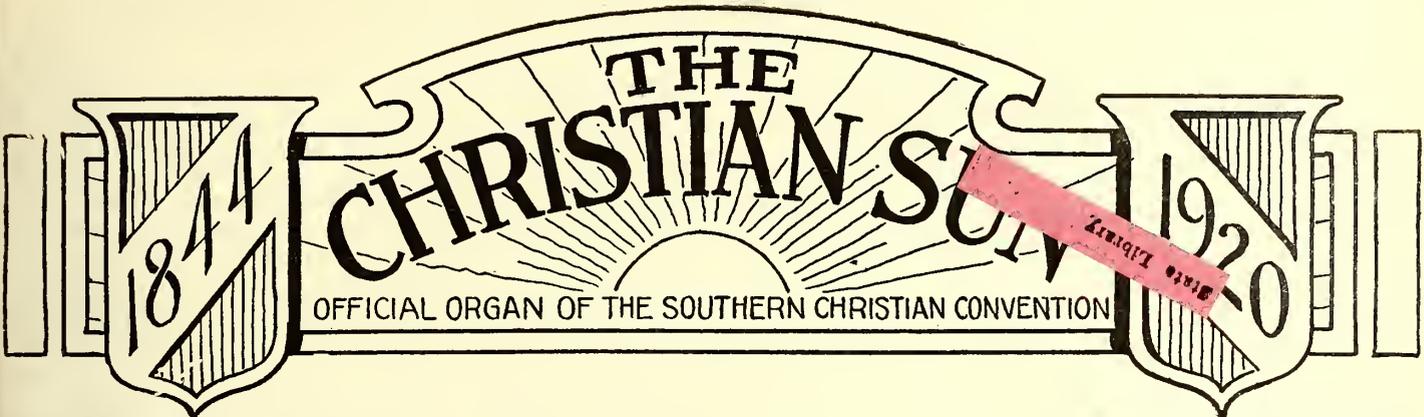
THE CHRISTIAN SUN Office is now entering orders for Peloubet's Select Notes to be delivered December 1. The price is \$2.00 the copy, plus ten cents postage. File your order now. Bill will be mailed with book.

DR. J. A. BROOKS

DENTIST

Foster Building

Burlington, N. C.



THE CHRISTIAN SUNDAY

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXII

BURLINGTON, N. C., OCTOBER 13, 1920

NUMBER 41

The Gospel Will Not Fail

The gospel will not fail. The Lord Jesus shall see of the travail of his soul and be satisfied. The kingdoms of this world shall become the Kingdom of our Lord and of his Christ. But the Church may fail, may be set aside for another instrument. Today is the day of salvation for our Protestant churches. If we harden our hearts and close our eyes and refuse the plain call of God, other generations may see in us another Israel whose narrowness of vision was condemned by the very Scripture in which is our boast. :-: :-: :-: :-: :-: :-:

(From The Bible and Missions, by Helen Barrett Montgomery)

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

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Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

DIVORCES

The press of the country is having much to say about divorcees. The increased number of divorcees is only a logical conclusion of some features of the recent war. Marrying in haste is not a safe piece of business in times of peace as well as in times of war. Sweethearts were summoned to defend their country. Floating flags, sounding drums and other emblems of inspiration were the means of much hasty action and much of this hasty action was in the matter of marriage. We heard much about war brides and now we are hearing much about divorcees. Let it be to the credit or the discredit of women, they love a man in uniform. It is often remarked that women go "crazy" about a soldier, many of them did go "crazy" about some soldier and were not satisfied until they got a soldier husband and now they are not satisfied until they get a divorcee. It seems that some of them thought that they were marrying a soldier of *peace* but from the court records some of them have changed their minds and consider that they married a *piece* of a soldier.

This article is no condemnation of soldier husbands nor war brides. The lesson is this: The quickening spirit of the war caused many hasty marriages. They were not all by men in uniform. Some war brides are making good wives and are maintaining model homes and some soldier husbands are making just as good men as the world will ever know.

Thirty-three divorcees were granted in two days in a North Carolina court recently. This all happened in one county, while an adjoining county exceeded that record. Such seems to be the program all over the country. It seems to be no trouble to get a divorce. We note that the court in many instances merely hears the record read and divorce is ordered. Divorce is denied in very few cases. So long as the laws of the land are lax, entering into such solemn contracts will also be lax. There was once a time when divorce seemed to be a disgrace, but now the more divorcees that a woman can get seems to popularize her that much more. This is a shame upon American ideals.

There are two principal remedies that must be applied: The home life must be purified that ideals may be higher among men and women, or society must be purified that young people, young men especially, shall not be lead into dens that betray their manhood. We believe that a clean life upon the part of both the bride and the groom is one of the chief essentials of a happy marriage.

A vow taken at the marriage altar is a solemn thing and should not be broken in a little routine in the courts. We want to see the day when greater emphasis will be placed upon clean living, the solemnity of marriage, and the disgrace of divorce. If these things are emphasized and the judges of our courts send a few of these petitioners for divorce back home with a good lecture on right living, we believe that the situation can be amended.

"The years following, being war years, can not be taken as normal. But last year, the first full year of peace, there were 37,583 marriages, while the local judges handling divorce cases estimated there would be between 5,000 and 6,000 divorcees. Taking the mean of these two figures, or 5,500, it would show one divorcee for every 6.83 marriages, or an increase of approximately 23 per cent over the divorcee rate of 1911. Three decades more, at that rate, will see divorcees equaling the number of marriages."

"IS OUR NATION CHRISTIAN?"

The above question is quoted from *The Presbyterian Standard* in its issue of August 18. It is usually considered that our nation is Christian, but *The Standard* raises the question as to whether it can be rightly called Christian or not. We quote this from that exchange:

"When President Wilson took office, there soon developed the hope in many hearts that he proposed to administer the affairs of our government on Christian

principles, and that he would endeavor to get nations to deal with each other on the high plane of Christian ethics. Why should he not? He is a pronounced Christian, clearly recognizing the obligation of individuals to deal with other individuals according to the moral teachings of Christ. Governments are made up of individuals. It seems perfectly obvious therefore that governments should be guided by the same ethical principles that guide individuals.

"In demanding the repeal of the Panama Canal tolls bill, in his dealings with Mexico, in his calling in council the representatives of the Southern American Republics, and in other matters, it seemed evident that President Wilson was seeking to have nations regulate their intercourse with each other by the high and sacred teachings of the Bible. In the conduct of the war, he persistently and consistently held up as the justification and motive of our government the lofty idealism of Christianity. In the famous fourteen points set forth as the basis on which peace should be made, he evidently meant to embody the requirements of a Scriptural humanitarianism. In his readiness to accept for our government a mandate over Armenia, he could have been actuated by nothing else than a desire to give effect to the altruistic injunctions of the New Testament.

"How far has our Nation shown a willingness to follow his leadership? Until the political parties developed a bitter antagonism, there was wide, if not general approval, of his views. But in more recent times, the interest of party has been the controlling consideration. Take the League of Nations. It contains some elements of distinctly Christian character. It exalts the claims of common humanity; it would have the strong to bear the burdens of the weak; it demands that each nation shall look not merely on its own things, but also on the things of others. Now the significant point is that the fight against the League has centered on these elements that are most Christian. The clamant objections to it, is that it would have us imperil our interests for the good of others. *Americanism* is the battle cry. As interpreted by a violent partisanship, it means stark, stolid selfishness. It means America first, last and all the time. Americanizing the League means paganizing it, stripping it of every pledge that might possibly mean sacrifice for us, or furnish assurance of help to the oppressed people of other lands. No fraction of sovereignty must be surrendered, and no promise must be given of a response to the cry of distress from beyond our borders. It is claimed in vague and general terms that we can be counted on to fulfill all our moral obligations to the world at large, but we must be left absolutely free to choose our own time and way. We will not put our hand to a contract, binding us, along with other nations, to play the part of the good Samaritan."

CHAPLAINS APPOINTED

(Contributed)

In conformity with the new Army Reorganization Law providing for 240 chaplains, or one to each 1,200 officers and men, the War Department on September 27th announced the selection and appointment of 89 new

chaplains for the Regular Army, out of 300 applicants who had served as officers throughout the war. These aspirants were carefully examined by different boards of officers as to their professional, mental and physical qualifications. Those who survived this test were then carefully inquired into from the standpoint of clerical fitness through the various denominational agencies.

The clergymen who were selected have been commissioned with rank from July 1, 1920. They are all picked men with war service, and the Army expects that they will be of the greatest possible help to the young men who will be recruited in the future as soldiers.

After careful study by representatives of the War Department, the proportion of the denominations was tentatively fixed by Secretary of War Baker at 25 per cent for the Roman Catholic Church, 70 per cent for the Protestant Churches, and 5 per cent for adjustments that cannot be made on strictly mathematical apportionment. This conclusion is based on a careful survey of census reports, as well as the religious census of 1916.

Quoting Colonel John T. Axton, the new Chief of Chaplains:

"All of those who were graded 'excellent' by the Board of Review, no matter what rank they attained during the War, seem to have been made captains, and apparently all of those who were graded 'very good' by the Board and had reached the rank of captain have been recommended for retention in that grade.

"I feel that an unusual trust has been reposed in every accepted candidate. Together we must justify the confidence the various boards have expressed in this selected group of men. The opportunity for service is unexcelled. Study and painstaking work will be needed to touch helpfully the lives of many people, and only by doing a forceful work for men can our new Army chaplains retain the fine opinion that the men who recommended them for appointment have expressed. People watch the chaplain, they note his actions and his conversation, and his opinions have great weight and should be carefully arrived at and clearly expressed.

"From the great bulk of men in the service we are getting reports that warm us through and through. Our chaplains are rendering service that cannot be recorded in figures nor incorporated in any statistical report. Influencing men for righteousness, keeping families happy and contented, visiting the sick, calling on the families of the enlisted men, helping men who are in trouble, conducting strong services and Sunday schools; in short, as our Master did, they are 'going about doing good.'

"It is probable that all chaplains will soon be receiving a small monthly allowance from their denomination for the incidental expenses of their work that are not met by the Government appropriation. The War Time Commission of Protestant Churches has recommended it, and many denominations have taken kindly to the idea of an annual allotment of \$300."

In a letter to the new chaplains, Col. Axton says, in part:

"I believe in organization; otherwise I should not have accepted the fascinating appointment that has come to me. 'There is no sin in order—there is little virtue in formlessness.' Organization has its limitations, and the success of our work will be dependent upon more than mere form. Individual fidelity, poise of mind, serenity of spirit, a large outlook, patience and good temper, energy and enthusiasm, and above all an overmastering love of Christ, will be essential to success.

"To fashion an office that shall be an agency of service to the Army. To give form and order to our common activities, to join minds in thinking out common practical problems, to inaugurate measures looking toward the stability and larger influence of all agencies in the Army that promote the moral and religious life, to suggest to the craft programmes, standards, and methods, to put the wisdom and resources of the whole fellowship at the disposal of its every member no matter how remote his station; these are some of the aims of the Chief of Chaplains.

"I have no illusions concerning the responsibilities of this office or its delicate problems, and am therefore praying for strength for the duties and for grace that my mind may be so adjusted as to accept justified criticism promptly and wholeheartedly. Should the Chief of Chaplains attempt to dictate what any chaplain should think or say theologically, he would make quick discovery of his limitation. But there is place for kindly advice and suggestions."

WOMAN'S REALM

(All items for this department should be sent to Mrs. J. W. Harrell, Burlington, North Carolina.)

A FORWARD LOOK

With the coming of October, church activities begin in real earnest. The fall programs have been completed and are being put into execution. Rally Day is over and we are pondering the question as to how we may conserve the results of this great day, with all of its inspiration and zeal for renewed activities.

In missionary circles, we are planning larger programs. We are beginning to realize that this is our year of opportunity. We want to do our part in helping to spread the Gospel at home and abroad. We are beginning to realize as we have not in the past that "The business of the whole Church is to give the gospel to the whole world".

It is essential, at the beginning of a season's work to lay plans for the task which confronts us. We will not accomplish much if we undertake in an aimless, haphazard way. When we, as housekeepers, fail to plan our work we see little accomplished when we come to the close of day. Remember, too, that no plan works itself. The success of the work depends upon the effort we put into it. What are your plans for the future? For November, we are, or should be, preparing for the Thank-

offering meeting, which is one of the very best programs for the year. Let every Conference President urge the Societies of her Conference to hold a Thank-offering service. Let every local Society plan to give this program. Send out written invitations to each member and put forth every effort to secure a large attendance. Wherever it is possible, give an open meeting at the church. Your pastor will gladly give you the evening service. Keep much in prayer for the success of the occasion.

Our blessings are without number, so let every one bring an offering for the extension of God's kingdom. What shall I render unto the Lord for all his benefits to me?

The Thank-offering program has been printed in leaflet form and will be published in the November number of the *Christian Missionary*. You can obtain these programs with help for carrying them out from the Literature Department, Room 25, C. P. A. Bldg., Dayton, Ohio.

OUR CRADLE ROLL

We would be glad to know if our Conference Cradle Roll Superintendents have written to the churches of their conference where there are no Rolls, urging them to start the work. You will have to get busy if you want to include the new ones in your report at the annual meeting. You will find the names of all churches in your conference in *The Annual* for 1920.

A LETTER FROM THE ELON SOCIETY

Dear Mrs. Harrell:

May I have a short space in your column to tell in a few words something about our Missionary Society at Elon? Its growth, in membership, finances and general interest is manifested by the members. We have about forty members all of whom are always ready and willing to do their part in any manner that is for the good of the Society and the cause we represent. Our Society is a delightful band of workers. We are constantly growing in membership because Mrs. N. G. Newman, who is on our Membership Committee, hardly ever fails to bring us a new member at each meeting. I tell you when she approaches a sister and asks her to join with us, she might as well then and there give Mrs. Newman her name for Sister Newman makes her visits frequent until the new member is presented to our Society. If Sister Newman fails the first time, she will "try, try again." Our Society is not a wealthy Society but each member is always ready and willing to give her part when she is called upon. Now one should not feel like she is not doing her part if she does not give everything, because there is, of course, a limit to the purse. Our meetings are very informal. We like for every member to feel free while in the meetings to discuss any topic that is brought up for the good of the Society. After we have finished our regular order of business we then turn over the meetings to the leaders, who have been appointed by our Program Committee to conduct the lesson for

the afternoon. We use, generally, the program that is printed in *The Christian Missionary* with the aid of the text book. We find these programs very interesting as well as instructive. As to the social feature of our Society, we have each month a social. Our Social Committee at the beginning of each Society year makes out our program for the year in advance. Four members are put on each month to entertain us in any way or manner that they think would be enjoyable. We have had delightful meetings of that kind at these socials. We take our husbands and in that way they get their minds off of their daily routine of work and are thrown together in a social way for a social good time. We have as one of the features for the evening Bible contests and some of us are not through answering our questions when "time is up." Now of course, our preachers are through (?), or we suppose they are. Our Society has been quite fortunate in having Mrs. D. P. Barrett with us in one of our meetings and she made a splendid talk. Mr. Barrett will talk for us at our next meeting. We are so glad to have the Barrett family in our midst for it gives us a rare opportunity of doing for them in person and to be able to talk to them and get information from them concerning our work. We have faithful Superintendents, workers in our other Societies. Mrs. Hook is our Young People's Superintendent, Mrs. Perkins for the Juniors, Mrs. Wicker for the Willing Workers and Mrs. N. G. Newman for the Cradle Roll. I would like to say here that Mrs. Newman had a splendid Rally Day in August, the account of which you read in THE SUN. Mrs. Wicker had her mite box opening a few weeks ago. She gave a splendid program in the chapel, and received a very liberal offering. We hope our Conference that meets in Durham will be well attended. We have such good, faithful members there, and I am sure everybody will enjoy themselves while there, in the meeting and socially.

I am taking up too much space in your column. Please, co-workers, pray for us that we may as a Missionary Society be strong in Faith and Hope and accomplish always the good and the right that our Society now stands for.

MRS. J. O. ATKINSON
President *Elon Missionary Society*

CONFERENCE CALENDAR

Georgia and Alabama Conference

Time of meeting: Tuesday, October 19, 1920.
Place of meeting: La Grange church.

Eastern Virginia Conference

Time of meeting: Wednesday, November 3, 1920.
Place of meeting: Holy Neck church.

North Carolina Conference

Time of meeting: Tuesday, November 16, 1920.
Place of meeting: Parks' Cross Roads church.

PASTOR AND PEOPLE

SUFFOLK LETTER

Just as I was about to write this letter on "*Thinking Back*" and "*think back*", I opened the last number of "*World Outlook*" and read a page on "*Canned Thinking*". The trend of that article was a criticism on loyalty to the past as compared with modern ideas, "Cook your own pudding, then you'll know what you are eating." These two sentences sum up Mr. Price's conclusion. Do your own thinking sounds democratic and progressive, but no one mind can think by itself. Thought has parents—a father and a mother. A book may be the father, my mind may be the mother of a new thought. You may *present* a thought to me and that may *suggest* a new thought which neither had before. Common law is canned thought, but it is the basis of statute law. History is canned human experience, but it may be as valuable as any new idea. "We need fresh thinking," as Mr. Price says; but fresh thinking is the fruit of what he calls "pickled knowledge". Every new invention is the fruit of "pickled" inventions; both are valuable.

But I intended to write on "*Thinking back*" and "*think back*". Thinking back is thinking over the past, whether in human history or personal experience. There is no value in thinking back unless it makes us think for the future. The only value of seed cast into the ground is the new grain produced; the only value of thought backward is the new thought forward. Review of personal experience should provoke improvement for the future. Thinking back inspires thinking forward. Thinking of the cross inspires thought of the crown. Prophecy is pre-history, and will sometimes become past history. Jesus said of Jerusalem, "There shall not be left one stone upon another, that shall not be thrown down". That prophecy became a historic fact, thirty-seven years after it was uttered, when the Roman army under Titus destroyed Jerusalem in A. D. 70. But the main point of this Letter is not in "*thinking back*", but in "*think back*", which is the thought in the hearer or reader provoked by the speaker or writer. When a minister is preaching, the audience has no opportunity to "*speak back*", but there is ample room to "*think back*"; and it is a good exercise, because it helps the interest. If the hearer agrees with the speaker, it makes a sympathetic listener and that inspires the speaker; if the listener disagrees with the speaker, it amounts to opposition, and makes it hard for the speaker. When the speaker says nothing that provokes agreement or disagreement the audience is listless. A minister need not expect the congregation to accept all that he says; and he should count himself useful if his message causes men and women to "*think back*" at him; that is the highest point of interest. It is next "to provoke unto love and do good works". To "*think back*" is in many cases, better than to speak back; it is the quiet and silent debate, the noiseless investigation, the spirit-

ual process by which though, emotion, and conscience, work under the preaching of the gospel. This field is much larger than the outspoken praise or criticism which some ministers love or fear. Jesus could read the reasoning of his auditors, but men cannot; yet it is certain that men and women "think back" as well as speak back, and by this the gospel finds its way to the heart.

W. W. STALEY

BURLINGTON LETTER

The Burlington Christian church has recently enjoyed three inspiring missionary services. On Sunday evening, September 20, the Willing Workers Missionary Society had charge of the service, rendering a splendid program, consisting of recitations and songs, followed by the impressive "Rainbow Pageant". They received an offering of \$43.50 for their work.

Sunday evening, September 26, Rev. D. P. Barrett was with us and gave us a splendid message about Porto Rico and the work that is being done in the Island for Christ and His cause. The story of Porto Rico's redemption is going to be a most interesting one. The Christian Church should be glad that it is having a part in that great work. Great changes have already been wrought by the missionary of the Cross.

Sunday evening, October 3, the Young Peoples Missionary Society gave a splendid program. Mrs. D. P. Barrett was present and made an interesting address, showing what it meant to invest a life for Christ on the mission field. At the close of her address she sang a beautiful and impressive solo. Miss Bessie Holt made an interesting talk about our Young Peoples Work. They received an offering for their work of \$65.00.

On account of the advanced cost of living in Japan, the Mission Board found it necessary to increase the salary of Miss Martha Stacy \$240.00.

A few Sundays ago the Burlington Sunday school voted to assume this additional cost and ordered the amount forwarded to the mission treasury. This makes it necessary for the school to raise \$80.00 per month for its missionary.

The offerings each third Sunday for this purpose have been averaging nearly \$80.00 for the past six or eight months. Since the school has undertaken the support of a missionary the offering for the Orphanage, taken each first Sunday, has more than doubled. Giving to missions helps every other cause. A vital interest in missions is the great need in every Sunday school and church.

J. W. HARRELL

REVIVAL AND POUNDING AT ANTIOCH

The revival meeting began at Antioch the third Sunday in September. Dr. J. P. Barrett, of Holland, Va., was with us in the meeting from the beginning until on Thursday afternoon. He preached with great power, aided by the Spirit of God, and it was good to be there. The church was greatly strengthened and about thirty professions and many renewed their obligations to God. Thirty-two united with the church and more are expected to join later.

I was glad to see this large number coming into the Kingdom of God. Dr. Barrett and the present pastor may rightly call this their mother church—the dearest place on earth to them.

On Saturday, October 2, the pastor baptised fourteen by immersion, and expects others to follow.

The pastor was re-elected for another year and an additional sum of \$50.00 added to his salary.

Just before the close of our meeting on Friday, a good sister stepped into the pulpit and asked that I remain at the church a little while after the close of the meeting, stating further that there was a great "stir" at the church. I was, of course, held much in suspense until a good brother and sister took me by the arm and led me to a long table loaded with hams, chickens, sugar, flour, coffee, canned fruit, pickles, etc. They told me that it was all mine and that I should not go hungry, and calling a brother with an automobile said: "Take these things and our pastor and carry him home." The pastor and family cannot express to these good people at Antioch their gratitude for this kindness. God bless them all and may their pastor live by the grace of God, worthy of the tokens of their love for him and his family. I hope that all who gave anything will accept the sincere thanks of their pastor and his family.

H. H. BUTLER

P R O G R A M

of the
NINETY-FIFTH SESSION

of the
NORTH CAROLINA CHRISTIAN CONFERENCE

Parks' Cross Roads Church

Ramseur, N. C.

November 16-19, 1920

TUESDAY, NOVEMBER 16, 1920

9:00 A. M.

Words of WelcomeRev. A. T. Banks
ResponseRev. R. L. Williamson
Business Session

Roll call of ministers and churches
Report of Executive Committee
Report of Program Committee
Report of Treasurer
Appointment of Special Committees
Miscellaneous Business

President's Annual AddressRev. T. E. White
Communion of the Lord's Supper....Dr. J. W. Harrell,
Rev. G. R. Underwood and Dr. P. H. Fleming.

AFTERNOON SESSION

2:00 P. M

The Afternoon FellowshipJ. U. Gunter
The Church Directing the Moral Life..D. R. Fonville
The Church School and the Community

R. C. Boyd

Ministering to the Expressional Life

Rev. S. C. Harrell

Report of the Entertainment Committee
Announcements

LIGHTHOUSE OBSERVATIONS

J. E. MASSEY

VICTORY OF THE TENENTS

Tenants in New York City have won at last. The rent restricting bill which was passed last month by the State legislature is a good indication. Although wealthy powers of the Real Estate Board are attacking the statutes which will have to be tested by the court, there is fair reason to believe that these tenants will triumph.

Since the war their case has been either evacuation or starvation, and many of them have starved. Higher rents have largely been the cause of undernourished children, families ill-supported, divorcees, separations and many other evils. Then it is now indicated that these pitiable victims of the greedy landlords will not suffer needlessly any longer, since in addition to the restrictions of the rent which they will have to pay, a city budget of \$530,000,000 has been voted for their use. What a pity the law-making bodies did not see the need sooner!

CENTERING FARM LIFE

Can you think in terms of an apple pie? If so, you can understand what Charlotte Perkins Gilman means in writing about "Applepieville." She sketches the life of an ideal farm-community as being conformed to the shape of an apple pie. The center of this pie is called "Applepieville", and all the community-farms radiate about this little town in triangular prepossibilities. The main reason for this suggested arrangement of the farms was to have all the homes of the farmers near each other, yet losing none of the characteristics of an orderly farm-equipment.

Farmers organizations, schools, churches, and all the necessary means for education, social life, and entertainment would then be easily reached by everybody in the community. The town would be theirs.

Of course this is just an idea. To many, it would be an impractical dream to have "Applepievilles" all over the broad virgin country life of America. But such ideas have a purpose, though apparently impractical. That purpose is to make us think, think of the isolated, unorganized condition of so many American farmers who need to learn the lesson of cooperation in their education and social life; to become less self-centered and more community-centered.

MOSLEM UNREST

Over the whole stretch of country comprising what is known as the "cradle of man", including Egypt, Palestine, Arabia, Turkey and India, there is unrest. And practically all of this unrest is due to the anti-Christian propaganda throughout the Mohammedan world.

The treatment of Turkey subsequent to the recent war has influenced this agitation of the followers of Mohammed; the practical annexation of Mesopotamia and Palestine by the British, and other influences of the

French and Greeks have turned the Moslem world against Christendom. It has spread to India where the British control is periled by 70,000,000 Mohammedans and about three times as many Buddhist, hampered less by creed or caste, but intently anti-British. The struggle has developed virtually into one of arms, but these people need practical Christianity more than any thing else. How shall they get it, is the real question?

THE ROAD TO SUCCESS

Many people can tell you how to find success—every one a different way. But no one needs to go to that trouble. Think success, act, and you will reach it. Put every opportunity to some use. That is the philosophy of the modern world.

If one stopped at success—any success, would he attain the desired end? No. Then why not, some may query? Any success will not suffice; it must be that kind which is guided by a spirit greater than that of the modern business world.

NOT CREED BUT CHRIST

John Oxenham has written a beautiful poem "Credo". In this poem he emphasises the need of a Person as the object of belief rather than creed:

Not what, but whom I do believe,
That in my darkest hour of need
Hath comfort that no mortal creed
To mortal man may give.

Not what, but whom,
For Christ is more than all the creeds,
And his full life of gentle deeds
Still all the creeds outlive.

Not what I do believe, but whom!
Who walks beside me in the gloom,
Who shares the burdens wearisome,
Who all the way doth illumine,
And bids us look beyond the tomb,
The larger life to live.

Not what I do believe,
But whom.
Not what,
But whom.

Westcliffe-on-Sea, England.

THE SERVICE OF PRAYER

Really, prayer is an atmosphere rather than an attitude. At its highest, it is conscious of another utterance than that of words. There is union with God in His Spirit, the sense of a real presence of God, oneness with the purpose of God. I have great sympathy with that man of whom it is said that he made his life so constant a service of God that night found him so tired out that his only articulate prayer was, "Lord, all is right between me and Thee." But for the majority of us such an attitude would be blatant blasphemy. The service must be pure and unceasing that earns this right.
—J. C. Mantripp, in *Presbyterian Standard*.

DEVOTIONAL

THE CALL FOR ADVENTURERS

Jesus condemned the religion of his day because it wasn't real. Sublime truths were lost in elaborate rituals, multiplied regulations, familiar creeds, and failed to inspire in the people any heroic devotion to their professed ideals.

The same charge is brought against religion today. Too many of these who profess faith in the truth and the ideals of Jesus Christ are strangely slow to trust these forces of heaven in the government of their daily lives. The reality of any one's faith is determined by the risks he will take for it. The world claims the right to doubt the earnestness of any Christian profession which declines to travel except where the paths are paved or to venture out of sight of material money bags.

Life at its best is a venture. No mortal comes equipped with blueprints and specifications of a guaranteed career. Daily is man confronted with situations which demand that he dare something and go courageously forward. There is something within man which responds to the challenge of uncertainty and exults in the venturesome.

What a risk every one takes in his daily life! Surrounded by forces infinitely stronger than himself, man matches his God-given genius against nature's blind might and smiles when he wins the struggle.

It is the strange contradiction of our natures that while we are willing to venture much for lesser causes we fear to dare much for the really great things. We surrender to lesser loyalties, but hesitate to follow Christ. Thus Christianity suffers most because of the inconsistencies of its friends. In our selfish days, of sin we trifled with tremendous stakes. For a day's pleasure or a passing selfish triumph or a handful of shining metal, perhaps, we risked eternal life. But after we were graciously admitted into the great kingdom of God, we seemingly became possessed with a strange caution which fears to trust God. We live too much under the spell of the world which will hazard everything for ambition, power, greed, but will hesitate to venture much for the kingdom of God. Those first century conquerors for Christ were witnesses who staked everything on the reality of the Unseen. Donald Hankey's words are immortal: "Religion is betting your life that there is a God."

Our vacillating times call for more great adventures for God, staking all upon the Christian faith and hope, spending life for the high and holy.—*Evangelical Messenger*.

WENT WITH JESUS

A farmer down in Rhode Island accepted Christ one night during a revival. He had been a rough, bad man, and the next morning he was going down to the village. As he walked he was singing softly a hymn he had heard

in the meeting, when all at once he smelled the fumes coming out of a saloon just ahead. The odors came out strong and gripped him. He said he began to wonder how he could go by. Always before he had gone in. "Just then," said he, "I happened to think, and I said, 'Now, Jesus, I am yoked up with you, and you must come and help me by.'" And then in his illiterate way he said, "And he came, and we went by, and we have been going ever since."

FOURTEEN POINTS ON KILLING A CHURCH

(Christian Work)

1. Don't come.
2. If you do come, come late.
3. When you come, come with a grouch.
4. At every service ask yourself, "What do I get out of this?"
5. Never accept office. It is better to stay outside and criticize.
6. Visit other churches about half of the time to show your pastor that you are not tied down to him. There is nothing like independence.
7. Let the pastor earn his money; let him do all the work.
8. Sit pretty well back and never sing. If you have to sing, sing out of tune and behind everybody else.
9. Never pay in advance, especially for religion. Wait until you get your money's worth, and then wait a bit longer.
10. Never encourage the preacher; if you like a sermon, keep mum about it. Many a preacher has been ruined by flattery. Don't let his blood be on your head.
11. It is good to tell your pastor's failings to any strangers that may happen in; they might be a long time finding them out.
12. Of course you can't be expected to get new members for the church with such a pastor as he is.
13. If your church unfortunately happens to be harmonious, call it apathy or indifference or lack of zeal, or anything under the sun except what it is.
14. If there happen to be a few zealous workers in the church, make a tremendous protest against the church's being run by a clique.

BLESSED SHADOWS

There are ferns in the garden of the soul as well as flowers. . . . There is the fern of patience, and the fern of long-suffering, and the fern of meekness. And the great Gardner of the soul delights in the ferns, and purposes to save them from destruction by "the garish day," and so He takes us into the shade, the shade of disappointment, or the shade of sorrow, or the shade of seeming defeat. But it is the very blessed shadow, for it is "the shadow of the Almighty." And here the ferns flourish and the cloudy day makes the garden beautiful.—*J. R. Jowett*,

NOTES

Evangelist Lightbourne and his singer, Sam Davis, are holding a meeting in Richmond, Virginia, under the direction of our new church organization there.

Churches in the North Carolina Conference should not forget that all finances and reports should include the time to November 1 only. This will give uniformity to all reports and be fair to all churches.

In the passing of Bro. Samuel Boggs, Liberty, N. C., THE SUN loses one of its most faithful and loyal supporters. Further notice of Bro. Boggs' passing elsewhere in this issue.

Dr. W. W. Staley was in Richmond last week and preached twice for our Richmond congregation. He makes an encouraging report of the work in that part of the Zion.

Among those attending the Alabama and Georgia and Alabama Conferences this week from North Carolina and Virginia are Dr. J. O. Atkinson, Rev. G. O. Lankford and Miss Bessie Holt. Possibly others whose names we do not have.

Rev. C. E. Gerringer, Elon College, N. C., changes his address to McLeansville, N. C., where he is principal of the high school. Brother Gerringer has accepted Hines' Chapel for the first Sunday and Pleasant Ridge for the fourth Sunday. We understand that Brother Gerringer will consider work for the second and third Sundays.

All churches desiring the services of Rev. A. Victor Lightbourne should communicate with Dr. C. H. Rowland, Franklin, Virginia, at once. The Committee is anxious to make all dates for the winter at the earliest possible date. Brother Lightbourne is doing a good work among the churches and should be used all the time.

On Thursday, October 7, 1920, the Ladies Aid Society of the First Christian church, Norfolk, gave a birthday party at the home of Mr. and Mrs. W. H. L. Garlette in honor of Mrs. Mary A. Hozier's 80th birthday. Mrs. Hozier is the oldest member of the First church, and is still able to attend services occasionally. She received many presents from friends, among which was a subscription to THE CHRISTIAN SUN for one year from her pastor and his wife, which will be a welcome visitor to her home for each week of next year.

Brother W. E. MacClenny, Suffolk, Va., very much desires information concerning the Eastern Virginia Conference for the following years: 1861, 1865, 1866, 1867, 1868, 1869. Unfortunately, THE SUN office does not have complete files of THE CHRISTIAN SUN covering

these years, and we are unable to serve Brother MacClenny and would appreciate it if any reader of THE SUN can send Brother MacClenny the place, year the Conference met, name of president, secretary, and other information regarding the Eastern Virginia Conference during the above mentioned years.

The Editor left Monday to attend the Alabama and Georgia and Alabama Conferences. The most of this week's issue of THE SUN was prepared before he left. The issue of October 20 will be arranged by the office force, with the exception of the editorials which the Editor has promised to furnish us in an early mail. The Editor tells a story that is worth repeating here: In 1911 he entered Elon College as a freshman and was looking after the details of THE SUN office for THE SUN's Editor at that time, Dr. J. O. Atkinson. Dr. Atkinson went away to the Alabama and Georgia and Alabama Conferences and left the "copy" in the hands of young Riddle and the printer. A minister of the denomination passed away during the time and the office boy tried his hand on a tribute. In the meantime, the news had reached Dr. Atkinson and he sent a note concerning it direct to the printer, and then some other brother did likewise. Three announcements of the same Brother's death appeared in one issue, whereupon, the office was asked if the Brother was really dead, and Riddle replied, "More next week." How bad we may be mixed up on getting out next week's SUN remains for our readers to say, but all we can promise them now is "more next week."

A PRESENT-DAY WEAKNESS

Perhaps the most fatal of our present-day weaknesses is our failure to support our denominational press. I have no official connection with any paper and hence speak freely. Our papers are the bond of vital union, the power house of every enterprise. Somehow the push and pressure of the whole denomination must be put behind these agencies of publicity. Until we solve this problem we fail to solve others. If we remain weak here, we remain weak elsewhere.—*President E. Y. Mullins, of the Southern Baptist Theological Seminary.*

GENERAL NEWS

Several North Carolina banks have been entered and robbed of money, bonds and other securities recently.

A reduction to twelve cents a pound in the price of sugar has been announced by the Federal Sugar Refining Company.

The population of North Carolina has increased 15.9 per cent during the past ten years. She now ranks third among the Southern states in the number of people.

The 1920 corn crop shows signs of being the largest in the history of the nation, according to information obtained from the Department of Agriculture.

The United States army hospital at Oteen, near Asheville, N. C., has been discontinued for hospital purposes and the same will be transferred to the public health service.

According to reports after the fifty-seventh day of Lord Mayor MacSwiney's hunger strike, he is much weaker, being unable to hold conversation with relatives, and is suffering with trouble with his heart.

A part of the City Hall in Cork, Ireland, was destroyed by explosions in the early morning October 9. At this writing it has not been decided whether the damage was caused by an incendiary bomb or the ignition of gasoline.

Many wooden ships which were built by the United States to transport supplies to Europe during the recent war are being allowed to ruin because they are of no longer use to the government and there have been no bids for their purchase.

The great Sunday school hall in Tokio, Japan, in which the eighth World's Sunday School Association was to have opened October 5, was completely destroyed by fire just as the delegates were assembling for the opening session.

Questions have arisen in some sections of the country as to the educational qualifications of the woman voter. The general opinion is that the women who vote in the 1920 elections must meet the same educational qualifications as the men.

The question is being discussed as to whether Congress will continue the same basis of House membership since the increased population, shown by the census of 1920, and thereby increase the membership to about fifty, or whether the ratio will be increased to confine the membership to about its present number.

SOUTHERN RAILWAY SYSTEM

Announces

REDUCED ROUND TRIP FARES

And

SPECIAL TRAIN SERVICE

To

RALEIGH

Account

NORTH CAROLINA STATE FAIR

October 18 to 23

Reduced Fare Round Trip Tickets will be on sale October 16, 17, 18, 19, 20, 21, and 22d, and for trains

scheduled to arrive Raleigh before noon, October 23. Final limit returning to reach original starting point by midnight October 25, 1920.

In Addition To The Excellent Regular Train Service, The Following Special Trains Will Be Operated To Raleigh And Return For This Occasion.

SPECIAL TRAIN

Greensboro to Raleigh and return, Wednesday and Thursday, October 20 and 21.

Lv. Greensboro ..	6:45 a. m.	Lv. Efland	8:05 a. m.
McLeansburg ..	7:00 a. m.	Hillsboro	8:12 a. m.
Gibsonville ...	7:15 a. m.	University ..	8:23 a. m.
Elon College..	7:20 a. m.	Durham	8:55 a. m.
Burlington ...	7:33 a. m.	East Durham .	9:02 a. m.
Graham	7:38 a. m.	Morrisville ...	9:27 a. m.
Haw River ...	7:43 a. m.	Cary	9:40 a. m.
Mebane	7:55 a. m.	Ar. Raleigh	10.00 a. m.

Returning Leave Raleigh 6:00 P. M. (Union Station)

SPECIAL TRAIN

Goldsboro to Raleigh and return, Wednesday and Thursday, October 20 and 21

Lv. Goldsboro ...	7:50 a. m.	Lv. Wilson's Mills.	9:00 a. m.
Rose	8:05 a. m.	Clayton	9:15 a. m.
Princeton	8:20 a. m.	Auburn	9:30 a. m.
Pine Level	8:30 a. m.	Garner	9:35 a. m.
Selma	8:45 a. m.	Ar. Ral. (Ft. Sta.)	9:50 a. m.

Returning Leave Raleigh (Freight Station) 6:30 P. M.

SPECIAL TRAIN

Oxford to Raleigh and return, Thursday, October 21

Lv. Oxford	7:00 a. m.	Lv. Gorman	8:05 a. m.
Providence ..	7:15 a. m.	East Durham	8:20 a. m.
Stem	7:29 a. m.	Brassfield ...	8:30 a. m.
Lyon	7:37 a. m.	Morrisville ...	8:50 a. m.
Wilkins	7:44 a. m.	Cary	9:05 a. m.
Cozart	7:50 a. m.	Ar. Raleigh	9:25 a. m.

Returning Leave Raleigh 6:30 P. M. (Union Station)

SPECIAL TRAIN

Chapel Hill Station to Raleigh and return, Thursday, Oct. 21

Lv. Chapel Hill ..	8:00 a. m.	Lv. Durham	9:20 a. m.
University ...	8:50 a. m.	Ar. Raleigh	10.30 a. m.

Returning Leave Raleigh 11:00 P. M. (Union Station)

Put Away Your Cares and Come To the Fair

These Will Be Days of Leisure, Chuck Full of Pleasure

FOOT-BALL GAME—THURSDAY, OCTOBER 21
UNIVERSITY NORTH CAROLINA vs. STATE COLLEGE

Grand Agricultural and Industrial Displays

For detailed information ask Local Ticket Agents or address:

J. O. JONES

District Passenger Agent

Raleigh, N. C.

(Advertisement)

THE CHRISTIAN ORPHANAGE

SUPERINTENDENT'S LETTER

You will see from our financial report this week that we have crossed the nineteen thousand dollar mark. Just one thousand dollars more to raise this month, to make the twenty thousand by November first. Can we do it? Will you help me to reach this goal?

You see from the amount to raise to reach it that I need you now. Will you put your shoulder to the wheel and push a little? It will help you and will lighten my load a little, too.

The singing class had a most enjoyable trip to Hines' Chapel last Sunday. It was lucky for us that we were in the program in the afternoon. I believe the old adage "keep to the right," but it certainly did not apply to roads as we got to a certain fork of the road and were not sure which way to go but kept to the right and got lost, and it was nearly the noon hour when we reached the church. The girls enjoyed the fun all right but it was not so funny for the writer to be in a strange community and expecting to have charge of service in a short while and lost and did not know which way to go to reach the church. There was one good sign in that community and that was that everybody goes to church on Sunday or least everywhere we stopped to ask the way there was no one at home.

Brother Patton, the pastor, gave us a warm welcome and the people in the community had a splendid dinner for us. After driving all morning we felt able to do justice to a good dinner which they spread before us. Hines' Chapel people are a splendid people and are very loyal to the Orphanage and have always stood by us.

The children rendered their program and the Superintendent made a short talk and a special offering was made which amounted to \$22.00 in cash, twenty-two bushels wheat, several bushels corn, quite a number of chickens and some apples, also \$12.00 for the Children's Home. It was a splendid offering and all seemed happy to make it. I just thought how easy it would be for a number of our churches to do the same thing if they could for one time catch the vision and try it.

We had a most happy visit and all the children came home happy.

CHAS. D. JOHNSTON *Supt.*

REPORT FOR OCTOBER 13, 1920

Amount brought forward\$18,969.55

Sunday School Monthly Offerings

(North Carolina Conference)

Chapel Hill, \$2.61; Ebenezer, 6.00; High Point, 1.78; Morrisville, 2.00; Monticello, 3.00; Pleasant Hill, (Alamance) 3.85; Pleasant Union, 8.85; Reidsville, 1.00; Hanks' Chapel, 2.05.

(Eastern Virginia Conference)

South Norfolk, \$5.00; Union, (Surry) 1.00; Berea, (Norfolk) 18.00; Antioch, 4.00.

(Virginia Valley Conference)

Richmond, \$7.85; Dry Run, 3.74; Linville, 1.00.

(Georgia and Alabama Conference)

Richland, \$1.24; Ambrose, 2.16. Total, \$75.13.

Singing Class

Hines' Chapel church, \$22.00.

Special Offerings

American C. C. Office. Dr. J. F. Burnett, Secretary, \$10.00; Mr. G. L. Gwynn, Newport News, Va., 10.00. Total \$20.00.

Children's Home Fund

Mrs. Margaret Wilkins, \$2.00; W. Emmett and Anna Mary Arline, 2.00.

(Liberty Spring Children)

Mrs. Daniel Clapp, Hines' Chapel Church, \$10.00. Total, \$14.00

Total for the week, \$131.13; Grand total \$19,000.68



THE MAGIC WORD

The manager of a certain department in a big store said to one of his aisle managers: "I like the way you keep things running smoothly in your section, Parker. It sets a good standard for those who might not be so particular if your good results didn't keep them keyed up to their own best efforts."

Warmed with these words, the man went about his work with new zest. It wasn't long before he was saying to an alert little salesgirl: "You have a very successful way of handling hard customers, Miss Belle. I'm going to see what can be done for you by way of rewarding such real merit."

Miss Belle flushed with pleasure. She was so happy that she was more successful than ever with the next troublesome, cranky buyer; and when she went out to lunch she just couldn't help saying to the deft girl who served her order: "It's awfully good of you to be so prompt. You must have guessed that I want to take a walk this nice noon hour."

The deft waitress carried the cheer of the friendly words in her heart all the rest of the day. It spoke out when her younger brother settled down to his studies that evening: "It's not every girl who has a brother who stays in at nights and studies and gets ready to make something of himself, instead of running the streets and getting into bad company. I'm proud of you, Jimmyboy. You're my heart's comfort." And Jimmy dug into his work all the harder and put away for good a certain "What's the use, after all" feeling that had been trying to get foothold in his heart of late.

The next day Jimmy said to the teacher who had patiently explained a hard point: "You certainly know how to make it clear to a fellow. I wish I knew as much as you do." And a little nagging imp of discouragement fled from the teacher's tired heart at once.

On her way home the teacher paused to say to the small boy who sold her a paper: "It's nice to know I can depend on finding you here, right on time every afternoon, Billy. You'll make a good business man some day." And she smiled as she paid him.

Billy went home in such a glow of good feeling that he fairly shouted at sight and smell of the homely, substantial dish of hash for supper. "Say, mother, but you're the dandy cook. A fellow can put in his best licks with a supper and a mother like this at home waiting for him." And at the word—the magic word of praise—there vanished endless, endless baskets of clothes to be washed and office floors to be scrubbed; and the world was a good place to live in, after all, when one had a fine boy like Billy coming home nights with his bits of money and his blarney.

Nor did she dream—nor do we dream often—how that magic word has been traveling from heart to heart, touching each with the joy of sincere appreciation, inspiring each to better work and living, before it passed on to repeat its good work.—*East and West.*

HISTORY OF MARY'S LITTLE LAMB

I am sitting to-night in the Baptist parsonage in the town of Sterling, Mass., about forty miles from Boston. Through about a foot of snow I went down to the barn and wood shed, which in part is made of the old school-house to which Mary's lamb followed her one day. The poem, "Mary Had a Little Lamb," is as familiar to many American children as the letters of the alphabet; and I wish to say there was a real Mary Sawyer, who owned a lamb, which went with her to school in the house which originally stood about two miles from here, but was later sold, removed, and built into the barn above mentioned.

Mary E. Sawyer was born March 22, 1806, and seven years later twin lambs were born to ewe of her father's flock, but the sheep mother would only own one of the lambs; so Mary took the other and mothered it. Seven months later the lamb followed her to school one day, and before the teacher came some of the boys suggested that Mary put the lamb upon her desk, which she did, and the lamb went to sleep. But later it waked up and kicked and scrambled out of the desk. This made all the children laugh, and of course the teacher had to put the lamb out; but she did not scold Mary. She only laughed with her and the other children. The lamb stayed all day and went home that night, never to come back to school again. But fame awaited this little sheep. Several days later a young Harvard student, John Roulstone, who was a friend of the teacher, visiting in the neighborhood and hearing of the incident, wrote:

"Mary had a little lamb,
Its fleece was white as snow;
And everywhere that Mary went
That lamb was sure to go.

It followed her to school one day,
Which was against the rule;
It made the children laugh and play
To see a lamb at school.

So the teacher turned it out,
But still it lingered near
And waited patiently about
Till Mary did appear."

Mary's lamb lived only two years and was hooked to death by a cow in her father's barn. The wool of the lamb was spun and knitted into stockings for Mary by her mother; but these stockings were never worn; being kept for years in memory of the lamb. Many years later, when the Old South Church, in Boston was to be sold for debt, Mary, who was then a mature woman, with some other women got up a sale for the Church's benefit. The stockings were unraveled and the thread cut to pieces of one yard in length. Each piece was wound on a card, on which Mary wrote her name, and these were sold for twenty-five cents each. Thus the two pairs of stockings brought \$200, and the Old South Church was saved from the sheriff's hammer.

Mary Sawyer married a man by the name of Tyler, and they lived in Somerville, Mass. She died in 1889 and is buried in Mt. Auburn Cemetery, near Boston. Her tomb is beside that of the poet Longfellow. She continued all her life a lover of children and animals, and at her death by her will and that of her husband who had died before her, their home was turned into a playground for the children of Somerville. It is so used till this day.—*C. C. Young, in the Baptist Chronicle.*

THE LIFTER UP OF THE HEAD

"Thou, O Lord, art a shield for me; my glory, and the lifter up of mine head" (Ps. 3:3). I like that last expression—"Lifter up of my head." There is your child, my good mother, and your child has been bad, and you have chastened it. You have put the poor little bundle of wretchedness and crossness into a corner, and there it is standing soiling its face with hot, scalding tears. Then your heart relents; the extreme of misery tells upon you, for you are its mother. And you come toward the little thing, and it creeps into the corner and hangs its head. And what do you do? Instead of chastising it any more, you come quite close, and with one hand on the little one's shoulder, you put the other hand below its chin, and literally you lift up the little face into the light of your own, and stoop down and kiss it. Did you ever think that that is what God wants to do with the poor, weary sinner who has gone back and done shamefully? When fears are on every side, and awful voices in your heart speak ominously of eternal doom God comes, and with His own gracious hand lifts up your head. He anoints and cheers your soiled face; He lifts up your head, and lets the light of His own reconciled countenance beam down upon you.—*John McNeil.*

Money alone will not make any kind of religious work successful. Wherever you find a spiritually prosperous church, an aggressive missionary enterprise, the problem of city evangelization, or reaching the neglected classes in the country on a way toward solution, you find that some men and women have been putting their brains, their efforts, their sympathies, their prayers into it.—*Watchman.*

WEALTH IN CHURCH PROPERTY

(University News Letter)

CAROLINA CHURCH WEALTH

In two and a half centuries we have been willing to invest 28 million 600 thousand dollars in church buildings and parsonages in North Carolina. So read the figures in the 1916 Census of Religious Bodies.

But in ten years we have invested 100 million dollars in automobiles. We are now buying new cars at the rate of 60 million dollars a year. What we spend for motor cars in a single year is more than double the wealth we have accumulated in church properties since William Drummond's day.

It cost a little over 6 million dollars to keep our 10,000 churches in commission in 1916, while we are now spending around 20 million dollars a year to keep our 110,000 cars in commission.

It costs almost exactly as much to support our churches year by year as it does to support our state government. We support the church about as well as we support the state, and we starve them both.

Our investment in church property in 1916 was \$26.50 per member, while our investment in motor cars is now \$44 per inhabitant, counting men, women, and children of both races.

Where a man's treasure is, there his heart will be also. And it is true, the other way around.

DENOMINATIONAL WEALTH

There are 50 different religious bodies in North Carolina. In 1916 they had 9735 organizations or congregations, 1210 of which had no Sunday school; 9135 church buildings worth \$25,523,323; 1322 parsonages worth \$3,077,203; and 1,080,723 church members who own most of the billions on our tax books.

Church members are 62 percent of our population 10 years old and over. The people of these ages not on the rolls of any church of any name, sect, or sort, number 648,250. Which is to say, nearly two of every five people of responsible ages in North Carolina are outside the church—within the curtilage of the church, to be sure, but not on the church rolls. See the University News Letter, Vol. V, Nos. 14, 15, 21, and 24.

Only four states of the Union had a larger number of church organizations in 1916—New York, Georgia, Pennsylvania, and Texas, in the order named. Only 18 states had more money invested in church property, three of these being Southern states—Georgia, Virginia, and Texas.

Almost exactly half of all the church members of the state are Baptists of various sorts, white and colored, 540,013 in number, but they own less than a third of the church property, \$8,041,448. The Methodists of various sorts are a little less than a third of the total church membership of the state, 343,866 all told, but they own more than a third of the property in church buildings, \$8,936,998.

The Episcopal church ranks 8th in the number of members, 18,545 in all, but 4th in church property, \$1,406,400, 2nd in per-member church property, and 1st in per-member wealth in rectories.

The Presbyterians rank third in the number of members, 74,415 all told in the four organizations, and third in church property, with buildings valued at \$4,050,065.

RANK IN CHURCH PROPERTY

Arranged in the order of wealth in church buildings, the leading denominations ranked as follows in 1916:

1	Methodist bodies: eight kinds, white and colored . . .	\$8,936,998
2	Baptist bodies: seven kinds, white and colored . .	8,041,448
3	Presbyterian bodies: four kinds	4,050,065
4	Protestant Episcopal church	1,406,400
5	Luthern bodies: three kinds	812,865
6	Roman Catholic church	397,310
7	Disciples of Christ . . .	339,900
8	Christian church	321,826
9	Moravian church	210,200
	All other denominations:	
	23 in all, with 33,123 members all told	1,006,311

Total \$25,523,323

CHURCH WEALTH PER MEMBER

But the order changes when these figures are reduced to per-member wealth in church buildings, as follows:

1	Roman Catholic church . . .	\$79
2	Protestant Episcopal church.	76
3	Presbyterian churches	54

4	Moravian church	46
5	Reformed church in the U. S.	40
6	Luthern churches	35
7	Methodist churches, white..	26
8	Christian church	18
9	Baptist churches, white	18
10	Disciples of Christ	17
11	Negro churches, seven bodies	15
	Average, total membership, white and colored	23

The per-member investment in church buildings in North Carolina is small—only \$23. Twenty-three dollars will barely furnish the most modest bed-room in the homes of church members. It would not begin to pay for the furniture in anybody's parlor. The fact is, it will barely buy a single tire for a Ford car. The averages range from \$15 for the negro church members—about what a half acre of corn will produce, to \$79 for the Roman Catholics—which is less than the price of a tire for a fine automobile. Clearly we are not laying up any great amount of treasure in church tabernacles on earth.

PARSONAGE PROPERTY

The nearly 10 thousand congregations in North Carolina reported only 1322 church homes for ministers—parsonages, pastoriums, manses, rectories, as they are called. They were worth all told \$3,077,263.

Arranged in the order of wealth in parsonages, the leading denominations appear as follows:

1	Methodists, white and colored, 695 parsonages, 544 white, 151 colored . . .	\$1,328,144
2	Presbyterians, 192 parsonages	616,050
3	Baptists, white and colored, 181 parsonages, 153 white, 28 colored.	487,275
4	Episcopalians, 99 parsonages	282,750
5	Lutherans, 71 parsonages	153,900
6	Roman Catholics, 15 parsonages	54,400
7	Reformed church, 25 parsonages	53,500
8	Moravians, 7 parsonages.	31,000
9	Disciples, 5 parsonages .	14,200
10	Christians, 1 parsonage.	3,500
	All other religious bodies, 22 in number, with 31 parsonages	52,484
	Total	\$3,077,203

PER-MEMBER INVESTMENT

But when these figures of personal wealth are reduced to a per-member basis, the order changes; and they serve to indicate the relative concern of the various religious bodies about the comfort of ministers and their families.

1 Episcopalians	\$15.24
2 Roman Catholics	10.81
3 Reformed Church	8.76
4 Presbyterians	8.30
5 Moravians	6.85
6 Lutherans	6.72
7 Methodists, white	4.40
8 Baptists, white	1.35
9 Disciples of Christ .....	.70
10 Christians .....	.20
Negro church bodies, seven in number .....	.65
Average, all denominations, white and colored..	2.84

Most of the church homes of the state are located in the towns and cities. There are very few in the country regions. We have never been able to find but 27 country church homes in North Carolina—most of them in the Scotch-Irish and German-Lutheran sections of the state.

The preachers who serve our country churches, with once-a-month sermons as a rule, usually live in towns, commonly in homes of their own or in rented houses. They are absentee preachers, not resident pastors or shepherds of their country flocks.

The fate of our churches, especially our country churches, is directly related to living conditions and living salaries for ministers. Hence the foundational importance of comfortable church homes in larger numbers.

Two dollars and eighty-four cents per church member, invested in parsonages, is not creditable. Three of our leading denominations drop below this average. The negro churches outrank one of these and nearly equal another.

It is pertinent to add that \$2.84 falls far short of paying for a single bushel of Irish potatoes, now-a-days

A commodious, comfortably furnished church home with ample space for a garden, poultry ranges, and pasture for a cow, goes far to reconceive a minister to a small salary. Without such a rent-free church home he

is forced to 'look after the affairs of his own household', in Saint Paul's phrase, and to get out of the ministry or be 'worse than an infidel'.

AVERAGE CHURCH SALARIES

Speaking of ministerial salaries, the denominational averages in 1916 are appalling. These are doubtless greatly increased during the last four years. If not, our preachers are grazing on mighty short commons, because the cost of living has more than doubled since 1913. As a matter of fact a dollar will buy no more existence necessities today than 45 cents would buy ten years ago. It is well for church members to remember that even the preacher is worthy of his hire.

The average salary of preachers in 13 religious bodies in 1916 follows:

1 Episcopalians	\$1632
2 Presbyterian, Southern.....	1351
3 Disciples	1251
4 Baptist, Southern	1072
5 Methodist Episcopal South.	1037
6 Lutherans, United Synod...	932
7 Roman Catholic	838
8 Methodist Protestant	832
9 Christian	776
10 Friends	681
11 Negro Baptist, National Convention	572
12 African Methodist Zion ...	502
13 African Methodist Episcopal	478

NEGRO CHURCHES

The Negroes of North Carolina are almost exactly a fourth of our total population, but their church buildings are more than a third of all the church buildings of the state and the membership of the seven denominations is 322,165, which is nearly a full third of the total.

In a half century or so they have built 2591 churches worth \$4,917,613 and 179 parsonages worth \$211,281. It is a very remarkable showing. It is largely due to the interest with which they support their church organizations and church purposes. For instance, We found in Orange county in 1916 that the per-member contributions of the negroes to their churches was \$2.05, which was exactly the figure for the white church membership of the county. It appears that out of their little they give much, and that out of our much we give little for church buildings and church purposes.

THE 1916 CHURCH CENSUS

These facts are worked out of the two quarto volumes of the Federal Census of Religious Bodies in 1916. These volumes can be had free of charge by applying at once to your Congressman.

They are a mine of exact information about church properties, personnel, activities, and results, and they ought to be in the private library of every church statesman and intelligent local leader in church circles.



MARSHALL-HIGHFILL

On September 30, 1920 in the First Christian church, Greensboro, N. C., in the presence of a few relatives and friends, Mr. J. Allen Marshall of Winston-Salem, N. C., and Miss Gladys Highfill of Liberty, N. C., were united in marriage. The writer officiated. Mr. Marshall is a son of Mr. and Mrs. J. A. Marshall near Walnut Cove. He is also a member of Salem Chapel Christian church. Mrs. Marshall is a daughter of the Rev. Mr. Highfill of Liberty, N. C. Just after the ceremony they left for Asheville and other points for a few days.

Their many friends wish for them a long happy life together. May God let His blessing be upon them.

J. F. APPLE



HOLLAND

Paul Brooks Holland was born September 20, 1902. On September 3, 1920 his young and promising life was transplanted to another clime, where faith, hope and revelation give promise of conditions of happier and more favorable development.

At the age of thirteen he professed faith in Christ and united with the church. His faith in his Savior is the ground of hope that cheers the saddened hearts of loved ones.

He leaves to mourn their loss father and mother, Mr. and Mrs. J. J. Holland and a sister, Mrs. J. H. Dean; besides many relatives and friends.

Funeral was conducted by the writer, assisted by Rev. S. L. Morgan. The floral tributes were beautiful and abundant.

May the Lord comfort the bereaved.
R. L. WILLIAMSON

BYRD

Mrs. Anna Malissa Byrd, wife of Jesse Byrd of near Holland, died October 2, 1920, aged sixty-six years and seven days.

She was a woman who was loved by her neighbors and friends, and frequent was the remark after her death, "She was a good woman." Her health was marred by ailments of long standing but her recent serious illness was of short duration.

Very early in life she united with the Holy Neck Christian church and faithfully remained a member until her death.

Besides a husband, she leaves to mourn her loss, two daughters, Mrs. M. D. Britt, and Miss Addie Byrd, and two sons, Larry H. and Jesse Rawls Byrd, and one grandchild, Anna Virginia Britt.

She was laid to rest on Sunday afternoon in the family burying grounds. Funeral services conducted by the writer, assisted by Dr. J. P. Barrett. A large concourse of friends were present and the floral tribute was a rich array.

W. M. JAY

HFDGEBETH

Elisha Hedgebeth departed this life Tuesday morning, October 5, 1920, aged 73 years. According to the inquest held over his body, death resulted from a blow on the head from an unknown source.

The presumption is that he was struck by a train, as his body was found first by the side of the tracks two hours after the train had passed. He was still alive and lived until the early hours of Tuesday, though he never regained consciousness.

He was never married and the only relative living is one nephew, Claude Holland with whom he lived, and six nieces, all children of Elijah Holland who married Miss Emaline Hedgebeth, sister of the deceased.

He was buried in the family burial grounds. Funeral services conducted by the writer.

W. M. JAY

BROWER

Ethel Sheffield Brower was born July 28, 1901 and died September 16, 1920.

She was married to D. L. Brower March 16, 1918. She leaves an infant of two months, husband, two sisters, brother and mother besides other relatives and friends to mourn their loss.

She professed faith in Christ and joined the church at New Castle two years ago.

She expressed her willingness to go and said she was ready at any time.

Burial at Pleasant Hill M. P. church by writer

T. J. GREEN

PELOUBET'S SELECT NOTES

THE CHRISTIAN SUN Office is now entering orders for Peloubet's Select Notes to be delivered December 1. The price is \$2.00 the copy, plus ten cents postage. File your order now.

Bill will be mailed with book.

BOGGS

Samuel Boggs died suddenly at his home at Liberty, N. C., October 1, 1920, aged seventy-one years. He is survived by four children and five grandchildren.

Brother Boggs was a man of sterling qualities. He was one of Liberty's leading merchants until advanced age made it necessary for him to retire to a more quiet life. He was a member of the Christian church at Liberty, and had served as deacon for a number of years. Funeral services were conducted by the writer, assisted by Rev. G. R. Underwood.

The large concourse of friends attended his funeral and the beautiful floral offerings bespoke the high esteem in which he was held by the entire community.

D. A. LONG

RUDD

One of the saddest funerals of my ministry was conducted Wednesday, October 6, 1920, at the Monticello Christian church near Brown Summit, when we laid to rest the remains of Brother Clyde R. Rudd.

Clyde was a young man—in the thirty-first year of life—and was comfortably situated in a neat little home near the church which he loved so much. His life was one worthy of emulation, having given part of his life to Uncle Sam—later getting his discharge—and settling down with his companion, who was Miss Esther Wagoner, before marriage.

His interest in church, community, and civic righteousness, was unquestionable. At the time of his death, he was the secretary of the local church and superintendent of the Sunday school—and had figured in a large way in the erection of the splendid new church edifice about complete.

Surviving are, his wife, one child, Parnell, father and mother, Mr. and Mrs. J. H. Rudd, two brothers, J. E. and Hezekiah, three sisters, Mrs. Clara Van Hood (who is a twin sister), Mrs. Fannie Ware of Conyers, Ga., and Miss Myrtle Rudd. All the family reside near Brown Summit, except Mrs. Ware.

The funeral was conducted by the writer who was for three years his pastor, and had formed a close tie of friendship with him. The services were held in the presence of a congregation that filled the house and yard. The floral designs were abundant and beautiful. A good man is gone, and the church, community, and the home has lost a valuable asset. May God's richest blessings rest upon the bereaved ones.

J. VINCENT KNIGHT

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A FEW SMILES

Wife—But, my dear, you've forgotten that today is my birthday.

Husband—Er—listen, love. I know I forget it, but there isn't a thing about you to remind me that you are a day older than you were a year ago. —*London Opinion.*

"I find the professor's statistics stupid."

"I don't. He told me there were sixteen hundred million people in the world, and that I was the prettiest girl in the lot."—*Korsaren (Christiania.)*

The visitor to the lawyer's office stood in amazement.

"I say, old man!" he exclaimed. "What has happened to you? Had a motor smash of what?"

The lawyer shook his head wearily as he gingerly touched his bruised and bandaged face.

"No. You remember that case the other day when I defended a man charged with assault? Well, I made a strong plea for him on the ground that he was a fool rather than a criminal."

"Yes, but—"

"I did it so well that he was acquitted and he waited for me outside the court."—*San Francisco Argonaut*

Mistress (to new maid)—Be careful when you dust these pictures, Mary—they are all old masters.

Maid—You don't mean it! Who'd ever think you'd been married all them times?—*London Opinion.*

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

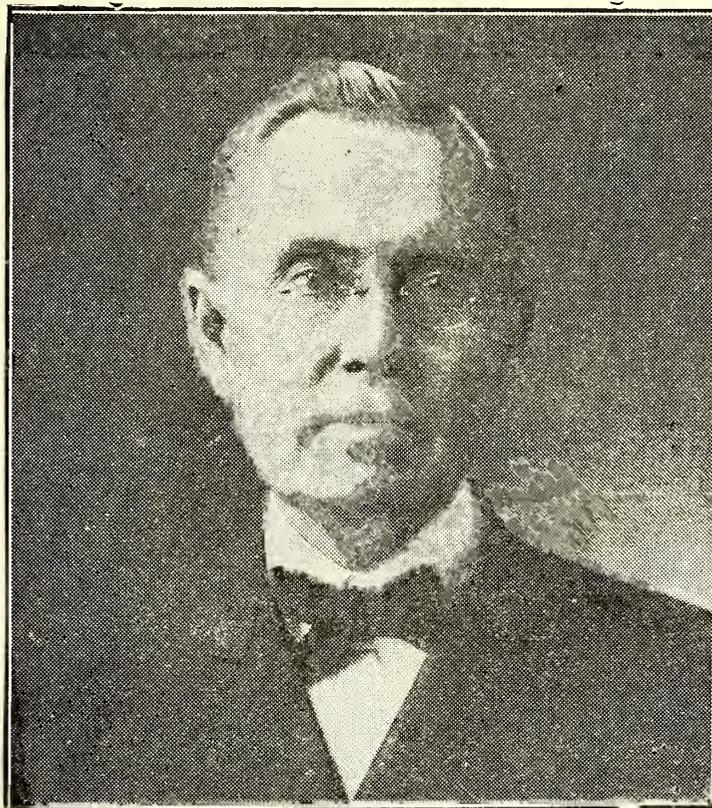
1844

1920

VOLUME LXXII

BURLINGTON, N. C., OCTOBER 20, 1920

NUMBER 42



REV. J. T. KITCHEN
Who died October 8, 1920

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

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Six Months	1.25
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The change of your label is your receipt for money. Written receipts sent upon request.

Many persons subscribe for friends, intending that the paper be stopped at the end of the year. If instructions are given to this effect they will receive attention at the proper time.

Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of one-half cent a word.

Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

A FRIENDLY TALK

It is the privilege and duty of every paper to keep its constituency informed as to its successes, its failures, its new undertakings or whatever the situation may be. THE SUN has always maintained this course. The very difficult times through which THE SUN has passed during the last few years have made it imperative for it to speak freely on several occasions to fully acquaint its readers of the real situation.

It would be a great privilege to the Editor if he could bring together the whole SUN family and say to them a few things that he could better say than speak through the printed page. This however, being impossible, we must resort to this message and pray for it a very careful and serious reading.

We feel that some subscribers have misunderstood the recent act of the Board of Publication in increasing

the subscription rate. The increase came at a time when prices seemed to be on the downward trend. Subscriber A makes inquiry why the advance should be made at such a time, while subscriber B says that he takes it for granted that the price will be reduced when the cost of production is lowered. Come let us reason together: One year ago THE SUN was sustaining a deficit, the Editor on a salary far below that of the janitor in the plant in which the paper is printed. The Convention was good enough and kind enough and thoughtful enough to increase the salary, which was, and is, appreciated very, very much. The salary increased is added to the deficit a year ago. In addition to this added expense it is costing nearly \$75.00 *more per week* for the mechanical work. The added fifty cents to the subscription price will not in any means meet the deficit, the the average deficit now, figuring approximately, would average between four and five thousand dollars per year. The cost of issuing the paper would have to be reduced to this figure in order for the income to meet the expense. This brings us to the point to say whether or not that such a decrease can be made.

Can it? We emphatically say NO! We are of the opinion that the paper market will gradually become normal. There is not the slightest indication in sight now, though faint hopes of a small decline in the price of book paper by January 1. The cost of paper is only a small item in the production of THE SUN. The mechanical work plays the big part. Will wages in the printing craft be lowered at any near date? Again we emphatically say NO! There may be a slight remodeling of wages but the difference will be of small import. Why? The answer is very easily given: High wages paid for ordinary work has been the means of young men ignoring the printing craft and following pursuits in which they could make big money on the very beginning. A beginner in the printing craft is scarcely worth his board. The allurements of high wages in ordinary work has caused all arts to suffer, and this is particularly so in the printing craft. This is the status of the situation viewed from the practical business standpoint.

This leads us to say frankly that the price of THE CHRISTIAN SUN cannot, in our estimation, be changed to a lower rate, but it may have to even go higher than it is now. Some have already expressed their opinion that the Board made an error in not placing the price at \$3.00 a year. The quota from the Men and Millions fund for publications will amount to approximately twenty-five thousand dollars. In five or six years this will be expended for deficit and nothing will be left save the volumes of the paper to show for it. The Board of Publication seriously considered this very thing. It was the unanimous opinion of the Board that this money should be invested in a permanent institution for THE SUN so at the end of five years there would be a source from which THE SUN could continue to derive revenue. The very logical conclusion was that this money should be invested in a printing plant. We seem to realize that someone is asking where to get the money to pay for the plant. We answer by asking where is the Church going to get the money to meet the deficit?

The day of cheap paper is no more. We will doubtless get back to normal times but we are of the opinion that the country will never know the price of cheap paper any more. The country will soon be back to a normal wage scale but we shall never know cheap wages again in the mechanical industries that represent art and call for thorough apprenticeship. Church papers had just as well to face the situation and provide for an adequate support. The handwriting is on the wall and just as sure as the sun rises and sets, the situation must be met. The leading Church periodicals in the country could not issue another page were it not for their large plants turning out thousands of dollars worth of job work on which they realize a fair and reasonable profit. We must remember that behind every strong Church paper there is a large battery of printing presses that turn out every day hundreds of dollars worth of work to help support the paper.

We were born an optimist, believe in optimism, preach it, teach it, practice it. We claim to be no prophet, the son of no prophet, and have no forefathers that were prophets, but listen to us, brethren and beloved, when we say to you that THE CHRISTIAN SUN *must own its own plant or face financial disaster soon or late.* We may subsidize it by our Men and Millions fund, by special contributions, but these things will not last unless we continually keep them up. One plan only gives relief until we are forced to try another. There is only one creditable subsidizing for a paper and that is for it to own its own plant, offer its services to the public and make a reasonable profit from job work and turn that profit into the support of the paper.

If we of the Christian Church could destroy our historical cell for one month we could, with our unbounded resources, world-wide principles and declarations that fling themselves out on far battle lines, make progress for the Kingdom that would startle the world. When you talk to a man about THE CHRISTIAN SUN owning its own plant he draws himself up like a porcupine and cites you to some day when the Church did not succeed in such an attempt. If we believe that we rise on our dead selves to greater things, let us bury the past so deep that all the pessimists of the ages cannot dig it up. If you fall, fall face foremost. We place no blame, lodge no criticism nor waste no time rehearsing any thing that has been done. The location of our plant was its failure. The very same plant today is being operated within four miles of where it failed to succeed, turning out thousands of dollars worth of work annually. This thing is being done while we sleep and some of us worry over how to meet the deficit. For His sake, for the Kingdom's sake, for the sake of THE CHRISTIAN SUN, which name all of us love, appreciate and adore, let us seize such an opportunity by the forelock and pursue it like giants and *do that which can be done.* The present Editor stands willing, ready anxious to spend and to be spent in helping to build such a monument for the Church of his heart and choice. Will the people back him up with their prayers, the Church by some forward step, or shall we plod in the same old way to have our ambitions wrecked upon the rocks of non-progressiveness?

And now you say the burden of this message is for official consideration. But mind you dear reader, that official action cannot precede public sentiment. In the hearts of the people are found the successes and failures of every enterprise. If these facts are worth pondering let us pass them along. If they are worth considering let us stop and think and think and act and act.

A FITTING CLOSE

In the issue of THE SUN for October 6 an article appeared "Nearing Home", which was contributed by the late Rev. J. T. Kitchen whose passing is mentioned elsewhere in this paper. How fitting the article seemed to be, for in reality the author was nearing home! Brother Kitchen has always been a contributor to THE SUN and very active in that line during the last year or so. His article "Nearing Home" was the last to be received in this office. So far as we know this was the last article that came from his pen. He was really nearing home and that article to him no doubt meant far more than to anyone else. It seems prophetic that it was written. Brother Kitchen lived in an atmosphere of devotion and prayer and he knew what it was to be nearing home.

IN THE LAND OF CANE AND COTTON

(Editorial Correspondence)

The click of the typewriter, the gentle rattle of the linotype and the hum of the press hushed to me on Monday night, October 11, when I turned my face from a routine of office work and boarded a train for Cragford, Alabama, to attend the twenty-second annual session of the Alabama Conference, which met at New Harmony church October 12, 13, and 14.

Leaving Burlington at 9:35 P. M., Monday I reached Cragford at 6:30 the next day. The trip was made over the lines of the Southern Railway *via* Charlotte, N. C., and Atlanta, Ga. In Atlanta I had three hours to get a glimpse of one of the South's greatest cities. From Atlanta I journeyed over the West Point line to La Grange, Ga. There I joined Rev. G. O. Lankford, Berkeley, Va., who, too, was on his way to meet with the brethren in the land of cane and cotton.

One half day's session of the Conference had been held when I arrived. Tuesday night the Christian Missionary Association was in session to take stock of its work and gain new life and make plans to go forward. Suffice to say that it went forward. Brother Lankford and Dr. Atkinson both made addresses which were greatly received by the body. Rev. G. D. Hunt, president, I am told, delivered a great address on the opening day and sounded a great missionary challenge.

Wednesday morning the Conference met promptly with good attendance and the regular work of the Conference taken up. By 10:30 the seating capacity of the house was greatly packed. In fact, chairs had to be brought in in order to accommodate the people. The Mission Board rendered a good report which showed a continued progress in the various missionary activities of the Conference. The work along home mission lines was enlarged for the coming year with greater financial sup-

port. In addition to the funds provided to meet this work, a special offering of \$135.00 was made for the work in Northern Alabama. Dr. J. O. Atkinson made a great address on "Bible Mission Study."

The sermon of the Conference was preached at the 11 o'clock hour of the second day by Rev. G. O. Lankford. Brother Lankford is a product of the Alabama Conference, a graduate of Elon College and has proven himself a great worker. Brother Lankford once preached and taught in the bounds of this Conference but is now doing a most acceptable work in the Eastern Virginia Conference, having in charge Berea, Norfolk, and Rosemont churches.

A report of the Committee on Education was rendered by Rev. E. M. Carter, secretary of the Conference. Four young men were licensed as probationers and one ordained to the full ministry. Rev. G. O. Lankford, chairman of the Board to locate the recently created school by the Convention to be located within the bounds of this Conference or the Georgia and Alabama Conference, spoke the official message for his Board, saying that several bids and propositions had been made and that the Committee was much encouraged over the interest shown in the location of this new school.

This section of our Church is so far from Elon College that many of our young men and women in that locality fail to come in touch with the institution. I am confident that the locating of this school will mean a new day for our work in that part of the Southern Convention. The program outlined by the Committee at present is to undertake four years' high school work and two years' of college work.

Space and time forbid me to go into the details of the other reports and of the splendid work done. The Conference transacted its business rather hurriedly toward the close and I was not in position to get a definite statement along many lines. The friends of THE SUN kept me so busy taking renewals and new subscriptions that I could not keep an eye on all the details of the Conference. The treasurer informed me that the price of farm products had probably kept the Conference finances from progressing in the usual way, but that the totals would show no decrease.

A series of circumstances every year have prevented me from meeting with the brethren of this Conference. My fellowship with them was pleasant and to meet and greet them was indeed a great joy. The people of this Conference are loyal, hospitable, and wear their hearts on the outside.

The main crop in Alabama is cotton. The farmers are in the midst of gathering it and are not feeling altogether enthusiastic over the present market price. In some sections of that State many gins have been notified to close their doors. These notices seemed to come from some unauthorized source but at the same time some uneasiness is being felt over the situation. Alabama also grows sugar cane but not on a very extensive scale in the section in which I am now privileged to be.

C. B. R.

CHRISTIAN EDUCATION

INDUSTRIAL INSTABILITY OF CHILD WORKERS

Within a year after they were legally permitted to go to work, one child out of every four in Connecticut left school for that purpose, according to the report on Industrial Instability of Child Workers made public recently by the Children's Bureau of the U. S. Dept. of Labor. This does not include the large number of newsboys and those engaged in agriculture and domestic service. Three-fourths of the children went to factories, the largest number of boys going to the metal industries and girls to textile and clothing factories.

Following the work histories of nearly 2,500 boys and girls whose records covered 21 to 24 months, the report brings out the fact that girls showed the greater tendency to remain in the first positions which they took, one-third of them remaining with their first employer 21 months or longer. Of the boys 18% left the first job within a month, and more than one-half shifted work before six months. The greatest amount of shifting for both girls and boys occurred in the clothing industry and least in the textile industry.

The greater restlessness of boys is attributed to several causes. Frequently their occupations are different from the occupations of men and their work does not lead definitely to better paid positions. In some cases the work involved is too heavy, also boys have a greater variety of work open to them than girls. As a rule the occupations of the girls do not differ so widely from those of the women and for this reason the girls are less likely to become restless and dissatisfied.

Most of the work in which children are employed is temporary or seasonal. In the first month after starting to work 10 per cent of the boys and 8 per cent of the girls were out of jobs for at least one week. The proportion of unemployment became less as the children became used to industry. Throughout their work histories the boys showed a greater tendency to unemployment than the girls.

THE THANKFUL HEART

Thankfulness comes from the heart, not from circumstances. "In everything give thanks" (I Thess. 5:18). Matthew Henry, the commentator, robbed of his purse, remarked: "Let me be thankful, first, because I never was robbed before. Second, because, although they took my purse, they did not take my life. Third, because, although they took my all, it was not much. Fourth, because it was I who was robbed, and not I who robbed."

A poor cobbler was always praising God, even in misfortune, believing it to be by God's permission. His wife scolded him daily for thanking God for nothing. One day the poor but happy cobbler fell downstairs and broke his right leg. The wife came rushing to the scene of the accident to hear her espoused fervently saying: "Thank God." "Are you fool enough to thank God for a broken leg?" she shouted in vexation.

"Thank God I did not break both legs," was the unexpected reply of the smiling cobbler.—*The Armory.*

PASTOR AND PEOPLE

SUFFOLK LETTER

By invitation, I visited Richmond and preached for the First Christian church on Monday and Tuesday nights, October 4 and 5, as a preliminary meeting of the Lightbourne-Davis revival beginning on Wednesday night, October 6, in the William Fox school auditorium, seating five hundred.

I spent Monday night with Mr. and Mrs. A. E. Pierce. Mr. Pierce boarded in our home in Graham in his twelfth year as a student in the Graham school. It was a real pleasure to be the guest of these good friends. His wife was Miss Dora Covington, grand daughter of my old friend Captain Smith of Semora.

I took tea on Tuesday evening with Mr. Albert F. Franklin, whose wife was Miss Lizzie Jane Long, daughter of Rev. W. S. Long, D. D. They have a family of five children, and Miss Willie Ames was there on a visit.

I spent Tuesday night with Mrs. Lizzie Carr Brinkley and her family. Mrs. Brinkley was a former fine soprano singer in our choir and now resides in Richmond. It was a joy to meet old friends and members of the Suffolk church.

The audiences were not large, but they were united and enthusiastic in the work. If old churches had the same spirit of united effort, as new churches, the work of the Lord would go forward by leaps and bounds. They had a good choir of some twenty voices and were ready to aid the evangelists in the service of song.

Letters of transfer from the Suffolk church to the Richmond church were granted on Wednesday night to Mrs. Lizzie Carr Brinkley, Willie Carr Brinkley, Miss Annie Mary Brinkley, Dr. B. W. Rawles, and Mr. George Bowen. These were all valuable members in Suffolk and will be faithful workers in Richmond.

Prof. P. J. Kernodle and family will add strength and good service to the Richmond church. Dr. B. W. Rawles is a leading physician in Richmond and is good anywhere you find him. I wish I could name all the good people in that determined band, but I think there are over eighty of them; and they all love their pastor Dr. W. T. Walters and his good wife.

The Richmond church begins with three times as many charter members as the Suffolk church had at the beginning in 1860, and it now has over a thousand members. I would love to live to see the First church of Richmond sixty years from this good year of 1920.

If the Lightbourne meeting results as we pray and hope it will give tone and impetus to the work in Richmond. There should have been a Christian church in that city fifty years ago; but it is not too late to plant a great church in this greatest southern city.

They have bought a good lot large enough for church and parsonage, in a good section of the city, and every year will add to the strength and usefulness of the con-

gregation. The names of charter members will go down in history with honor and their works will follow them. The most satisfactory service is what men do in a constructive way; and that is better when done for others; and it is best when done for those who come after us. The name of Jesus gathers glory and strength as the centuries pass. He is better known and better loved today than when He was among men; that was the day of His humiliation—this is the day of His exaltation. Thus it will be with all who sacrifice for Him.

W. W. STALEY

A MESSAGE TO CHURCH MEMBERS

Are we as church members doing our full duty? It is true that we attend the services at the house of God and enjoy the sermons preached, but are we not inclined to think too often that these sermons are for the other person? We sometimes get the impression that the minister is preaching for money and not for the saving of souls. In Matthew 7:5 we find these words: Thou hypocrite, first cast out the beam from thine own eye then thou shalt see clearly to cast the mote out of thy brother's eye. This may be applied to the church members today. We have a tendency to criticize our brothers and sisters. May God help us to cleanse our lives of sin and let our lights so shine in the way of sinners that they may be directed in the right way of living.

ANNIE SMITH

New Hill, N. C.

LENA RAGSDALE FONVILLE— AN APPRECIATION

Lena Ragsdale Fonville, a faithful member and treasurer of Class number Five of the Burlington Christian Sunday school, was called home Sunday morning, July 18, 1820.

In her departure the class circle is broken, the chair is vacant, our hearts are sad, and we are so forcibly reminded that in the midst of life we are in death. May we pause and meditate upon the wisdom of God.

We know not why a life so full of promise, so devoted to duty, and so faithful in the cause of Him Who ever went about doing good, should be removed from our midst; yet this one thing we know, that God the Giver of life, doeth all things well and we humbly bow in reverent submission to His will, knowing that some day we shall understand.

We shall miss her wise council, her optimistic life, for as we knew her in the class circle, her's was a life of vision, a life of service, not an "Eye service as men-pleasers", but with a singleness of heart serving God.

We deeply sympathize with the bereaved husband and babe of tender years, and may He, who alone is able to comfort, shield and protect, be their guide through life.

We request that this appreciation be placed in the class records, a copy sent to the bereaved husband and that a copy be sent to THE CHRISTIAN SUN for publication.

MRS. M. W. MCPHERSON

MAMIE JOHNSTON

JAS. P. MONTGOMERY

Committee

REV. J. T. KITCHEN—A TRIBUTE

I was much grieved to hear of the death of my beloved friend and Brother in the ministry, last Saturday, October 9, 1920. Dr. W. W. Staley called me over the telephone and said, "Brother Kitchen is dead. Died in Norfolk, Va., last night."

J. T. Kitchen, J. P. Barrett, N. B. Munford and the writer entered Suffolk Collegiate Institute in 1872 to fit ourselves for the work of the ministry. I loved him as a brother could only love another. He was a good preacher and a fine writer. He was with me in my meetings at Oak Grove, Gates County, N. C., the week after the second Sunday in September. I never enjoyed his company better, nor did I ever hear him preach with so much spirit and power. His fellowship was sweet and it was good to be with him. We had a good meeting. The church was much strengthened and builded up in the faith of our Lord. Little did I think it would be the last revival of religion we would ever be in together in this life. I shall miss Brother Kitchen, but I expect to meet him in the church triumphant beyond the clouds of sorrow and death.

J. T. Kitchen, as he unbosomed himself to me, was ready to meet the last enemy, and fight his last battle and gain victory, and lay down his weapons of warfare here and go to the home eternal.

H. H. BUTLER

GREENSBORO WORK

Up to the present time no one has been secured to serve the First church, Greensboro for another year, and the present pastor and his wife go to Raleigh November 2. The church held a business meeting last Monday night and laid plans that will eliminate former difficulties which have handicapped most pastors of the church.

At this writing the work here is in excellent condition. At the close of the present Conference year the church will have finished one of the most prosperous years of its history, and the next pastor will find the work in fine condition, unless the church is without a man for a number of months. During the year splendid progress has been made in every line of the work, and the future of the work is bright.

During the week from October 3 to 10, the pastor held a week's meeting especially for the church folk which proved to be a great success. Audiences increased from the very first night until the closing service, and interest increased with it. It was a meeting for the church people, and they took great interest in it, and did their part. Only one decision service was held, at which time several came forward and consecrated their lives to Jesus Christ.

The present pastor has been on this field since November 15, 1918, and has followed closely every phase of the work. During the two years, plans have been made to clear the church of all indebtedness. A lot has been purchased upon which to erect a new church building; plans laid to purchase a home for the next pastor; over \$50,000.00 raised aside from Conference requirements; the pastor's salary increased from \$1,500 to

\$1,800; two or three of our young people have given their lives to the ministry and mission work; two Christian Endeavor Societies organized and placed in the field, which at present have an average attendance of about thirty members each; a Young Men's Missionary Society organized, which now educates a ministerial student for our mission field; a teacher training class which finishes next Sunday, and has added a hundred members to the church. These figures are given just to show some of the visible results, and not for the purpose of praise of either pastor or church. The church will go to Conference in first class condition.

There is no question about the field here. The work is now getting on its feet, and if a live wide awake man is secured for a pastor, it can be made the strongest work in North Carolina. The increased interest and flourishing condition of the work at this time make it exceedingly hard for the present pastor and his companion to leave the field. Yet, we know it is best, and we are working hard to make it easy for the man who follows us. If you know a real wide awake man who would fit into the Greensboro work, notify Deacon W. B. Truitt, 410 Gorrell St. Greensboro, N. C., who is chairman of the Pastorial Committee.

J. VINCENT KNIGHT

October 15, 1920

**MISS LUCY M. ELDRIDGE ELECTED FIELD SECRETARY
FOR SUNDAY SCHOOL AND CHRISTIAN
ENDEAVOR WORK**

At a recent meeting of the Board of Religious Education, held at Raleigh, N. C., Miss Lucy M. Eldredge, of Erie, Pennsylvania, was elected Field Secretary. Miss Eldredge is the daughter of Hermon Eldredge and will graduate at Elon College next commencement and then take six weeks' institute work with her father. She is taking a course in Religious Education this year. She is naturally gifted for the work and the Board was fortunate to secure her services.

The work will be taken up about the middle of July. We bespeak for her the prayers and hearty cooperation of the brotherhood.

W. T. WALTERS, *Chairman*
2023 W. Grace St., Richmond, Va.

AN APPRECIATION

BE IT RESOLVED by the congregation of the East End Christian church of Newport News, Virginia, in session Sunday evening September 12, 1920, that our very deep appreciation of the services of Rev. E. H. Rainey, who has so faithfully ministered to this congregation during this summer months, is hereby recorded.

We feel that in his work both in the pulpit and among the members of this church, he has rendered splendid service and that its character will manifest itself in this community in days to come.

We are especially mindful of the very dignified, and yet intensely spiritual bearing and preaching of this Servant of God, and feel that his work has served to elevate us in our relationship to Christian work.

We record our good wishes for him in his further preparation for the gospel ministry, and trust that we may be favored with having him frequently amongst us in future years.

Signed: Church Secretary

CHANGE OF CONFERENCE DATE

The Executive Committee of the Eastern Virginia Conference has changed the date of meeting from November 2 to November 3 on account of the national election. Remember the date, also place, Holy Neck church, near Holland, Va., November 3, 4, 5.

NOTICE

All churches in Eastern Virginia Conference will please send their reports, (but not their Conference money) to me at least one week before the date of Conference in order to give me time to make out my report to Conference.

J. F. MORGAN

Chairman Tabulation Committee

27 Hardy Avenue, Norfolk, Va.

Borrowed Material

DAVID A TYPE OF CHRIST

David the shepherd is the type of the one divine-human shepherd of souls—of the good Shepherd who giveth his life for the sheep—of him who, going before his flock, leads them in the way to heaven. David the warrior represents him who came into the world to fight against the foes of our households, who utterly vanquished them, and who holds them ever in subjection for the safety and defense of all who put their trust in him. David the king foreshadows and signifies the King of kings, whose "dominion is an everlasting dominion, who shall not pass away, and his kingdom that which shall not be destroyed."—*James Reed*.

THE HARP ON YOUR WINDOW

One of Frances Ridley Havergal's poems tells us of an æolia harp which a friend sent to her with a letter describing the wonderful sweetness of its tones. Miss Havergal took up the harp and trummed upon its seven strings, but there were no thrilling strains—only common music. She read the letter again and found instructions which she had overlooked. Then she raised the window and put the harp under the sash. Now the wind swept over the strings and the room was filled with melody that no human touch could produce. It took the breath of heaven to bring out the wondrous music. The human soul is so much like that harp. Breezes from the hills of God must sweep its chords. Would you let the harmony be lost by the touch of your unskilled hand? Put the harp in the window of the house where you live. Let zephyrs from the glory land blow over your soul. Then you will hear the music soft and low.—*J. Marvin Nichols*.

ORCHARD AND GARDEN NOTES

Plant Late Vegetables Now.—The following are some of the vegetables that should be planted in every home garden right now, if they haven't already been planted within the past few weeks: Snap beans, beets, cabbage, collards and (in the central and lower parts of the South) carrots, lettuce, endive, kale, mustard, spinach, radishes—both spring and winter varieties, and (in the Lower South) turnips, tomatoes and rutabagas.

The above is by no means a complete list of vegetables that can be grown in the fall gardens, but is a representative list of what can and should be planted in every home garden in the South, where the climate permits. Some of these cannot be safely planted in the upper part of the South, but practically all of them can be planted in the middle and lower part, and many of them in the upper part of the South.

Get the Strawberry Ground Ready.—There are entirely too many home gardens where there are no strawberries growing. A home garden is not by any means complete without these, and right now is the time to get ready to set some plants. Pick out a good piece of ground thoroughly break it, pulverize it, harrow and reharrow and cultivate until every sprig of grass is destroyed and every clod crushed; fertilize it well with both stable manure and commercial fertilizer and then set the plants during the fall or early winter. In order to get the ground in the best condition the preparation should be started right now.

Try Chinese Cabbage.—The Chinese cabbage is a variety of cabbage that is receiving many favorable comments in certain sections of the country. It is a new vegetable that is said to be most excellent for the making of slaw and salad, and it seems to grow a whole lot better in cool weather than in warm. Therefore, seed of this variety sowed now and transplanted as soon as the plants are large enough should result in the producing of some very satisfactory cabbage. Instead of sowing in a bed and transplanting, many have found it satisfactory, and possibly the most desirable method, to sow the seed right along the row and thin them out from six to nine inches apart. It is said that two or three rows 25 feet long will produce an enormous amount of greens—in fact, enough to do a fairly good sized family during the late fall.—*L. A. Niven in The Progressive Farmer*.

The friendship of Jesus was a very beautiful thing. It seems to us sometimes wonderful to think that the Master could find in His soul a place for friendship for the human infirmities who made up His following on earth. But He did. He cherished His friends; never betrayed them; always was tender with them; and bound them to Him with links of steel. There is no possession on earth superior in worth to a true and faithful friend. Thank God for your friends and hold fast to them; but above all seek the friendship of Him who "sticketh closer than a brother."—*Methodist Protestant*.

LIGHTHOUSE OBSERVATIONS

J. E. MASSEY

FIVE THINGS THE WORLD HATES WHICH THE CHURCH CANNOT USE

1. The man who never has an opinion—because he never thinks.
2. The man who is always grumbling—because he chases the smile.
3. The fop—because he is mushy.
4. The man who is always right—because he never knows when he is wrong.
5. The man with a long face—because he is usually out of proportion.

A STRIKE THAT IS WINNING

That strike is the strike of the consumer. The haranguing disputes between Capital and Labor have reached the climax, and now the other party is in the lead. The consumer has been imposed upon long enough, in "footing the bill" for the high cost of living, profiteering, and high prices. Now as a result of the consumer's refusal to buy high priced goods, an extensive wave of price-cutting is on. A twenty per cent decline in the price of over two hundred and forty-eight articles, is the estimate of *The New York World*. This includes a fall in the price of most farm products, automobiles, textiles, clothing, and foodstuffs.

This change in prices will have a marked influence everywhere. But there is no reason to believe that prices will fall immediately to pre-war level. On the contrary, Secretary Houston points out that this will not be reached until several years, if at all.

Now that the consumer has learned a lesson from wearing overalls, patched clothing, and being less extravagant, he must not rejoice too quickly. The fight is not over. In the downward trend of prices, he will have to still help bear a mutual burden, probably getting less for his products or for his day's work. In other words, the descent of a mountain is sometimes as perilous as the ascent.

GAMBLING IN BASE-BALL

Base-ball, sometimes called the greatest professional sport in the world, is in grave danger. "A flaw is in the diamond," and that flaw is gambling.

Players of the Chicago American League confess that they have received bribes to "throw" games to Cincinnati in the 1919 World Series. And now there is a heated and strenuous campaign being put on among base-ball leaders to rid the game of the gambling evils.

The world demands sport as a recreation, relaxation, and physical upbuilder, and it needs it. But before any game becomes a sport in its truest sense, possessing these qualities, it must be "a clean game", a "fair and square" game. It must be freed of selfish gamblers speculating on public interest.

SAFETY FIRST

But not at all cost. Prudence is far from being the highest word in the vocabulary of the soul. Not a single great undertaking for humanity would have commenced on the principle of "safety first". Life's greatest achievements represent somebody's risk. The last thing that Jesus considered in His ministry of redemption was the threats of His foes. Indeed, those same foes paid Him the highest compliment possible when they said derisively, "He saved others, himself He cannot save". "Safety first" as a caution to travelers by land or sea is well conceived. But "safety first" as a rule for the thoroughfare of life itself may be altogether pernicious. Moreover, one may sometimes need to take risks with his body for the sake of health of his soul.—*George Clark Peck in Christian Advocate*.

THE CENSUS

Over 105,000,000 people are now living in the United States. This represents an increase of 14.9 per cent in the last decade, compared with a 21 per cent increase in the previous decade.

According to *The New York Times*, the outstanding feature is the gain of the cities at the expense of the country. In 1910 the country had a larger population by about 7,000,000, whereas at the present time the cities are ahead about 4,000,000.

EVAPORATION CAUSES GREAT GASOLINE LOSS

Steps are being taken by the Bureau of Mines to stop the great loss of gasoline caused by evaporation. According to announcement made by the Bureau of Mines, the total loss of gasoline from evaporation is 600,000,000 gallons annually, half of which could be saved if the proper methods were used. The worst feature of this is that the gasoline wasted is the best quality obtainable. Directions as to how the situation may be remedied will soon be issued to the oil men by the Bureau of Mines.

I have been taking THE SUN twenty-six years and I want it to continue as long as I live.—*J. F. Hill, Girard, Ala.*

I am very anxious to see THE SUN each week and do not see how I could be without it. I feel that the price should have been raised to \$3.00 instead of \$2.50.—*Mrs. E. J. Gunter, Salisbury, N. C.*

DEVOTIONAL

A FRIEND WHO IS ALWAYS NEAR

Who can tell of all the glory and goodness of God? Our language and tongues fail. We cannot express the joy that fills the heart when we are saved and made one of God's children. The face may shine, we may try to tell of that love, and as we walk through life, trusting in His grace, we feel the everlasting arms supporting us—yet we cannot tell of all the glory.

Our lives tell when words fail. Our lives are really the true index to our hearts. Words are idle and mean nothing if our acts and deeds do not measure up to what we claim; there is a doubt in the minds of those who know us. If we love God we keep His commandments. We show to the world that we are not of the world. If we have a friend, we will do that for him or her that will give pleasure. A friend is one on whom we can depend and we can always depend upon Jesus and His promises. In all our trials and our sorrows He never leaves us, but is near to comfort and cheer. In death He stands near to lead us gently through the valley of the shadow of death. His angels are there to go with us when earthly friends cannot.

Have you ever stood near the dying Christian and noticed how that person approaches death's door? How peaceful and happy! The face that shines with the glory of Heaven tells the story even when there are no words spoken. We almost see and feel the presence of that Heavenly host that comes to take our loved ones home. No tears or moans of pain—nothing but peace and joy are on the pale face where only a short time ago we saw pain. The King of Glory brings rest and happiness to His own.

Seagrove, N. C.

MRS. S. A. HATTMAN

A FUNDAMENTAL

The most fundamental element in the Christian conception of the social life is the intrinsic worth of every personality. For Jesus each individual has distinct and measureless value as a child of God and a potential member of His Kingdom. The preciousness of a single life is suggested in parable after parable. The shepherd goes out to seek a single sheep, the woman sweeps the house to find one stray coin, the father yearns for a single wayward son. Nothing in the Gospel is clearer than this view of the sacred worth of all human life. Upon this assumption rests the entire redemptive enterprise of Christianity. Only in the light of this view of humanity can the meaning of sin be realized. It is so dreadful a thing to the Christian just because it is committed by one who is a child of God and destined for fellowship with Jesus Christ, in whom God's ideal for man is realized and made known. This principle of the value of personality becomes, therefore, the central and controlling principle of Christian ethics.

From the Christian estimate of personality it follows that each man has his own distinct place in God's plan, and is never to be regarded simply as a means for real-

izing the ends of others. Hence all slavery is wrong, because based upon a fundamental misconception of the value of personality. Ignoring the right of man as man to free self-development, it treats him not as a person but as a thing. It denies him his independent and inalienable place as a member of the family of God. And this Christian point of view is inconsistent not only with slavery in the crude form that now has vanished from the earth, but also with any social relationships that prevent full self-development by subordinating one human being to the uses of another and making one man little more than a means to another's convenience or gain. It runs counter to all valuing of people according to their utility to us rather than for their own intrinsic worth. Any individual is, therefore, condemned by it so far as the well-being of the relatively few is built upon the continuing impoverishment of the many.—*From the Church and Industrial Reconstruction, issued by the Committee on the War and the Religious Outlook.*

THE HIGHLANDER'S PRAYER

A Scotch Highlander, during the Revolutionary War, was brought before the commanding officer, charged with correspondence with the enemy—a capital offense. In vain he protested his innocence. He was promptly silenced and dragged into court. It is Hugh Miller who tells the story:

There was no direct proof against the Highlander. He had been seen in the gray of the twilight stealing out from a clump of underwood in the immediate neighborhood of the British which swarmed with the troops of Washington. He had stolen away from his fellows, he said, to spend an hour in private prayer.

"Have you gotten in the habit of spending hours in private prayer?" sternly asked the officer, himself a Scotchman and a Presbyterian.

The Highlander replied in the affirmative.

"Then," said the other, drawing out his watch, "never in all your life had you more need of prayer than now."

The Highlander, in the expectation of instant death, knelt down. His prayer was that of one long acquainted with the appropriate language in which a Christian addresses his God. It exhibited, in short, a man who made prayer the solace of many a solitary hour, and had, in consequence, acquired much fluency in expressing all his various wants as they arose in his heart.

"You may go, sir," said the officer, as he concluded: "You have, I dare say, been in correspondence with a greater than any earthly power."—*Christian Life.*

THE SPIRIT AND THE FLESH

A mighty battle is raging at the present time between the spirit and the flesh. On its issue depends the rise or fall of our civilization. Should the material and sensuous prove victorious, the curtain will be rung down on the splendid progress we have made. Should the spiritual prove conqueror, then we will go forward to an era, whose splendor may surpass that of any era that has preceded.—*Rabbi Krauskopf.*

MISSIONARY

OUR SUNDAY SCHOOLS AND MISSIONS

The Sunday schools in the various Conferences are acceding to the decision of the last session of the Southern Christian Convention and also to the vote of the various Sunday School Conventions of the past summer. This is as it should be for it means loyalty to the Convention and developing interest in missionary work. "Where your treasure is, there will your heart be also," is as true of a Sunday school as of an individual. As our Sunday schools put money into missions, they will also have some measure of interest and devotion there also. Besides helping the cause of missions, this movement has wonderfully helped and will continue to help swell the monthly offering to our Orphanage. I know of a Sunday school that was taking an offering once a month for the Orphanage. When it was suggested to the school that it also take one offering a month for missions, the objection was raised that this would decrease the school's monthly contributions to the Orphanage. The motion prevailed, however, and the school decided to give one offering per month to missions as it was already giving one offering a month to the Orphanage. The result has been, the pastor tells me, that instead of decreasing the offering to the Orphanage, it has increased it more than 30 per cent and then that which is even better, the offering of the other two Sundays for current expenses brings more into the treasury of that Sunday school than it used to get when it kept the offering of every Sunday for its current expenses. Such experiences have caused this writer to make the proposition to any and every school of our Southern Christian Convention to this effect: that if the school will give one offering a month for the Orphanage and one offering a month for missions, and then does not get a sufficient amount from the offerings of the other two Sundays of the month for current expenses, he will make up the deficit out of his own pocket. He has had this offer out now for several months and thus far, has had the testimony of several superintendents to the effect that since their schools began to give for the Orphanage and for missions as they kept for themselves, their contributions have increased rather than decreased. I mean by that the contribution of the two Sundays for current expenses. My candid conviction is that every school will find this to be true because it is both Biblical and reasonable. Why should not every Sunday school be taught through its gifts to do as much for others as for self, as well as individuals?

The following schools thus far form the honor roll of those who have gone into the plan and we believe that not long hence all our schools will be following this plan. I am sincerely trusting they will at any rate, as I know that it makes for the life of the school and for the advancement of the Kingdom:

Chapel Hill, N. C.; Wentworth, N. C.; Linville, Va.; Lebanon, N. C.; Pleasant Grove, Va.; Parks' Cross Roads, N. C.; Pleasant Union, N. C.; New Elam, N. C.; Reids-

ville, N. C.; Beulah, Ala.; Graham, N. C.; Durham, N. C.; Holy Neck Baraca Class, Va.; Haw River, N. C.; Wadley, Ala.; Burlington, N. C.; Ingram, Va.; Catawba Springs, N. C.; New Providence, N. C.; Spring Hill, Va.; Lanett, Ala.; Roanoke, Ala.; Isle of Wight, Va.; Semora, N. C.; Salem Chapel, N. C.; Union Ridge, N. C.; Pleasant Grove, Va.; Holy Neck, Va.; Pleasant Grove, Ala.; Spring Hill, Va.; Ivor, Va.; Shallow Well, N. C.; Sanford, N. C.; Henderson, N. C.; Bethlehem, Va.; Ambrose, Ga.; Christian Light, N. C.; Liberty (Vance), N. C.; Poplar Branch, N. C.; Holland, Va.; New Lebanon, Va.; Raleigh, N. C.; Richland, Ga.; New Hope, Ala.; Ebenezer, N. C.; Oak Level, N. C.; Grace's Chapel, N. C.; Big Oak, N. C.; Damascus, N. C.; Union, Ala.; People's Church, Del.; Zion Grove, Ala.; High Point, N. C.

And this matter of giving only leads to another and a larger matter, namely, the opportunity that it affords of bringing to the schools some information and inspiration on the subject of missions. I know it is the custom of many schools when they take their monthly offerings for the Orphanage for someone to speak about the needs of the Orphanage and the work it is doing. Now the same opportunity is afforded for bringing before the school the needs of the mission fields and the great work that is being done to help reach this sin-cursed world for Christ. It does seem that every school once a month could to the very best advantage with help to everybody and hurt to none, speak a few minutes in hearing something about the needs of the millions of heathen whom we are commissioned to reach in the name and for the sake of our blessed Lord who gave Himself for them as He did for us. I am longing then for the day to come when every Sunday school in the Southern Christian Convention will not only be taking an offering for missions, half of which goes for the home work and half for the foreign work unless especially designated otherwise, but will also be hearing about missions and learning of missions. This is a matter of reaching our young people for a great work.

J. O. ATKINSON

A WORK WORTH WHILE

The Mission Secretary had the privilege on Sunday morning, October 3, of worshiping with our South Norfolk congregation. He had seen the house and the rooms full of busy Sunday school workers and had met the Men's Bible Class which meets in an adjoining hall in a sort of overflow meeting as there is no room for them in the church. The congregation was intelligent, hopeful, inspiring and happy. To the Secretary's right, as he sat in the pulpit, he observed a memorial window on which these words were inscribed: "In honor of Rev. Herbert Scholz, who organized this church, May 29, 1904." After the service one of the charter members told me of the great sacrifices Brother Scholz made while pastor in Berkley, to begin this work and what herculean efforts he put forth to inspire the brethren with a de-

termination to build, and then the pastor added to the interest of the discussion by saying that he was converted under the preaching of Brother Scholz at Damascus, Orange County, N. C. So through the divine service rendered by Brother Scholz, he was permitted to give to the community the church and the pastor. What a great work has sprung up from these sacrificial services on the part of Brother Scholz!

The congregation has outgrown its present house and equipment and now faces the necessity of tearing down or removing the old and erecting a large and ample building. The congregation feels a need of better equipment for Sunday school and church services and under the enthusiastic and devoted leadership of the present pastor, Rev. O. D. Poythress, it feels that it must have larger and better equipment for further growth and development. They contemplate erecting a building to cost not less than \$75,000.00. They need it for the indications are that this is to be one of our most faithful and progressive congregations. Their contributions through their Sunday school and church for the Orphanage and for Missions and for the Men and Millions Forward Movement and for other benevolences are indications of what they will do when there is sufficient equipment for further progress and growth. I am very happy indeed that Brother Scholz still lives to enjoy now the fruits of labors so well wrought in previous years and here is hoping that the handsome edifice to be constructed will gladden his heart and that he will not many years hence see the full fruits of his labors of other days.

On another window to the left of the pulpit are the words "In honor of Rev. J. O. Cox," who for some years was pastor and who also made sacrifices that the congregation might be made permanent and start on its upward career of usefulness and service. We never know in this life with what permanence and potency we are working when we give our hand and heart to a cause that is just and righteous.

Brother Poythress is reaping the fruits from labors wrought by others and I have no doubt that others in years to come will also reap the fruits from the sowing of his hand, for he is doing a great work in South Norfolk and the congregation gives promise of great things in the future.

It was indeed a happy day for the Mission Secretary, not merely because of the members at Sunday school and church but because of the enthusiasm and interest everywhere apparent in the work. I do not recall having faced a congregation more devout and more bent upon things of Kingdom interest.

J. O. ATKINSON

CONFERENCE CALENDAR

Eastern Virginia Conference

Time of meeting: Wednesday, November 3, 1920.

Place of meeting: Holy Neck church.

North Carolina Conference

Time of meeting: Tuesday, November 16, 1920.

Place of meeting: Parks' Cross Roads church.

WOMAN'S REALM

(All items for this department should be sent to Mrs. J. W. Harrell, Burlington, N. C.)

THE HEART OF THE PROBLEM

What is the real heart of the missionary problem? Is it a problem of men, or of money, or of prayer? Is it a problem of organization or method? We believe it includes each of these, but it lies deeper than any or all of them. We may render our services, give our money, and offer our prayers without having the real spirit of missions. It is possible that our interest in the cause may be only outward and formal.

Sometimes we attend a great missionary meeting or hear a great sermon that thrills and inspires us and we return to our homes with hearts all aglow with the missionary flame, but all too soon our enthusiasm begins to subside and we find ourselves drifting back into the old life of indifference and self-complacency. Some one terms this "borrowed heat." Our interest in the great vital question was only passing and spasmodic.

We believe that it is a problem of love—personal love for our Lord and savior. Where there is not genuine love for Christ in the heart, there can be no loyalty to him; therefore no abiding interest in the extension of the Kingdom and in the salvation of men.

The real spirit of missions is the spirit of Christ and the spirit of Christ was the spirit of supreme sacrifice.

He has saved us, but it cost Him His life blood to do it. Is he not worthy of our love and should we not be willing to sacrifice for Him? God laid the foundation of the work of world redemption in sacrifice, when it cost Him his only begotten Son. The very soul of missions is sacrifice.

There is need today to emphasize the principle of sacrifice in missions. Self-sacrifice is, by no means, popular today. People are eliminating the spirit of sacrifice and indulging ease and comfort. This tendency is creeping into our churches, our homes and our individual lives. A spirit of complacency is prevailing where there should be a more genuine concern for the great cause which was dear to the heart of our Master. The great commission, "Go ye" has failed to make an impression upon many hearts. There are churches and individuals who would be glad if the nations of the earth could be evangelized, provided it did not seriously disturb or inconvenience them.

More money is being spent today on luxuries than ever before in the world's history. We are wearing more expensive clothes, we are building more magnificent homes and costlier churches and equipping and furnishing them in the most luxurious manner. We are spending more on pleasure and fashion while we are spending our pittance to help evangelize the millions who sit in darkness. Our indifference is appalling.

We must face the fact that our plan of procedure is contrary to Divine law—the law of sacrifice—"He that saveth his life shall lose it; he that loseth his life

shall save it." Jesus said, "Except a grain of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit."

If we love our Lord and Master as we should we will also love our fellow man to that extent that we will more and more manifest the sacrificial spirit in helping to carry His gospel to the ends of the earth.

MRS. J. W. HARRELL

PROGRAM FOR NOVEMBER

Thank-Offering Program

MOTTO—Forget Not His Benefits.

1. Prelude. (Violin and Piano play softly).
2. Scripture Reading and Song. (Given by nine girls dressed in white).
1 Thess. 5:18; Psalms 117; Psalms 96:2, 8; Psalms 68:19; Psalms 107:15, 22, 42; Psalms 50:14; Psalms 92:1, 2, 4; Psalm 28:7; Psalms 116:12-17.
All sing from memory, "We've a Story to Tell to the Nations."
3. Prayer.
Pray for wisdom and guidance in training the children of our community for the work of the Kingdom.
Pray for a consecration of our own lives that there may be a greater personal interest in the world's needs.
4. Hymn. "Revive Us Again."
5. "A Living Dream."
(A playlet, using three characters and people to represent five different countries).
6. Purpose of the Thank Offering. (See October *Christian Missionary*).
7. Hymn. "O Zion, Haste."
8. Presentation of Offerings. Envelopes having been previously distributed, every one is asked to come forward and deposit his offering on a table arranged for this purpose, step to one side, and remain standing for the consecration prayer.
(It is the committee's suggestion that wherever practical, the Thank-offering Service be held on Sunday, either morning or evening).
Helps for carrying out this program, including envelopes, can be secured for twenty cents. (Please state number of envelopes needed).

Send all orders to Emma S. Powers, Room 25, C. P. A. Bldg., Dayton, Ohio.

REPORT OF WOMAN'S HOME AND FOREIGN MISSION BOARD VIRGINIA VALLEY CENTRAL CONFERENCE FOR FOURTH QUARTER

Regular Funds

New Hope Cradle Roll, \$3.15; New Hope Dues, 14.75; Winchester C. E. Society, 1.32; Winchester Young People, 2.57; Winchester Sunday School, 8.25; Leakesville, 16.00; Antioch Cradle Roll, 1.95; Winchester Cradle Roll, 2.10; Timber Mt. Cradle Roll, .30; Concord Cradle Roll, .30.

Specials For Winchester

New Hope, \$13.00; Mrs. Tom Myers, 1.00.

Specials For Santa Isabel

Antioch Young People, \$12.50; New Hope Sunday School, 6.00; Leakesville, 25.00; Miss Maud Richard, 1.00.

Specials For Orphanage

Mrs. W. E. Bowman, \$1.00; Bethlehem Young People, 9.70; Mayland and Concord offering, 13.12.

Specials For Japan Chapel

Miss Maggie Byrd, \$3.00; Miss Sophia Byrd, 3.00; Mr. R. A. Henton, .50; Mrs. R. A. Henton, 1.00; Palmyra, 5.40; Miss Naomi Rush, 1.00; Mrs. A. C. Boice, 1.00; Antioch Young People, 12.50; Mrs. W. T. Walters, 5.00; Mrs. E. M. Spitzer, 5.00; New Hope Society, 25.00; Leakesville, 25.00; Mrs. W. C. Wampler, 5.00; Miss Jessie Wampler, 2.00; Mrs. A. W. Andes, 2.00; Miss Emma Fulk, 1.00; Mrs. Sarah Tate, 1.00; New Port, 15.00. Total \$246.41.

VIRDIE C. SHOWALTER

Harrisonburg, Va.

Treasurer

NOTES

Again let us call the attention of our women to the need of co-operation in this department. Will you not send us a report of the work in your society? Tell us what you are doing and how you are doing things.

Have you appointed representatives to the missionary conferences which will be held at Holland, Va., and Durham, N. C.? The women of the Eastern Virginia Conference will meet at Holland October 28, and the women of North Carolina will meet at Durham November 13-14. Every society should send delegates and churches having no societies are urged to send representatives.

It was the writer's privilege to attend the regular monthly meeting of the Young People's Society of the Burlington Christian church October 4, at the home of Miss Nellie Fleming. The meeting was largely attended and a good program was rendered. This society has grown very materially in numbers and efficiency during the past year. Following the program, a social hour was enjoyed and refreshments were served.

These young people gave an open meeting at the church on Sunday evening October 3. It was the occasion of their mite box opening. An offering of \$65.00 was received for their work. MRS. J. W. H.

NOTICE

To Delegates and visitors who expect to attend the Eastern Virginia Conference at Holy Neck, November 3-5, 1920:

The Committee on transportation will meet all trains arriving and leaving Holland during the Conference. Anyone desiring to be met at points on the S. A. L or A. C. L. should notify the Committee in advance.

Trains on the Southern arrive at Holland from Franklin and points West at 6:45 A. M., and 2:50 P. M.; from Norfolk, Suffolk and other points East, 8:50 A. M., and 9:25 P. M.

J. E. MARCH

Chairman Transportation Committee
Holland, Va.

THE CHRISTIAN ORPHANAGE

A SPLENDID TRIP

On Saturday morning, October 9, with the Singing Class and its teacher, I boarded the train for Portsmouth, Va., where the Singing Class had engagements to render a religious concert. We reached our destination on time and were met by Brothers Poythress and Morgan and their friends, with machines, and the children were assigned to homes with the members of the First church for the night.

On Sunday morning, October 10, the Class gave its concert at the Portsmouth Christian church at 9:30, and then were carried to the South Norfolk church and rendered the program there at 11:00 o'clock. Dinner was served by the good folks of the South Norfolk church and then we were taken to Rosemont church where the children rendered a program at 3:00 P. M. The Rosemont people then gave us an automobile ride through the city and country to Pine Beach wharf where we took the boat for Newport News, where the concert was given at the Christian church at 8 o'clock. On Monday the good people of Newport News gave us a very pleasant automobile trip to the Langley Fields "Buckree", the Old Soldiers Home and several places of interest which we enjoyed very much. On our return to the city, after dinner was served, we bade our friends farewell and boarded the boat to Norfolk. Here we were met by Rev. J. F. Morgan and entertained until time to take in the concert given by Mr. Rodeheaver, Billy Sunday's singer. We were entertained by the friends of the Third church Monday night.

I believe the children enjoyed this trip as much as any trip they have ever taken. They got to ride on the boat and the captain made them guests of honor and invited them into his tower where they could get a good view of everything they were passing. The trip to the ocean on Monday was another treat as only one of them had ever seen the ocean.

The pastors and people in each church and community did everything in their power to make our visit both pleasant and profitable. We were greeted by a crowded house at each church and the attention was never better and the offerings were excellent. Brother J. M. Darden, who is a member of the Board of Trustees and a great friend of our institution, was with us at three of the services and made talks in behalf of the work. Brother C. D. West, also a member of the Board of Trustees, having been on this Board since its organization, and the superintendent of the Sunday school at Newport News, gave us a warm welcome to the church there and made a splendid appeal in behalf of the orphanage.

We want to thank each and every one who entertained us, and we assure you that we enjoyed every minute of the time and regret that we did not have more time in which to shake hands with the friends of each church and get better acquainted.

CHAS. D. JOHNSTON, Supt.

FINANCIAL REPORT FOR OCTOBER 20, 1920

Amount Brought Forward.....\$19,000.68

Children's Offerings

Olive D. Poythress, Jr., South Norfolk, Va., \$2.00; L. M. Veazy Jr., Tifton, Ga., 1.00. Total \$3.00.

Sunday School Monthly Offerings

(North Carolina Conference)

Catawba Springs, \$11.00; Burlington, (Aug. Sept. & Oct.), 166.73; Hopedale, 2.00; Union (Va.), 4.00; New Providence, 12.47; Wentworth, 14.70; Palm Street, Greensboro, 2.00; Sanford, 11.12; Ramseur, 5.03.

(Eastern Virginia Conference)

Isle of Wight C. H., \$2.50; Barretts church, 2.19; Berea, Norfolk, 10.32; Wakefield, 4.48; Berea, (Nansemond Co.), 10.00; Peoples church, Dover, Del, 9.79.

(Virginia Valley Conference)

Timber Ridge, \$4.08; Centerville, 1.00.

(Alabama Conference)

Beulah, \$2.50; New Harmony, 1.16; Mt. Zion, 1.70; Zion, 1.50; Wadley, 2.70. Total \$283.07.

Singing Class

First church, Berkley, Norfolk, Va., \$85.00, South Norfolk, Va., 132.44; Rosemont, Va., 100.00; East End Christian church, Newport News, Va., 200.00. Total \$517.44.

Special Offerings

Jr. Philathea Class, Suffolk, Va., \$2.50; W. H. Thomas, Durham, N. C., 25.00. Total \$27.50.

Total for the week, \$831.01; Grand total \$19,831.69.

CHILDREN'S LETTERS

Dear Uncle Charley: Guess you think I have been on a long vacation. Daddy has been preaching nearly all the summer and mother has been real busy, as I am a little boy yet and require a great deal of attention. Daddy is away now but will finish his revival work this week. I will be glad to have him home again. Find check enclosed for \$2.00, my dues for June, July, August and September.—*Olive D. Poythress, Jr.*

I am glad I had the pleasure of meeting you while on my trip to your city. You are a fine little boy and I fell very much in love with you. No wonder "daddy" thinks you are the *only* boy.—"*Uncle Charley.*"

Dear Uncle Charley: It has been a long time since I sent my dues. Not because I forgot the consins, but you know little folks just can't write and grown-ups are always busy—(so they say). Enclosed find \$1.00. Will try not to be so late next time. Love and best wishes.—*L. M. Veazey, Jr.*

I am real glad to get your letter again this week. I was afraid you had forgotten us. I hope you will soon be large enough to write your own letters and then you will have no trouble.—"*Uncle Charley.*"



BEDTIME OF THE CROWS

With most birds the hour for retiring is a quiet period; it is a time when all loud noises are gradually hushed, and when only drowsy chirps and low-spoken good-nights are heard. And at this time their movements are furtively silent, as if they wished to get to bed without letting any one know it. They glide noiselessly to their chosen resting place and settle themselves so quietly that no one is the wiser.

One minute they may be seen creeping through the leaves, and the next, with head tucked under wing; they are fast asleep. No, there is no unnecessary fuss or commotion at bird bedtime—that is, unless the bird colony happens to be of the crow persuasion. Bedtime with them becomes a bedlam, and the simple act of retiring is magnified into a function that requires hours to carry through properly. Each night they act as if that were the first time in their lives that they ever went to bed and that it was something entirely new and unheard of.

In the first place, crows like to spend the night in the company of hundreds, sometimes thousands, of their kind. In fact, the more bedfellows they have, the merrier. We doubt if a single crow ever deliberately went to bed by himself—that is, if it was possible to find a flock of its fellows.

Crows, which range over many miles of territory, always start in time to get back to the home roost by sunset or a little after, though they may have to travel many weary miles to do so.

The roost, as their airy dormitory is called, is usually in some dense pine forest; possibly the protection afforded by the evergreen foliage accounts for their preference for pines over other kinds of trees. When the young crows that were hatched in the spring are fully fledged, the families gather in great flocks, or colonies, and pass the fall and winter months in a constant round of excitement, hubdub, and confusion. It is only when the next mating season arrives that the congregation breaks up.

At the end of a clear, cold winter day, when the last rays of the setting sun touches the tops of the pines with splashes of gold, and when the rising breeze sighs a requiem for the dying day, it is an experience never to be forgotten, to watch a colony of crows clanging home for the night. As they come from all points of the compass, the detachments vary in numbers, ranging from a dozen to two hundred.

Usually about an hour before sunset the silence is broken by the clear bugle calls of a body of stragglers that come drifting slowly in toward the roosting place. They do not alight, but swing low over the tree tops, again and again, as if they want to make sure that the coast is clear and that everything is ready for the night.

After satisfying themselves that all is well, they disappear in the direction from which they came and probably carry back their report to the waiting horde.

Before long the flocks begin to arrive, each division led by some wily old rascal who has probably had more hairbreadth escapes than he has feathers on his body. If the evening is calm, the flocks appear flying at a great height. They keep close together until directly over the home grove, when all at once the mass seems to come to pieces, each separate bird making a descent in a different manner from the others. Some drop down in a straight line, others come swirling through the air in headlong swoops, with twistings and turnings that baffle all description. With much cawing and hawing, they skim above the trees and chase one another with all wild abandon of children at play, and finally wind up their maneuvers by alighting in nearby fields or in the neighboring trees.

All this time they are making all the fuss and confusion possible. And when an acre or so of crows begin their racket, nothing short of a riveting machine or a steam calliope could make itself heard.

The crows that have settled on the ground are evidently not looking for food, as they stand motionless with their heads pointing toward the breeze. They seem to be shouting encouragement to their fellows in the air and making remarks to their neighbors in the same tone.

All this time no bird has settled for the night. They all appear to be waiting for some signal which means "go," when flock after flock rises from the ground, and the seuffle for lower births is on.

By this time the uproar has become deafening, and those who have secured choice positions in the trees are cawing their satisfaction to less fortunate brothers who are still circling above in the twilight. When all are settled for the night, the grove becomes as silent as it was at noonday, the stillness broken only when a few belated stragglers come flopping home.

Crows must be sound sleepers, as no sound is heard among the pines until daybreak the next morning, when the babel of rasping voices breaks out again. The confab lasts about an hour, every crow yelling something at the top of its voice and nobody listening. At intervals small bands of would-be early risers desert their perches and make ready to leave; but when this happens, a great shout of disapproval goes up from the hundreds who are not quite ready to rise, and the early birds reluctantly return to their perches. Things quiet down until another batch make an attempt to leave, only to be called down by the "committee on a little more slumber," and forced to return. At about sunrise what answers in the crow language to *revielle* is sounded by some weather-beaten old patriarch, and they begin to leave by platoons and detachments. In half an hour's time the roost is deserted, and silence once more reigns in the sleeping quarters of the crows.

Why they waste so much time in what looks like useless preparation for so simple a thing as going to bed and getting up in the morning no one knows.—*Charles A. David, in Forward.*

NOTES

Rev. W. B. Fuller changes his address from Sunbury, N. C. to Ivor, Va.

The Singing Class of the Christian Orphanage will render a religious concert at Haw River Christian church October 21, at 8:00 o'clock P. M.

Rev. W. C. Hook has accepted the Pleasant-Grove-Ingram pastorate and has entered upon his duties as pastor there.

We rejoice with Superintendent Johnston in being so near the goal set for November 1. Read his financial report on another page in this issue.

We regret to note that Rev. J. W. Wellons has not been very well of late. He has been suffering with asthma, but is reported as getting along very well at this writing.

Rally Day was observed at the Burlington Christian Sunday school Sunday, October 10. Certificates of promotion were presented to those entitled to receive them and the services proved a success in every respect.

If you want your article to have consideration, sign your name. So far as we know, no publication will accept articles without knowing who did the writing. Send no unsigned contributions to THE SUN.

The attractions scheduled to appear on the Lyceum course at Elon College this season have been announced. The first performance took place Monday evening, October 18. These attractions were secured from the well known Redpath Lyceum Bureau and the course is sure to please.

Rev. J. T. Kitchen, of the Eastern Virginia Conference passed away October 8, in the Protestant Hospital, Norfolk, Va. Brother Kitchen was a warm friend of THE SUN and one of its active and able contributors. A more extended account of his life and activities will appear next week.

There is nothing in the whole world able to do us good or hurt, but God, and our own will; neither riches nor poverty, nor disgrace nor honor, nor life nor death, nor angels, nor devils; but willing, or not willing, as we ought.—*Ralph Cudworth.*

It is reported that food is scarcer in Russia than at any other time in two years, and that the people will suffer from hunger there this winter.

THE SUN is reaching me O. K., and is always a welcome visitor.—*J. G. Truitt, Princeton, N. J.*

GENERAL NEWS

The increase over last year in the consumption of coffee in the United States is estimated at 42 per cent.

Representatives of oil producing and refining interests met for a conference in New York City October 14, to make arrangements to relieve the oil shortage.

The statement has been made that Senator Harding, Republican nominee for president, will likely return to his front porch after he completes his Southern tour.

Preparations are being made for the National Convention of the United Daughters of the Confederacy to meet in Asheville, N. C., on November 9.

King Alexander of Greece is very ill and the government is very much alarmed over his condition. His illness is the result of the bite of a monkey a short time ago.

The Illinois State Free Employment Bureau announces that for the first time since the beginning of the war there are more job seekers than there are jobs and that "only the most efficient can now get jobs."

Five million dollars to build houses and flats in Chicago to relieve the deplorable housing conditions is to be made available by an agreement between the real estate board and other agencies and the bankers of Chicago.

Lieutenant William Oliver Smith, son of Dr. Charles Lee Smith, Raleigh, N. C., has been awarded the distinguished Service Cross in the World War. Lieutenant Smith is a graduate of the University of North Carolina of the class of 1916.

Miss Esther Rogers, daughter of Samuel L. Rogers, Director of the United States Census Bureau, Washington, D. C., died in Philadelphia, Pa., on the night of October 10, under circumstances that indicated that she ended her life with poison. Miss Rogers had been in poor health lately and was in a highly nervous condition.

Many farmer delegates have during the last week attended the agriculture conference at Washington with the hope of being granted financial assistance for agriculture during the present time of low prices and curtailed markets. According to reports, the farmers were not given much encouragement but went home "empty-handed". The Federal Reserve Board declared that the recent disturbances in price which have affected the markets is unavoidable and is due to economic derangements brought about by the World War.

More than one million coal miners in Great Britain went on strike Saturday night, October 16, and the British Government has placed an embargo on the export of coal. All European nations will suffer because of this and American ships will be greatly affected.

MARRIAGES

KING-COLE

On September 11, 1920 at six o'clock P. M., Mr. B. O. King and Miss Janie Cole were united in marriage at the residence of Mr. E. B. Leach, Seagrove, N. C. Mr. King is a son of Mrs. Nettie King of Seagrove, N. C., and a prosperous young farmer. Mrs. King is a daughter of Mr. and Mrs. Joe Cole of Eagle Springs, N. C., and at the time of her marriage was assistant Postmaster at Seagrove, N. C. Both are popular young people. Many wish them happiness.

T. J. GREEN

OBITUARIES

LINDSEY

Miss Mary E. Lindsey, daughter of the late Shepherd and Betsy Lindsey, was born December 15, 1838 and died August 15, 1920, aged eighty-one years and eight months. Sister Lindsey had the misfortune to fall about eight years ago and break her hip, and since then she has been confined to her bed. She never allowed her physical condition to sever her relation to God, but kept in close communion with Him and expressed a willingness to go any time the summons should come.

Sister Lindsey leaves to mourn their loss, one sister, one brother and a host of friends. In the absence of her pastor, Rev. R. F. Brown, the funeral was conducted by the writer, from Damascus Christian church August 16, and the body laid to rest in the church cemetery beside her loved ones. May God bless those left behind.

C. E. GERRINGER

ROLLINGS

Susan Barrett Rollings, wife of R. H. Rollings, Sebrell, Va., died September 11, 1920, aged sixty-seven years. She is survived by three sons and two daughters—the youngest of whom is Viola Virginia Rollings who graduated at Elon in the class of 1914.

Sister Rollings was a daughter of the late James M. Barrett, who was a charter member and a deacon of Barrett's Christian church. She united with the church in early girlhood and spent a life of active service, being loyal to every cause that arose for the benefit of humanity and God. Not only will she be missed in her home, but in the community at large. May the Lord comfort the bereaved children in this sad hour.

J. W. WELLONS

BULLA

John Arthur Bulla, aged 27 years, 1 month and 21 days departed this life, September 29, 1920 at his home near Sophia, Randolph county, N. C.

He leaves a wife and one child, John Arthur, Jr. He bore his sickness, which lasted over a year, patiently and hopefully. He was a member of the Society of Friends, having been received into fellowship in early life. He expressed himself as ready and willing to go.

The funeral services were conducted from Long's Chapel Christian church by the writer and his body laid to rest in the cemetery there.

The Lord bless and comfort the bereaved ones.

P. H. FLEMING

ROLLINGS

Susan J. Barrett Rollings was born August 27, 1853 and died September 11, 1920. She was married to R. H. Rollings on February 19, 1880 and to this union were born five children: Edwin Mills, Jesse Barrett, Amos Thornton, Lona May (Williams) and Viola Virginia. She is also survived by one brother, Joseph Barrett, Waverly, Va., three sisters, Mrs. Ida Barrett Laine, and Miss Martha Barrett, Wakefield, Va.; Mrs. Lucy F. Spivey, Isle of Wight, C. H., Va.

The deceased had been a member of Barrett's church since early girlhood and was always true to her church. She had been in poor health for some years but bore her afflictions with great Christian fortitude. Truly a good woman has gone to her reward.

The funeral services were conducted at her home near Sebrell, Va., and she was laid to rest in the old Rollings' family burying ground. The flowers were beautiful and abundant. The Lord bless the family.

J. M. ROBERTS

PELOUBET'S SELECT NOTES

THE CHRISTIAN SUN Office is now entering orders for Peloubet's Select Notes to be delivered December 1. The price is \$2.00 the copy, plus ten cents postage. File your order now. Bill will be mailed with book.

CHARLES W. McPHERSON, M. D.

Eye, Ear, Nose, Throat

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Foster Building

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SMILES

Robert, aged four, and his sister May, just a year older, were given some candy one day by a friend. May, noticing that Robert had two pieces, while she had only one, complained of the unjust division.

"Well," replied Robert quickly, "break yours in half and you'll have two pieces."

"Say, father," said little Fred, "did you ever have another wife besides mother?"

"Why, certainly not," said the father.

"Well, I saw in the record in the family Bible that you married Anne Domini, 1892, and I know that wasn't mother, for her name was Mary Parsons when she was a girl."—*Chicago Record-Herald*.

"Are the Tillsburys unusual people?"

"In what respect?"

"Do they hold any records?"

"Well, Gussie Tillsbury claims to be the only girl in town who was ever proposed to by a Russian grand duke, but the incident is said to have occurred at Monte Carlo before the war, and nobody around here believes it."—*Birmingham Age-Herald*.

WISE AND OTHERWISE

In School Days

Mary had a little cold—

It started in her head—

And everywhere that Mary went

That cold was sure to spread.

It followed her to school one day;

'Twas not against the rule.

It made the children cough and

sneeze

To have that cold in school.

The teacher tried to drive it out;

She tried hard, but—kachoo!—

It didn't do a bit of good;

The teacher caught it, too.

—*Ladies' Home Journal*

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OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONFERENCE

1844

1920

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VOLUME LXXII

BURLINGTON, N. C., OCTOBER 27, 1920

NUMBER 43

Community Leadership

COMMUNITY organization, industrial democracy, good housing, and cooperative production and distribution of the necessities of life are of prime importance to community welfare, and therefore they are worthy of special consideration. If these ideals could be realized, other attendance and pressing community problems would be more easily solved. Health, recreation, education and cultural and spiritual values would be more easy of attainment. : :: :: :: :: :: :: ::

(From "The Church and the Community,"

by Ralph E. Diffendorfer.)

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

Entered at the Burlington, N. C. Post Office as second class matter.

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In Advance

Give both your old and new postoffice when asking that your address be changed.

The change of your label is your receipt for money. Written receipts sent upon request.

Many persons subscribe for friends, intending that the paper be stopped at the end of the year. If instructions are given to this effect they will receive attention at the proper time.

Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of one-half cent a word.

Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

IN THE CITY OF ELMS

(Editorial Correspondence)

La Grange, Georgia, is located seventy-one miles South of Atlanta. The profusion of elms that beautify this city of 17,000 inhabitants makes a delightful place to live. This city was the seat of the twenty-first session of the Georgia and Alabama Conference, which convened October 19 for a session of three days. It was my good pleasure to be there with the brethren.

The Conference convened on Tuesday night, with the enrollment of delegates, ministers and visitors, the appointment of the usual committees, the transaction of miscellaneous business and the deliverance of president H. W. Elder's address. The president's theme was "The Church" which he discussed under three divisions: Its history—Its sacrifice—Its Mission. The message was well received and a great defense of the Church.

Wednesday morning the Conference was in full swing of its work. Pastor C. W. Hanson had a guiding hand and watchful eye of the details of the local situation and saw that comfort and conveniences were meted out to all who were there. The reading of the ministerial and church reports showed a good work done. The shortage of the cotton crop in that section, together with the decreased price of the fleecy staple, no doubt figured largely in preventing the churches as a whole, from raising all apportionments. Some churches came up in full. I feel that others would have, had it not been for the scarcity of money at the present time.

The report on education was a central theme for Wednesday morning; and, in the absence of Dr. W. A. Harper, who was scheduled to make an address, Rev. G. O. Lankford, Berkley, Va., made a most acceptable presentation of the new school that is to be built within the bounds of this or the Alabama Conference. As in the Alabama Conference, the brethren are deeply interested in this forward step and they cherish great hope that a school of our control is soon to be located in their midst.

The afternoon session of the first day was the taking up primarily of the subject of missions at home and abroad. Layman T. J. Holland, Wray, Ga., and several others made very interesting presentations of the home mission work of the Conference and definite steps were taken for the enlargement of the work. Miss Bessie Holt, Burlington, N. C., substituted for Dr. J. O. Atkinson, who was scheduled to speak but could not be there on account of having to attend a mission board meeting in Dayton, Ohio. Miss Holt very interestingly presented the work of foreign missions and laid special emphasis on the matter of training our young people to take a definite part in contributing for the work of foreign missions. Others also spoke in the interest of this progressive program of the denomination and every indication points to renewed interest in foreign missions in the Georgia and Alabama Conference.

The night session of the second day was also missionary in spirit, it being the regular meeting of the Missionary Association of the Conference. Rev. G. O. Lankford spoke on "The plan of Financing the Kingdom"; Miss Bessie Holt on "Training Young People to Give." The Missionary Association is active in its work and the treasurer's report showed an accumulated fund to be used by the direction of the Executive Board.

The third day was the completion of the miscellaneous reports and deferred items. Two ministers were received into the Conference—Rev. H. M. Gray of the Methodist Church, by transfer of license, and Rev. H. H. Toney, elevated from the Biblical Class to the office of licensure.

This Conference, as well as the Alabama Conference, took favorable action on the superannuated fund and voted to pool the same as requested by the recent session of the Convention.

No doubt I have omitted many things that could have been spoken of, but have given a brief outline only. The brethren of our two Conferences in the far South know

how to exercise good fellowship and to be in their midst and away from the details and grind of an office, is a benediction to be coveted. I turn from the visitation of these Conferences with a larger vision for service and a greater appreciation of the work in the far South.

C. B. R.

THERE SHOULD BE NO MISUNDERSTANDING

A few subscribers are remitting at the old rate of \$2.00 the year and saying: "This was for last year when the rate was only \$2.00." The following notice was repeated in THE SUN for September 22 and 29.

"The Board of Publication in session September 17, 1920, voted unanimously to increase the price of The Christian Sun from \$2.00 to \$2.50 the year, the same to become effective October 1, 1920.

"Renewals and new subscriptions will be received until noon, Friday, October 1, at the old rate of \$2.00 the year."

There should be no misunderstanding. If you owe for the paper last year, it means that through the kindness of the office your subscription was not cut off when out. If you owe for a year it means that the Convention has put up the money to carry that account. It would, therefore, be unfair to accept this and at the same time expect to get renewed at the old rate. Each remittance received is credited at the rate of \$2.50 per annum. Two dollars will pay you for ten months and not for twelve months. *There should be no misunderstanding.*

THE CHRISTIAN ON ELECTION DAY

(Christian Work)

We are told that "our citizenship is in heaven." We are also commanded to pray "Thy kingdom come on earth." No man is a good citizen of the Kingdom of Heaven who is not a good citizen of that kingdom here on earth. When all church members become good citizens, our social and moral ills will disappear. The purpose of our individual salvation is social responsibility. The individual is saved in order that he may become a servant of his fellow-men. He best serves his fellow-men in a democratic commonwealth who is the best citizen of that commonwealth. "Good" people are notorious stay-at-homes on election day. They are not "good" citizens, either of the Kingdom of God or the civil State.

Sometimes the church people forget the fundamental purpose of personal salvation. We have had no adequate job for the regenerated man. The Church in the past has too often been content to rescue men from sin without effectively linking them up with the processes of saving society from its sins. After all, the sins of society are largely responsible for the sins of individuals. The liquor traffic, human slavery, and commercialized

vice are institutionalized sins of society. These sins of society can never be eradicated, and in the past have never been eradicated, except through political action—through the franchise of good citizens.

Because it is only through political action that social sins can be eradicated, it is most important that the Christian be a good citizen of the State on election day, and thus show that he is a good citizen of the Kingdom. No man or woman in this age is a full-grown Christian who does not earnestly concern himself with the problems of politics and citizenship. In a democracy, Christianity often has its finest expression in citizenship.

The church member who is so pious that he is not interested in politics, bond issues, initiative and referendum measures is nothing but a pious hypocrite. One may pray for the coming of Christ's kingdom until doomsday, but unless one works and votes for the coming of the Kingdom it will never come. The principles of the Kingdom of God must become the laws of the civil State, and be expressed in the ordinances of the city. Not only individuals, but society, must be saved ere the Kingdom of God can fully come.

Very often the Christian can do more to advance the Kingdom at the political convention than at the prayer meeting. Often the ballot box rather than the prayer booth is the place for the settlement of the problems of the Kingdom. The municipal political campaign is just as vital as the revival meeting—and just as sacred a duty for the Christian as the revival. The man who has gone with Christ into the mount of holy transfiguration must come with Christ down into the valley of every-day sins and distresses and transform this earth into the Kingdom of Heaven. The so-called Christian who stays at home or in the office on election day is a worse hypocrite than the man who stays away from church. Christianity is made effective and becomes operative at the ballot box.

The devil of greed and lust and passion and power cares not for our prayers nor our tears, but he cringes in terror when we vote. The liquor traffic and commercialized vice can bear eloquent testimony to this fact. Only through political action can we eliminate social sins and make constructively effective the principles of the gospel of the Master. Therefore, the true Christian is the one who votes as well as prays; who seeks to make the laws of the State an expression of the will of God. The Kingdom of God will be advanced or retarded in November by the way Christian men vote.

ON THE WAY TO THE POLLS

By Lieutenant Colonel Elijah W. Halford

Marching for ten hours a day, in columns of four, military order, it would require 158 days for the American voters of 1920 to pass a given point.

The movement of voters to the polls on the second of November may thus be visualized. One day for a possible thirty million of soldiers of peace to register the supreme will of the greatest nation on earth. This self-

(Continued on Page Seven)

LIGHTHOUSE OBSERVATIONS

J. E. MASSEY

OUR UNLISTED CHRISTIANS

Churches and religious organizations in America exert an unmeasured influence beyond the numbers of their membership. "Even beyond our denominational dreaming," says a writer in *The Intelligencer*, "we have before us the consciousness of the great outside brotherhood which is moving forward, it not exactly 'like a mighty army', at least with some of the characteristics of the ancient tribal movements, swarming and stopping, settling and advancing through the years. All of those in the community who are influenced even so slightly toward good, right living, honesty, and all the other things which are found in Christian character must be counted. Influenced by the teachings of religion or by the example of its followers, they are necessarily to be included in the Christian community."

Counting the number of religious organizations in America, according to the Bureau of Census, there are 227,487. These have a membership of 41,926,432. There were at the time of the report, 194,759 Sunday schools, registering 19,935,890 pupils.

Though these figures are numerically great "the whole truth is not told." Organizations like the Y. M. C. A. and Y. W. C. A., Woman's Christian Temperance Union, American Bible Society, and The American Tract Society, though religious in nature, are not included, because the scope of the report is specifically to organization for worship, having a specific and distinct membership.

In the last analysis, the writer says: "The Christian community includes all those who are not definitely and positively antagonistic to the influence and example of Jesus Christ, and consequently many and diverse elements are to be counted. But who can deny that in this community the real influence and power of Christians are to be found today?"

WORKING THE LEAGUE

Whether the Democrats or the Republicans will be victorious in the present campaign, does not seem to be the whole determination of power of the League of Nations. The League as a matter of fact, is already working. No doubt, it has headed off a war between Poland and Lithuania and seems to have stopped another actually in progress between Sweden and Finland over the Aland Islands.

When the Russian Revolution occurred, the people of these islands voted 95 per cent in favor of a union with Sweden. But Finland has claimed these islands as a part of her own territory. In Sweden's recognition of the independence of Finland there was an implied reservation as to the Alands, and since then the two governments have been growing more and more bitter over the controversy, with actual threat of war. Though at first Finland declined to submit the question to the League, saying that it was a domestic question, it was finally presented. The League decided that Finland's author-

ity had not been established, and that the sovereignty over these islands is an international question. In evidence, Finland has conceded that the claim is open, and a peaceful settlement is in progress.

DISMEMBERED AUSTRIA

It seems that no other country of the war has suffered so much in power and independence as Austria. From the great Austro-Hungarian Empire which contained more than fifty million people at the outbreak of the struggle, the present Austria has only about six million and one third of this number is found in one city, Vienna. She has been shorn of her graneries, Bohemia, and Moravia. Her king has "gone begging" and her once powerful army has vanished. On all sides, she seems to have lost her former glory. What will become of her?

Since Austria is anything but independent as she formerly was, and owing to the fact that most of her people are German in blood, she may join Germany. The present movement in this direction is being bitterly fought by the French. What the outcome will be, is hard to tell. Evidently Austria cannot fare alone as she once did. Millions of her people have been starving on account of ill adjusted conditions. Cooperation on the part of all nations will be needed in spite of the fact that she was once our enemy.

THE COUNTRY COLORED CHURCH

There is a movement in South Carolina to help the country colored church by training better colored ministers. According to the *Methodist Protestant Herald*, a Southern white layman, Dr. Dillard, of Charlottesville, Virginia, has for several years held an annual institute for colored preachers in Trenton. Simple courses in the Bible and the minister's relations, social and spiritual to the neighborhood life are given by laymen from Virginia and Louisiana. Over 150 attended the institute this year.

For many years the "typical old colored minister" of the country has been an object of "pitiable fun", groping his way in ignorance, handicapped by narrow opportunities. The value of such an institution not only to the colored people, but to the whites as well, cannot be estimated. It is a light illuminating an unmolested darkness of the past.

USING "MOVIES" TO AID THE TEACHER

Biology and geography will be more interesting now, since the pupil will be able to have the additional use of the screen to help him visualize his study. This is the view of the Board of Education in New York State, after having given the moving picture project in class room a thorough test. The Horace Mann school of Columbia University, a pioneer in this kind of teaching, finds that the results of the combined instruction method is wholly satisfactory. Not only in New York State, but in other states as well, schools are using moving pictures in courses of instruction, and find them satisfactory. Of course sensational pictures of the theaters are not used in these courses. Only those scientifically adapted for the work are used.

Borrowed Editorials

REST FROM WEARINESS

Even the strongest Christians sometimes grow weary with the exacting cares and duties of this life. Jesus was physically wearied as he sat by Jacob's well when the woman of Samaria came. But his weariness vanished before this opportunity to serve and to save. We grow weary of business, of pleasures, and of life's trival brie-a-brac. Whenever we are wearied with the sorrows and sadness of this world, we may find rest and refreshment, as Jesus did, in telling to others the gracious story of God's love and power to save. The things that wearied Jesus most were the sin, the sorrow, and the indifference of the world. That which brought him the greatest joy and rest was the opportunity to lead a soul into the way of eternal life.—*Christian Observer*.

WHAT DO YOU WANT?

To a correspondent of the *New York Times* an Irish leader said: "Irishmen don't know what they want and won't be happy till they get it." It strikes us that a good many of our own countrymen are in just that attitude of mind and would do well to find out just what it is they want, whether it is lawful and profitable for others as well as for themselves and how they are going to go after it.—*Congregationalist and Advance*.

TO RESPECT THE SON OF GOD

It is still true, whatever a foolish egotism may say, that to reject the Son of God is to lose both our inheritance and our soul. It means the loss of all things worth while. Hear it, ye who reject the offered mercy! Saddest of all facts in human experience is it that he who came to save with bleeding, broken heart because of our obstinate rejection of his love becomes our judge, and from his lips we must receive our just doom.—*Methodist Protestant*.

TEMPER AND DIVORCE

An English judge is quoted as saying: "You can get a divorce for all sorts of things in America. It seems quite easy. A woman can divorce a man there in some States for such a trival thing as a bad temper." We do not believe in easy divorces. Unfaithfulness to the marriage vow is the only Scriptural ground for divorce. But aside from the question of divorce, how can a learned judge call a "bad temper" a trival thing? What can be more disagreeable, more exasperating than to live with a nagging, quarrelsome, bad-tempered man or woman? Henry Drummond declares that temper is the voice of the virtuous. How many people otherwise above reproach have allowed themselves to become the prey of an evil temper! It is often a fly in the ointment. If there were fewer badtempered people, there would be fewer broken-hearted people, and fewer divorces too.—*Watchman-Examiner*.

A DANGEROUS BY-PRODUCT

In addition to the nicotine which every cigarette contains, there is formed from the burning of the tobacco and its paper wrapper another poison almost as dangerous—furfural. It is one of the constituents of fusel oil, which is used in the manufacture of poor whiskey and is responsible for the dire results that come from the consumption of such a mixture. The latin for thief is "fur". There seems to be a close connection between that word and furfural. Both take from a man the things that are worth while.—*National Advocate*.

PURIFY NEWS

It is my own private hobby that the most fundamental thing in making a government democratic is the purification of the news. That is a task eminently suited to the work of the Churches. We suffer today more than anything else from the inability of the public to secure the necessary information on which to act in great affairs. The newspapers require criticism and assistance from outside organizations if they are to reform and improve their practice, and there is no greater work that a Church could undertake than to become again a witness to the truth.—*Friends' Intelligencer*

TOO MUCH LIKE HELL

A young lawyer sometime ago started for the West. While he was in college he was a blatant unbeliever. He boasted that he would locate in some place where there were no churches or Bibles. He found a place which met his conditions. Before the year was out he wrote to a young minister, a former college classmate, begging him to come out and bring plenty of Bibles and begin preaching, for he had become convinced that a place without Christians, churches, and Bibles was "too much like hell for any living man to stay in."—*Missionary Outlook*.

ELBERT HUBBARD'S ADVICE TO WORKERS

Elbert Hubbard, who went down with the Lusitania, has given this bit of fine advice to employees: "If you work for a man, in heaven's name work for him. If he pays wages that supply your bread and butter, work for him, think well of him, and stand by him, and stand by the institution he represents. I think if I worked for a man, I would work for him. I would not work for him part of his time, but all of his time. I would give an undivided service or none." If this is good advice for a little institution, it is better advice for a big one, and I maintain that it is thoroughly applicable to the spirit that should fill the hearts of those identified with the greatest institution upon the face of the earth. Let us not at any time disparage the efforts of the past, but let us improve conditions by working harder and by putting in full time. Let it be said of the Christians everywhere that they are the people who found the dynamite in gospel and used it to the glory and honor of God.—*Gospel Advocate*

NOTES

THE SUN'S Editor is planning to attend the Eastern Virginia Conference next week.

Rev. R. F. Brown, Chapel Hill, N. C., has accepted a call to the Rose Hill church, Columbus, Georgia and expects to enter upon the work there November 1.

Rev. J. O. Cox, Saluda, N. C., and Rev. R. A. Truitt, Mt. Airy, N. C., have transferred their membership from the Christian Church to the Methodist Episcopal Church.

Those who are planning to attend the Eastern Virginia Conference, November 3-5, will find some valuable information in Bro. Jay's letter on page 11.

Rev. H. W. Carter, a member of the North Carolina Conference, is teaching English in Rutherfordton College this year. Bro. Carter graduated from Trinity College in the Class of 1920.

We quote the following from Alumni Notes in *Maroon and Gold*, a publication by the student body of Elon College, N. C.: "Rev. B. F. Black, who served as chaplain in the A. E. F., has been ordered to the U. S. Public Health Service at Greenville, S. C., where he occupies ward No. 1, bed No. 3. He developed a throat trouble while in France from which he has not fully recovered. Here is wishing him every happiness and a speedy recovery."

Rev. C. A. McDaniel, the newly elected pastor of the First Christian church, Winchester, Va., began his work at that place, Sunday, October 17. We quote the following from the *Winchester Evening Star* under date of October 16: "The Rev. Mr. McDaniel comes to this church from the pastorate of the Christian church at Millford, N. J., which is one of the oldest and most substantial churches in the New Jersey Christian Conference. The First Christian church here is one of the most recently built churches in this city and has made remarkable progress in establishing its influence and work."

NEW COMERS TO THE SUN FAMILY

Mrs. Alfred J. HowellHolland, Va.
 Mrs. A. R. GreeneNorfolk, Va.
 State LibrarianRichmond, Va.
 Mrs. Hiliard WestWhaleyville, Va.
 Mrs. B. F. McClureBurlington, N. C.
 R. S. RaineyElon College, N. C.
 R. L. StringfieldNewport News, Va.
 O. N. McPhersonBurlington, N. C.
 Mary D. AtkinsonLumberton, N. C.
 Mrs. Mary A. HazierBerkley, Va.
 Mrs. W. M. MeltonBuffalo, Ala.
 C. L. WestAshland, Ala.
 G. H. VeazeyEnsley, Ala.

Jesse DollarRoanoke, Ala.
 Ida SimpsonGermanton, N. C.
 J. N. MitchellLineville, Ala.
 V. L. SmithLineville, Ala.
 Rev. H. H. ToneyLa Grange, Ga.
 Mrs. M. A. DavisLa Grange, Ga.
 Rev. H. M. GrayLa Grange, Ga.
 J. T. WilkinsWadley, Ala.
 J. E. TreadwellWadley, Ala.
 Alma GoodmanColumbus, Ga.

GENERAL NEWS

The amount expended by the political parties in the present campaign to October 18, is as follows: Republicans, \$2,741,503.34; Democrats, \$699,971.61.

The fifteenth International Conference of the Young Men's Christian Associations of North America will be held in Richmond, Va., beginning November 18, 1920.

The production of soft coal reaches 12,000,000 tons weekly and insures against any shortage for the winter supply, according to a statement made by the National Coal Association.

The women of Norfolk, Va., are organizing a bank of their own, which is to be operated exclusively for women patrons. The capital stock is \$50,000, and the organization is being effected through the efforts of Mrs. M. W. McIntyre, who was formerly connected with a publishing house in New York City.

Rev. Gilbert T. Rowe, D. D., Winston-Salem, N. C., has been chosen editor and general manager of the *North Carolina Christian Advocate*, Greensboro, N. C., having succeeded Revs. L. S. Massey and Hugh M. Blair, editor and associate editor and business manager, resigned.

Postmaster General Burleson has stated that an increase in the two cent first class letter rate will not be recommended to Congress as a plan of tax revision, and that the previous recommendation for a one cent local delivery rate will be renewed.

GENEROUS BILLY SUNDAY

When Dr. Billy Sunday had dedicated the Winona Lake Auditorium and had held a week's meeting in it, during which time some two thousand persons renewed their profession or made their first start in Christian life, he was given about two thousand dollars. He refused to take it and turned it into the auditorium fund. This he has done in many of his meetings and is always giving to the cause of Christ. Good men and women all over the land are following the same cheerful rule of generous and devoted dealing with the Church and its noble interests.—*Herald and Presbyterian*.

"If the number of stars in our crowns depend upon the number we have brought to Christ, there will be many a lustreless brow in the kingdom of the blessed."

ON THE WAY TO THE POLLS

(Continued from Page Three)

mobilized army of the United States, unofficered and without pomp or circumstance, is to go up the high places to constitute the majority that shall speak with the voice of authority as "We, the People."

Viewed with the spiritual eye and appreciated with the spiritual sense, next election day becomes the world's greatest spectacle. The nations stand at attention, awaiting with interest this unparalleled Sacrement.

The facts of history and the record of experience and observation alike belie the complacent suggestion of milksops that the present crisis may be safely ignored. The world is bleeding. Civilization is imperiled. Admiral Sims says: "The next war is just around the corner." The summons is not "To your tents, O Israel," but it is "To your knees, O Israel."

The powers that be are ordained of God. It is an act of worship to which the voters are summoned. In the spirit of worship the polls should be approached.

For the first time in the history of the country its citizenship goes to the ballot box without distinction of sex. Millions of women hitherto unenfranchised and four millions of young men coming into their majority will cast their first votes.

The ballot is freedom's gift to free citizens and is to be ennobled by a spirit that realizes its cost and meaning.

Lese Majeste in this country is an attack upon the integrity of the ballot. There can be deliberate abuse of the vote, or, what may be worse, indifferent neglect. The one can be detected and punished; the other may even be erected into an affected virtue and apparently go unwhipped.

Free government depends upon the intelligence and virtue of the people. If the vote be ignorant, or be directed by any kind of unworthy motive, it is a dangerous, if not criminal, vote. If the vote be ignored, left unused on any pretext that will not stand the searching of enlightened conscience, it is a cowardly betrayal. "Slackers" are justly held in contempt and in one way or another, soon or late, pay the price.

Individual conscientious study, a determination "to do the right as God gives us to see the right," is the only rule for a voter, and is a guarantee of the permanence of popular government.

A ballot blindly cast, under the spell of mere partisanship, or at the dictate of passion or prejudice, is not the vote of a freeman, but of a slave and a bigot. The seeds of death are in such a ballot.

It is of minor importance who may or may not be chosen for a given office. The government may still live and errors can be corrected or overruled. But unworthy voting, whatever may be its baleful control, and failure to engage in the duty of a blood-bought citizenship, means the decadence of the people and imperil free institutions.

So long as the majority is freely and fully enthroned government of the people, by the people and for the people will not perish.—*The Christian Advocate* (N. Y.)

WOMAN'S REALM

(All items for this department should be sent to Mrs. J. W. Harrell, Burlington, N. C.)

PROGRAM

Eastern Virginia Woman's Missionary Conference, Holland, Virginia, October 28, 1920

10:00 A. M. Devotional Services led by Mrs. J. P. Barrett; Organization, Enrollment of Delegates, Appointment of Committees. Reports from Societies; Report of President, Mrs. C. H. Rowland; Report of Literature Superintendent, Mrs. Cartwright; Review of Mission Study Books, Mrs. L. E. Smith; Report of Treasurer, Mrs. M. L. Bryant; Address by Rev. D. P. Barrett of Ponce Porto Rico; Miscellaneous Business.

AFTERNOON SESSION

2:00 P. M. Conference called to order; Address by Dr. J. O. Atkinson, Mission Secretary S. C. C.; Recognition of Life-Work Recruits; Report of Cradle Roll Superintendent; Report of Y. P. Superintendent, Mrs. W. V. Leathers; Essay by Miss Jennie Willis Atkinson; Report of Committees; Miscellaneous Business; Adjournment.

Each Society is entitled to one delegate for each \$10 dues paid into the Society. Delegates going towards Norfolk will be carried to Carrsville, Va., where they can board the S. A. L. evening train. Let every Society, Woman's and Young Peoples, be represented.

LEAVES FROM MY NOTE BOOK

A few years ago, while living in Dayton, Ohio, it was my privilege to hear Dr. S. D. Gordon on the subject, "Swinging a Planet on the Pivot of Prayer". I shall never forget the deep and profound impression this great, inspired man of God made upon my heart and life. From a note book I gather a few thoughts and pass them on.

Dr. Gordon said: "A great sorrow has come into the heart of God. One of His worlds is a prodigal, ours is that prodigal world. God is trying to win this world back to Himself. Jesus died for that purpose, but it is not enough. The prodigal world must be told. Those of us who have been won for God should be the pathway back to God for others. Power will be furnished for the task". He said, "There are five outlets of power. One inlet—the Holy Spirit—He is power. He comes into the life only by invitation. He never comes without our consent. Without the Holy Spirit in control, guiding and directing, life is powerless.

"The five outlets of power are the life, the lips, service, money, prayer. The greatest of these is prayer.

"What is there to be compared with a noble, pure, unselfish life? If the life is in touch with God, power will be constantly, though perhaps, unconsciously flowing out and touching other lives. Yet the power of a life is limited to one spot—just where it is being lived.

"Power through the lips depends entirely upon the life back of the lips. Broken, stammering language is often made eloquent and powerful by the life behind it; while beautiful, smooth, flowing language often has no force or power because of the life back of it.

"Power through service may be great and may touch many spots, yet it is always less than a life.

"Power through money depends upon the motive back of the money. Begrudged money soils the treasury.

"But the power released through prayer is tremendous. It may touch not one spot but wherever in the whole round world you may choose to turn it.

"The greatest thing we can do for God and man is to pray. The truly great people of the world today are the people who pray—those who take time to pray. We do not have time—it must be taken from other things. But there is nothing so important and so urgent as prayer. There are people today who put prayer first and group the other items in life's schedule around prayer. These are the people who are doing the most for God in winning souls, in solving problems, in awakening churches, in supplying men and money for the mission fields, in keeping fresh and strong those who have given their lives in sacrificial service on the foreign fields."

Mr. Gordon says, "It is a wholly secret service". Sometimes we pass a plain looking woman quietly slipping out of church, her gown has been made over a number of times, her bonnet re-trimmed more than once. We pass her by unnoticed. Perhaps she is accomplishing more for her church, for God and the world than a hundred who have greater social prestige and note. All because she knows how to pray. She allows the Spirit to inspire and guide her praying. "Prayer opens a whole planet to a man's activities. One can as really be touching hearts for God in far away India or China through prayer, as though he were there in person." Mr. Gordon thinks the greatest privilege for service is in these darkened lands, where the need is greatest, whose hearts are more eager for the gospel and more responsive to the gospel.

"A man may enter his closet of prayer and close the door and as really spend a half hour in China for God as though he were there in person." Surely you and I should spend more half hours in such a service. By the power of prayer we may encourage some discouraged missionary; we may help him to preach the Word more effectively. A new joy may come into his life, a larger vision, a greater power may come to him because of our prayers for him. By the power of prayer, you may help men and women in China and India, in Japan and Porto Rico to accept Christ. People who are bound by ignorance, superstition, prejudice and evil spirits may be helped to cut off from these powers and, if need be, the giving up of family and loved ones to accept the gos-

pel of Jesus Christ. What a privilege is ours, dear women of the Christian Church! Shall we remember Japan today, Porto Rico tomorrow, China the next day, India the next, then the churches of our own land, our own pastors, the man across the street and the many dear ones who need our prayers? Take time to pray. You will feel that you cannot spare the time, but take it from something else. It will be the best time you ever spent. Its reflex influence upon your own life cannot be measured.

MRS. J. W. HARRELL

GIFT BOOKS SUITABLE FOR ALL SEASONS OF THE YEAR

"*The Innkeeper of Bethlehem*" is a decorated book of paper, written by Rev. James L. McBride, and contains forty-eight pages of interesting reading material. The author points out in a very pleasing manner the beautiful lives of Mary and Joseph. This book may be secured for 35 cents, postpaid.

"*The Arithmetic of Friendship*" is a sixty-four page book and contains six chapters outlined as follows: 1. The rare art of making friends. 2. Certain limitations of friendship. 3. Making allowances for one's friends. 4. Giving oneself to friendship. 5. The priceless rewards of friendship. 6. The friendship that surpasses all.

The author of this splendid book of decorated paper is Amos R. Wells and the price is 35 cents the copy.

"*The Angel of God's Face*," by Henry van Dyke, contains thirty-six pages of reading of a spiritual nature, calling to the reader's mind the memories of companionship of love which the Angel of God's face has delivered.

This book may be purchased for the sum of 35 cents per copy. For sale at THE SUN office.

NO FRIEND OF THE TOILER

It is time for pause and consideration. The enemies of liberty from the nations recently warring against civilization have not in force invaded America, but the ideas of Russia—Russia confused and confounded, bringing into civilization a tyranny more to be dreaded than those of the Czar—have invaded America. Is it too much to say that no speaker of seditious sentiment can fairly appeal to this government, under the plea of "free speech," when the object of this speech is the violent destruction of the very government to which he appeals? He is no friend to the toiler who incites to torch and bomb or who apologizes for their use. If society is sanely to work out its tremendous industrial problem in such a day as this, the exhortation must be to judgment rather than to passion. Pity must not be confused with sympathy. There must be no dulling of the moral sense in respect to deadly crime.—*New York Christian Advocate*.

The World's Sunday School Association in session at Tokio, Japan, recently, elected John Wanamaker of Philadelphia, Pa., president of the organization. The international headquarters of the Association remains in New York.

PASTOR AND PEOPLE

SUFFOLK LETTER

A Good Minister Laid To Rest

Rev. John T. Kitchen of Windsor, Virginia, was born in Southampton County, Virginia, in 1845 and died in the Protestant Hospital, Norfolk, Va., October 8, 1920, and was buried from Mount Carmel Christian church, Isle of Wight County, Va., on Sunday afternoon, October 10, 1920. An immense congregation filled the house and the yard. The service opened with "Nearer My God to Thee" and then Rev. E. T. Cotten, pastor, read a lesson from Revelation; the choir sang "Home of the Soul"; Rev. C. H. Rowland, D. D., read the lesson from I Corinthians; the choir sang, "Shall We Meet?"; Mr. John King read Brother Kitchen's last article in THE CHRISTIAN SUN, "Nearing Home"; and Rev. J. P. Barrett, D. D., offered the prayer. After this, each minister present made a brief talk, and I quoted II Samuel 18: 27—"He is a good man, and cometh with good tidings", with very brief comments. The service throughout was simple and tender, and the great congregation seemed to enter sympathetically into the spirit of the service. The service in the church closed with "Face to Face", sung as a duet, by Rev. E. T. Cotten and Miss Essie Johnson.

The casket was then removed to the grave and opened so that the vast throng could view the remains. It was a solemn procession, very impressive, and the day was bright like his disposition and life. His body was then laid to rest by the side of his first wife whose maiden name was Bettie Duck, daughter of Maj. I. W. Duck and who was buried there twenty-three years ago.

Brother Kitchen united with Union Christian church, Southampton County, Va., October 13, 1859, sixty years ago, lacking five days. He was ordained to the Christian ministry in 1875. He was of a bright and hopeful disposition, a clever writer, a genial friend, of irreproachable Christian character, and modest in his relation with others.

He was twice married. Both of his companions passed over the river before him, and left him a widower without children. His nearest living relatives are a nephew and niece. But he had a host of friends who were shocked, when they heard of his death, which was a surprise to all.

The loss of his voice, many years ago, stopped him from regular preaching, and he never returned to the active ministry again, though his voice was restored. He spent his time in reading, writing, gardening, teaching in the Windsor Sunday school, and such work as came to him.

The Suffolk church provided for one preaching service each Sunday in August, during the pastor's vacation. Rev. John T. Kitchen was invited to fill one Sunday and preached for us on the third Sunday in that month, exactly eight weeks before he was buried. So far as I know, that was the last sermon he ever preached. I was present and the congregation enjoyed his message.

Many people have told me that they enjoyed his articles in THE CHRISTIAN SUN. His style was florid, his themes were usually of domestic and spiritual type, tinged with poetic coloring. His thought and language appealed to readers because his writings contained a sort of "sunset's radiant glow" that touched the feeling of people. His writing, and his speaking, too, were poetic rather than classic; and there was a spiritual flavor in all his utterances.

He leaves behind him a "good name" which, Solomon says, is "rather to be chosen than great riches". He planted Isle of Wight Court House Christian church, which is one of the good working churches of the Conference. His name bears no stain, his life was a benediction, and his end was peace. Few men lived as long, had as little friction, and ended as quietly as his life ended.

He was pastor of many churches in the course of his ministerial career, and all the congregations regard him as a good man and found no fault in him. His life was a sermon and his death is a benediction.

W. W. STALEY

FOOTBALL

I trust that I am not prejudiced in my mind for or against the game of football. This is the season of the year when the universities, colleges and even the high schools are "going wild" over this game. To use the words *very enthusiastic*, does not express the feeling around a football game.

Personally I am a football player—or rather I should say that I was "Center" on the Elon College team for the season 1910, if my memory serves correctly. The following spring after I played at Elon the Board of Trustees stopped Elon as a college, from playing this game. Since that time it has been allowed again. Of course the rules of the game have changed. That is true of all games. I wonder if the students of Sociology and those interested in the moral of our nation ever stop to think of what this game really means to the American people. The professor says the boys need recreation, and that is true. The parent says, "If my son can just make the football team it will be such a manly thing." And from a daring point of view that is true. I know through experience. The young lady looks with such great pride upon her "friend" with football in hand who has just made a "touchdown". But after all is not there a sense of measiness about the football player? Of what does true manhood consist? Is it the development of the muscle and not of the heart? Surely we would say that such a man would be one sided. Now in the football game the man learns to stand for *his* rights. He learns the spirit of "win the game at any cost". Now I cannot harmonize that spirit with the spirit of the Great Teacher who said "Father forgive them, they know not what they do".

As I reach for a conclusion I must conclude that the spirit that was manifested through the life of the Great Teacher and the spirit that is manifested at the football game are separate and apart from each other.

B. J. EARP

Vanderbilt School of Religion, Nashville, Tenn.

WHAT DO YOU THINK OF THE SUNDAY SCHOOL?

The following questions are addressed to the *ten thousand church members*, within the bounds of the Southern Christian Convention, who do not go to Sunday school:

What do you think of the Sunday school?

Is it worth anything to the church?

Does it benefit the community?

Has it any influence in the saving of souls and building up the Kingdom of God?

How would it affect your church if it were closed?

Is it worthy of your notice and interest?

If it is a good institution, is it not worthy of your cooperation?

How often do you pray for the work and success of the Sunday school?

Have you ever spent fifteen minutes in prayer asking God what He wanted you to do about the Sunday school?

W. T. WALTERS

Richmond, Va.

SOME EARLY IMPRESSIONS OF MY NEW FIELD OF LABOR

Having been on the field for seven weeks, I suppose I am in position to give a meager idea of the work of the Page County Pastorate. I find that Brother Earp left the work in a progressive condition. Five of the churches, with the possible exception of one, have flourishing Sunday schools; and the spiritual condition in all six churches appears to be very good. I shall give a report of the work of our Woman's Missionary, and Y. P. C. E. Societies in a later letter. The work, as a whole, is very encouraging; and, ever since I have had charge of the pastorate, I have seen, on every hand, many evidences of the great and lasting work that has already been done here, by Brothers Walters, Williamson, Earp, and others. I esteem it a distinguished privilege to have the opportunity to labor in a field where such able and efficient workers have toiled, and where such solid foundations have been laid.

Furthermore, my wife agrees with me in the opinion that I am serving some of the finest and best people in the world. We had thought that, surely, the people of the Old North State must be the best people on earth, but as greatly as we regretted to leave our many warm friends in North Carolina, we find that there are other good people in America as well as those "down home". These people in the "Valley" have been exceedingly good to us ever since we have been here. Brother Earp had given us a flattering report of the big-heartedness of these people; but we are beginning to believe that "the half has never been told". On the night of September 16, the members and friends of the Leaksville church gave us a "pounding", and such a pounding it was! We began to think, before it was over, that we would not "have room where to bestow all our fruits and our goods". Even before this, individuals had begun this pounding and we have been receiving "individual poundings" ever since. We can truthfully say, with Jacob of old, that "surely the Lord is in this place." Not only have the people been good to us in the way mentioned above, but they have been so considerate of

us, and of our needs and happiness, in every way that we feel to be the recipients of far greater consideration than we deserve. For all these things, we are thankful to our Heavenly Father and to these good people.

We shall begin our first revival meeting of the present Conference year at Bethel Christian church near Elkton, Va., on Sunday, October 31. Beginning with that one, we expect to hold evangelistic meetings in all six of the churches of the pastorate before Christmas. I shall give a report of the results of these meetings through the columns of THE SUN later.

Brethren pray for us.

October 20, 1920.

R. P. CRUMPLER
Luray, Va.

HOWARD'S CHAPEL

A series of evangelistic services began at Howard's Chapel October 10, 1920, at 11:00 A. M., and closed on Friday night following. There were two services on Sunday with dinner on the church ground. Sister Ware of Reidsville, N. C., kindly consented to preach for us in the afternoon service. Her message was practical and inspiring to every Christian and full of hope for all who desired to become a Christian. She used as a text John 14:14.

The exercises following Sunday were held in the afternoon and at night. Every service was well attended, especially at night. There was good conduct throughout the meeting. A fine spirit of unity prevailed within the church itself and an excellent spirit of cooperation was manifested by sister denominations. All of this we appreciate.

Rev. J. S. Carden, Durham, N. C., came on Monday and did the preaching the remainder of the evangelistic campaign. Brother Carden was at his best. His messages were plain and uplifting to all who love the Gospel of God. He was heard with rapt attention. His coming inspired us and we hope he can come again. May the Lord bless him with good health and strength in his work elsewhere.

It was a great meeting—the best since I have been pastor. Some one said that it was the best in ten years. Earnest prayers and faith in God prevailed against the confusion and disturbance caused by Satan. All glory and praise to Him who died for the sin of the world.

As to the results there were ten professions, two reclamations and two additions to the local church. I think there will be more to join at the next service. The church was revived much and filled with greater hope for usefulness in the community.

The last quarterly business meeting of this Conference year will be held on Saturday before the second Sunday in November at 3:30 P. M.. Let all who are interested come.

L. L. WYRICK

Elon College, N. C.

POUNDED

A pleasant surprise come to me on Saturday before the second Sunday in this month, when at the close of services at Wentworth, the people of this church, and not of this church, began to fill in between the seats of my Ford, well—just the kind of good things that a preacher usually gets when pounded were given to me then and my family and I enjoyed them to the full. I appreciate these good gifts that come from such a generous people and hope to show my gratitude in real service. Brother Sam Rowland of Plymouth church added to the pounding by giving a nice middling of meat which has been making delicious breakfast strips.

Besides pounding, Wentworth on the same date had more than paid their pastor's salary for this conference year.

J. LEE JOHNSON

Cardenas, N. C.

HOLY NECK BRIEFS

The church at Holy Neck began its new year October 1, with a most promising outlook.

It has called its pastor this year for full time service, paying just double the salary that it paid last year, and purchased the half interest in the parsonage property owned by the Holland church.

The church building has just recently been painted and various other improvements have been made.

Sunday, October 31, is Rally and Promotion Day in the Sunday school, and a special program with the missionary emphasis will be rendered. We are looking for a great day in the Sunday school.

The Ladies' Aid and Missionary Societies which hitherto were two separate bodies, but which met on the same day, at the same place, one meeting immediately following the other, and with the same president, have recently merged into one organization known as the Missionary Aid Society. The membership of both societies was composed of practically the same personnel and hence the dues were just combined, the new society assuming all the duties and obligations of the two original societies.

It is with great pleasure that the church and community looks forward to the coming session of the Eastern Virginia Conference, which will hold its 100th anniversary session with this church. The program that has been arranged is of a high order, and especially let me call attention to the special centennial session to be held on Thursday night. It will be interesting history to you which you can hardly afford to miss. In providing suitable accommodations for the delegates and visitors we desire to solicit these friends in advance for their hearty cooperation. In the first place Holy Neck church is situated about five miles from Holland where most of the delegates will arrive by train. The trains on the Southern arrive at Holland from Franklin and points west at 6:45 A. M. and 2:50 P. M.; from Suffolk and Norfolk the trains arrive at 8:50 A. M. and 9:25 P. M.

Those who are unable to make connections in Suffolk in the morning from the N. & W. to the Southern can take the Seaboard which leaves Suffolk at 9:46 A. M. and will be met at Carrsville, 10 miles from the church; but in such cases parties should notify the pastor or J. E. March, chairman of the transportation committee, in advance of coming as otherwise Seaboard trains will not be met.

All other delegates will be met at Holland and the chairman, J. E. March, Holland, Va., respectfully requests all delegates and visitors who are coming by train to advise him by card or letter in advance. This is to improve your accommodations; we want to serve you well and your cooperation will very materially aid in this respect.

W. M. JAY

October 23, 1920

NOTICE TO DELEGATES AND VISITORS OF THE NORTH CAROLINA CONFERENCE

All delegates and visitors who expect to attend the North Carolina Conference should observe the following:

1. Note that the Conference meets on Tuesday, November 16, for a session of four days.
2. The place of the meeting is Parks' Cross Roads church, near Ramseur. Trains leave Greensboro for Ramseur at 8 A. M. and 3 P. M. These trains will be met.
3. If you expect to attend, notify Hon. W. T. Foushee, Ramseur, N. C., or the pastor, *at once*. State whether you expect to come by rail or by other conveyance, and what time you will arrive.

A. T. BANKS, *Pastor*

Ramseur, N. Car.

CHANGE OF CONFERENCE DATE

The Executive Committee of the Eastern Virginia Conference has changed the date of meeting from November 2 to November 3 on account of the national election. Remember the date, also place, Holy Neck church, near Holland, Va., November 3, 4, 5.

CONFERENCE CALENDAR*Eastern Virginia Conference*

Time of meeting: Wednesday, November 3, 1920.

Place of meeting: Holy Neck church.

North Carolina Conference

Time of meeting: Tuesday, November 16, 1920.

Place of meeting: Parks' Cross Roads church.

“The man who enjoys the shout in religion must always be careful lest in its absence he find only the bones of the howl and the growl and the pain of the grouch.”

“A man cannot live on good terms with the devil and expect God to answer his prayers.”

THE CHRISTIAN ORPHANAGE

WE REACHED THE FIRST GOAL

You will see from our financial report that we reached the first goal we were striving for. It is grand to have the Sunday schools and churches to be so loyal. I know there is not a Sunday school but what rejoices with us, and is glad to have had an opportunity to help us reach the first goal for this year. We are proud of you. Only wish we could visit and shake hands with each of you.

Now, our next goal is to raise ten thousand dollars (\$10,000.00) by the end of the year. Can we do it? If you will push as hard and be as loyal as you have been in reaching the first goal we will reach it.

To reach the next goal we ought to raise eight thousand dollars for our Thanksgiving offering, and surely we can raise two thousand dollars from Sunday schools and other offerings. Begin now to plan your Thanksgiving offering and then work your plan. Set your goal high and then ask your people to reach it. You will be the happier. **NOW FOR THE LARGEST THANKSGIVING OFFERING WE HAVE EVER RAISED. GET BUSY. MAKE YOUR CHURCH ONE OF THE BANNER CHURCHES.**

Our good friends from Hines' Chapel church paid us a very pleasant visit on Saturday, October 16. They came in automobiles which were loaded with something good to eat. The following joined in this contribution:

T. R. Little, one bushel wheat; Mrs. Susan Waynick, one bushel wheat; H. S. Lowe, one bushel wheat; R. R. Waynick, one bushel wheat; O. W. Hines, two bushels wheat; C. C. Toler, one bushel wheat; D. L. Smith, one bushel wheat; C. L. Carter, two bushels wheat; H. B. Smith, one bushel wheat; E. F. Smith, one bushel corn; C. H. King, one bushel corn; A. E. Anderson, one bushel wheat; P. W. Isley, five bushels wheat; Mrs. P. W. Isley, five chickens; Mrs. J. H. Fryar, dried fruit; Mrs. R. R. Wyrick, two chickens; Miss Fannie Howerton, one chicken; Mrs. E. F. Smith, one chicken; Mrs. E. L. Carter, two chickens; Mrs. E. A. and Fannie Howerton, one jug molasses; Chas. V. Howerton, one jug molasses; Mrs. A. E. Howerton, one chicken; Mrs. L. E. Howerton, two chickens; Mrs. H. B. Smith, one chicken; Mrs. E. A. Howerton, one chicken.

You made us happy dear friends, and we hope you will come to see us again. Many thanks to you all.

The good ladies of Spring Hill church, Va., knew winter with its cold nights was coming, and the little tots would need to be wrapped snugly in bed, so they sent us a nice quilt to help keep them warm and comfortable.

Our loyal friends, Holland and Beamon Company, of Suffolk, Va., who have for a number of years had the pleasure of keeping our building warm and comfortable, realizing winter was creeping close by, shipped us a car of coal to make the building warm and pleasant for the winter and the little fellows comfortable. This is a splendid contribution at this time when coal is so high and I do not have words that would fully express my appreciation.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR OCTOBER 27, 1920

Amount Brought Forward19,832.69

Children's Offerings

Lester B. Frank, \$0.10; Gracie Pearl King, .20; Dorothy Moore, .20. Total \$0.50.

Sunday School Monthly Offerings

(North Carolina Conference)

Pleasant Ridge, \$6.00; Piney Plains, 9.20; Amelia, 2.15; Ingram, (Va), 3.00; Union, (A), 1.64; New Lebanon, 1.00; New Lebanon Baraca Class, 1.00; New Hope, 9.00; Graham, 4.18; Bethlehem, (A), 3.05; Mt. Auburn, 21.90.

(Eastern Virginia Conference)

Suffolk, \$25.00; Windsor, 7.29; Dendron, 9.00; Washington St., Portsmouth, Va., 3.00.

(Virginia Valley Conference)

Leaksville, \$2.89. Total \$110.25.

Children's Home Fund

Mr. and Mrs. E. A. Lunsden, High Point, N. C., \$10.00.

Special Offerings

G. L. Jones on support of children, \$30.00; Rents, 12.50; Rents 6.00. Total \$48.50.

Total for the week, \$169.25; Grand total, \$20,001.94.

CHILDREN'S LETTERS

Dear Uncle Charley: I have had a nice time playing this summer. I hope the little ones at the orphanage have enjoyed the summer too. Enclosed find my dime for October. Love to all the cousins.—*Lester B. Frank.*

Our little folks have had a good time, too, this summer. They now have a beautiful grove to play in.—*"Uncle Charley."*

Dear Uncle Charley: I am late but I have been thinking I would write you for some time. It seemed lonesome to see no children's letters in THE SUN last week. I am enclosing twenty cents for the orphans. Best wishes.—*Gracie Pearl King.*

You are a good little girl to write me this week. You must write often.—*"Uncle Charley."*

Dear Uncle Charley: I did not write last month. I was so busy going to school and the days went by so fast that I did not get time to write. My school began September 9. I am in the sixth grade. I like my teacher very much. Her name is Miss Johnson. I am enclosing twenty cents—ten cents for last month and ten for this. What is the matter with the girls and boys now? I hardly ever see a letter in THE SUN.—*Dorothy Moore.*

Glad to have your letter. I know you like your teacher because her name is "Johnson". You must write often.—*"Uncle Charley"*.

The desert road we travel may be less of a desert for those who come after us if we try to improve it as we pass.—*Firelight.*



TWO KITTENS

Kitten Fluff and Kitten Bluff went out to call one day upon their cousin, Kitty Puss, who lived not far away.

"Now mind your manners and be good," said mother Tabby cat. "Some kits are very impolite; you mustn't be like that. Don't fuss or fret or giggle or spill your catnip tea, but always try to act just as politely as can be. Don't try to cross the pasture field, but walk along the lane; and don't forget one word I say, or you'll not go again."

So Kitten Fluff and Kitten Buff both promised to obey and started on their visit feeling very glad and gay. They scampered all along the road and laughed at all they saw, till out of breath and then they walked sedately, paw in paw.

Miss Kitty Puss was glad to see her cousins come to call. She said: "I'd just begun to think you'd never come at all." She gave them ginger cookies and cups of catnip tea; and they all talked about how scarce the mice had come to be.

At last they said: "We'll have to go; the night will soon be here; we've had a very pleasant time. Now come and see us, dear."

And so they trotted down the road, just at the close of day, till Kitten Fluff said: "Here's the path. Why not go this way?"

But Kitten Buff said: "Better not, for mother Tabby cat said we must walk along the lane, not do a thing like that."

But Fluffy coaxed till Kitten Buff had scrambled through the stile; and then they romped and frolicked in the pasture for a while. They caught the dandelions, chased each other round a tree; until at last they felt as tired as kittens well could be.

Down by the brook they stopped to play, and Kitten Fluff fell in, while all the minnows shouted and waved a happy fin. "My, what a silly cat!" they cried, "just come and take a look. She must be careful or we'll have some cat tails in the brook."

Poor Fluffy was so wet and cold she was a fearful sight. She said: "We'll have to hurry home, for it will soon be night."

Just then Buff saw a funny bird that sang: "Buzz, buzzy, buzzy!" She said: "That is the strangest bird that surely ever was. I'll just slip up behind it and catch the funny thing." She tried it, and, O goodness! she got a dreadful sting.

Then Kitten Fluff and Kitten Buff both felt so very sad, they said together: "How I wish I hadn't been so bad. Next time I'll mind my mother and do just what she said: but now I guess I'll just run home and hurry off to bed."—*Junior Herald.*

HOW A BABY ELEPHANT WAS TAUGHT MANNERS

In a recent exchange it is stated that elephants are amazingly like human beings in the way they discipline their young. In proof it tells an amusing incident seen by a French traveler in an extensive lumber yard in Burma.

While the adult elephants were faithfully at work, the youngsters played about the yard. The elephant that attracted the traveler's particular attention was hauling, in her chain harness, huge tree trunks from the bank of the river. She had a heavy load, a fact that her offspring did not realize. Bent on playing a prank, he wound his little trunk about one of the chain traces and pulled with all his strength.

Conscious of the suddenly increased weight, the mother stopped and looked around. She saw the youngster back there and shook her head solemnly; but, paying no further heed to his teasing, bent again to her work. Meanwhile, however, the little rascal with his mischievous trunk had loosened the ring that fastened the traces to the load.

While the mother was straining to set her burden in motion again, her rascally son pulled with all his might against her and pulled so sturdily that she was quite unaware that she had been disconnected from her load. Then suddenly the youngster let go. Naturally enough the mother was thrown to her knees, and her driver hurled in a wide circle from her back.

The culprit sought a huge wood pile that seemed to offer him at least a temporary protection. His mother, however, was soon in pursuit, and he had to flee. Round and round the wood pile he dodged; but his mother, with her iron harness clanging noisily behind her, kept close at his heels.

Although the little one's greater agility gained some space for him at the corners, his mother eventually overtook him. The first blow of her trunk drew from him a bawl of pain. At the second he sank, quite humbled, to his knees; and then he endured without a murmur, although with many tears, a sound thrashing. Finally the mother let him up. With tears still streaming and with drooping trunk, he took his disconsolate way out of the yard.

The little fellow had won the complete sympathy of the observer. Consequently he was overjoyed to witness during the noon hour a touching reconciliation. The mother did all she could to comfort the penitent little sinner; she caressed him with her trunk, cuddled him up against her, and looked at him as if to say: "You still have a mother who loves you."—*Our Dumb Animals.*

TEACHER AT FAULT

Mother: "Did you break any of the rules today, Tommy?" Tommy (first day at school): "No'm; I was a good boy. Teacher broke two, though—one on little Harry Fletcher and another on me."—*Exchange.*

Christ was willing to suffer and be despised; and darrest thou complain of anything?—*Thomas a Kempis.*

DEVOTIONAL

THE MASTER'S TOUCH

No wonder those who saw Jesus at work said: "We never saw it on this fashion." Never had they seen such power in a touch. One touch from his hand, and eyes which had always been blind were immediately opened. Just a touch of His fingers upon ears which had always been deaf, and straightway those ears were unstopped. Just one touch of Jesus' hand and immediately the leper was freed from his loathsome disease. At His touch they saw the fever subside. At the Master's touch they saw all manner of disease and all manner of sickness healed. Even greater power than this had they seen in His touch, for at a touch of His hand they had seen death give way to life.

The life which comes in touch with His is completely transformed. The sin-stained life is cleansed, it is made every whit whole. His touch is a sin cure. Sin gives place to a new life in Him, for Him. The life which has submitted to Jesus' touch finds joy complete in His service, in His presence. The feverish restlessness which at times takes possession of us subsides, quietness takes its place, and we are ready to minister to Him.

His touch always wrought an immediate cure, a cure so complete others were compelled to acknowledge the change which Jesus' power had made in the life touched by Him. Immediately, straightway, forthwith, are the ways He acted in answer to each and every appeal which was made to Him for help. There was no putting off until a more convenient time, it was without delay He acted. When He calls us to service we are not to persuade ourselves some other time will do as well, but we are to act at once, serving in His name and all for His glory.

Prayer is the live wire which brings us in touch with the Master, and by which our lives are filled with the power of the Holy Spirit. Are you keeping the line busy by day and by night? Or is there trouble on the line that you are not getting through? If there is, you may be sure the trouble is at your end of the line. At a touch the Master can remove the difficulty and make the connection good. Will you let Him do it for you?

Blessed Master touch our blind eyes that we may see something, someone besides self. That we may see ourselves just as Thou dost see us; that we may see Thee as Thou art, and that we may see clearly the way Thou wouldst have us take. Touch our deaf ears that we may hear what Thou art trying to say to us. That instead of thinking things out for ourselves and acting upon our beliefs, our plans, we may listen to Thy voice which is continually speaking to us through Thy word and let whatsoever "thus saith the Lord" govern our lives. Touch our palsied feet, our helpless hands and make them swift to serve Thee anywhere, in any way Thou dost choose. Loosen our silent tongues and make them free to tell of all Thy love, Thy goodness, Thy pardoning

grace, and may they ever be busy telling others of the Lamb of God which taketh away the sin of the world. Blessed Lord when Thou hast touched our blind eyes, our deaf ears, our palsied feet, our helpless hands, our silent tongues, may we remember that it makes a difference to Thee how we use them, that they are no longer ours to use as we please. May we ever remember that Thy touch has made them Thine forever and that they are to be used always, only for Thee.

MINNIE LOHR

Mt. Vernon, Ohio.

WE MAY TRUST CHRIST

A good many Christians are kept back from wholly surrendering themselves to God from fear lest He will ask them to do something hard and disagreeable. They think that there will then be no knowing what He may do with them, or what their friends may think of them.

Suppose that a child who had been wayward and wilful were to come and say to a wise and loving parent: "Father, from today I will let mother and you choose my life you shall choose my companions, my amusements, and my books." Would that father say "Now, does she detest, what companions does she hate, what books does she eschew? Let us select these and pile them into her life." Of course, he would not; he would only take from the child the things that were really cursing her, as a cancer might curse a healthy body, and then he would crowd her life with all that would make it one long summer day of bliss. Will Christ who died for me, do worse?

Friends, you may trust him. He means to do the best for you, and the only thing which can curse and blast your life is to get out of God's hands. When George Stephenson was trying to pass his bill for railroads in England, a peer said to him: "Suppose that a cow were to get on the line when one of your new fangled engines was on the road?" "So much the worse for the cow!" said he. If you get into collision with God, it is so much the worse for you. "Woe to the man that striveth with his Maker!" Do not let the devil cheat you out of your inheritance.—*F. B. Meyer.*

LOOK OUT FOR YOUR FACE

"My boy," said a wise father, who knew how to play and be a chum with his 12-year-old lad, "you do not own your own face."

The boy looked puzzled. He had come to the breakfast table with a frowning, clouded countenance, and had started moodily to eat his food. Everybody felt the shadow of his ill spirits evident in his looks. His father's unexpected words brought him back to life, and he looked up with a half-guilty expression, but did not understand what was meant.

"You do not own your own face," his father repeated. "Do not forget that it belongs to other people. They, not you, have to look at it. You have no right to compel others to look at a sour, gloomy and crabbed face."—*Christian Herald.*

THE VOYAGE

Whichever way the wind doth blow,
 Some heart is glad to have it so;
 Then, blow it east or blow it west,
 The wind that blows, that wind is best.
 My little craft sails not alone,
 A thousand from every zone
 Are out upon the thousand seas;
 And what for me were favoring breezes
 Might dash another, with the shock
 Of doom, upon some hidden rock.
 And so I do not care to pray
 For winds to waft me on my way;
 But leave it to a higher will
 To stay or speed me, trusting still
 That all is well, and sure that He
 Who launched my bark will sail with me,
 Through storm and calm, and will not fail,
 Whatever breezes may prevail,
 To land me every peril past,
 Within his sheltering port at last.
 Then whatsoever wind doth blow,
 My heart is glad to have it so;
 And, blow it east or blow it west,
 The wind that blows, that wind is best.
Catherine A. Mason in Herald and Presbyter

HE KNOWETH ALL

The twilight falls, the night is near,
 I fold my work away,
 And kneel to One who bends to hear
 The story of the day.

The old, old story; yet I kneel
 To tell it at thy call;
 And cares grow lighter 'as I feel
 That Jesus knows them all.

Yes, all! The morning and the night,
 The joy, the grief, the loss,
 The roughened path, the sunbeam bright,
 The hourly thorn and cross.

Thou knowest all—I lean my head,
 My weary eyelids close;
 Content and glad awhile to tread
 This path, since Jesus knows!

And he has loved me! All my heart
 With answering love is stirred,
 And every anguished pain and smart
 Finds healing in the Word.

So here I lay me down to rest,
 As nightly shadows fall,
 And lean, confiding, on his breast,
 Who knows and pities all!

—From "The Shadow of the Rock."

MY PRAYER

AMOS R. WELLS

I do not ask, my God, for mystic power
 To heal the sick and lame, the deaf and blind;
 I ask Thee humbly for the gracious power
 Just to be kind.

I do not pray to see the shining beauty
 Of highest knowledge most divinely true;
 I pray that, knowing well my duty,
 This I may do.

I do not ask that men with flattering finger
 Should point me out within the crowded mart,
 But only that the thought of me may linger
 In one glad heart.

I would not rise upon the men below me,
 Or pulling at the robes of men above;
 I would that friends, a few dear friends, may know me,
 And knowing, love.

I do not pray for palaces of splendor
 Or far among the world's delights to roam;
 I pray that I may know the meaning tender
 Of home, sweet home.

I do not ask that heaven's golden treasure
 Upon my little blundering life be spent;
 But, O, I ask Thee for the perfect pleasure
 Of calm content.

LET US HELP EACH OTHER.

We should love and help each other day by day
 We should ever scatter sunbeams on the way.
 For the road is rough at best;
 As we count each weary mile,
 Let us cheer the faintest breast
 With a tender word and smile.

Let us go in scenes of sorrow undismayed;
 Trouble's hand on us to-morrow may be laid.
 Let us help while now we can
 Every burden to relieve;
 As we bless our fellow man,
 So a blessing we'll receive.

How the hand of love can lighten all our woe;
 How the gleam of hope can brighten all below;
 Let us do the kindly deed,
 Let us speak the lovely word;
 They will spring like precious seed
 In the garden of the Lord.

—Palmer Hartsough.

"Let me go! O, do not hold me.
 They are dying. Can I stay?
 I must go, for He has called me,
 And I must my Lord obey."

"If you believe that you can do no wrong, you are wrong at the very start."

Traffic Cop: "Come on! What's the matter with you?"
 Truck driver: "I'm well, thanks, but my engine's dead!"—Exchange.

MARRIAGES

MATHEWS-SAWYER

Mr Edward H. Mathews and Mrs. Mamie Sawyer of Gates County, N. C., were united in marriage at the home of the officiating minister, H. H. Butler, Suffolk, Va., on September 25, 1920. Their many friends extend congratulations.

H. H. BUTLER

GARNER-BROWN

Mr. Herman Garner and Miss Conie Brown were united in marriage at the home of the bride's mother, Mrs. Oscar Brown, Kemp's Mills, N. C., October 10, 1920, in the presence of a few friends and relatives.

The groom is the son of Mr. and Mrs. John T. Garner of Seagrove, N. C.

Many friends wish the young pair a happy voyage on the matrimonial sea. Ceremony by the writer.

T. J. GREEN

OBITUARIES

RESOLUTIONS OF RESPECT—JOYNER

Whereas, it has pleased God in His infinite wisdom and mercy on September 8, 1920 to call home thus relieving her of earthly sufferings and afflictions our beloved Sister, Mrs. Lanna V. Joyner, and whereas, in her going our church, Sunday school and Missionary Society as well as the entire community, have suffered a great loss.

Therefore be it Resolved;

First. That in her death, we have lost a member, full of good works, whose life was an inspiration to us all.

Second. That we offer our heartfelt sympathy to her loved ones, and ask God's blessing to rest upon them all.

Third. That a copy of these resolutions be sent to her family, a copy placed on the minutes of the Missionary Society and a copy sent to The Christian Sun for publication.

MRS. EVA BEALE
MRS. ELISHA BALLARD
MRS. SALLIE E. TURNER

Committee

Woman's Missionary Society of Mt. Carmel church.

WEBSTER

Rev. Jas. Anderson Webster was born March 5, 1844 and died October 11, 1920. He was married to Margaret Foust, December 13, 1868. To this union eight children were born, seven of whom survive: Mr. W. B. Webster, of Greensboro, N. C., Mrs. F. M. Wright, of Asheboro,

N. C., Mrs. Jerry Holiday and John Webster, of Ramseur, N. C., Mrs. Charlie Hinson, Wesley Webster and Ed Webster, of Franklinville, N. C. Besides these he leaves a host of grandchildren and friends. He was converted about forty-five years ago and joined the church at Patterson's Grove, and soon after began to preach the gospel in which he spent many years of his life.

His remains were laid to rest by his companion in the cemetery at Patterson's Grove in the presence of many friends and relatives who covered their graves with beautiful flowers.

Burial service by the writer, assisted by Revs. Mr. Black and Hackney of the Baptist church.

May the Lord bless and comfort the bereaved.

T. J. GREEN

TO THE WOMAN VOTER

Your first duty is to register. In some States this is no longer possible, but most women will still be able to have their names placed on the voting lists. It is to the shame of some men on election day that they lose their vote because they have failed to register. Let no woman allow the newly opened door of suffrage to be slammed in her face through her own negligence.

Register in season for the Congressional primaries which are now going on in many States. The choice of a dry Congress is of more importance than the election of a dry President. The liquor people have been noisily exultant because they interpret one of the Presidential nominations as friendly to their cause. But their chief effort in the campaign is for the election of members of the House of Representatives who will vote to modify the terms of the Volstead Act. Wherever an uncompromising dry has been nominated or renominated the saloonists are backing a candidate whom they can trust.

This is the chance for women. They should cast their vote in the primary and at the November election for the dry Congressional candidate and for no other. The saloon knows no party and the enemy of the saloon should know none until this fight is finished.

By a bare majority a wet Congress can undermine the enforcement act and open the way to the manufacture and sale of beverages of low alcoholic content. This can be done without the repeal of the Eighteenth Amendment. This is the aim of the brewers. They are now on a still hunt for votes

for their candidates. Find out who these are, and then vote for the other man!—*N. Y. Advocate.*

EAST, WEST, HOME'S BEST

It has been said that *The Youth's Companion* has had more readers per copy than any other publication in America. There is good reason to believe this to be true. But the important thing is that the influence of the paper upon its millions of readers has always been directed to building character. "East, west, home's best," has been its unuttered slogan. In its articles, editorials and otherwise, it has dwelt upon the importance of good citizenship. In all its contents it has aimed to give not only entertainment, but "steppingstones to higher things."

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BURLINGTON, N. C., NOVEMBER 3, 1920

NUMBER 44



TO THE PURITAN, man is naturally a great person; with great powers for discerning the world; constitutionally affined to injustice; on a solemn and divine errand in the world; constitutionally affined to invisible spheres and to Him who is supreme amid them; not far beneath the level of celestial intelligences; to whom it is natural that there should come divine teachings, and even present divine impulses; for whom no miraculous intervention is too amazing to be believed; before whom arises the Great White Throne. . . . The personal soul, in castle or cabin, in palaces or chains—that is the supreme thing on the planet, for which indeed the planet was builded and is maintained; by the presence of which the earth becomes a vital and significant part of the universe. . . . For this the Cross was set, under shadowed heavens, on the amazed and quaking earth. Above this are opened to the gates of light.

R. S. STORRS in *The Puritan Spirit*.

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

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Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of one-half cent a word.

Original poetry not accepted for publication.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

WHAT OF THE COUNTRY CHURCH?

What of the country church? Is its future safe? These are two questions that present church leaders must consider. The change of educational, social and economic conditions has presented a problem to the average church in the rural districts.

A physician should not, if he can avoid it, say that a patient is sick and not prescribe some remedy for relief. To say that the country church confronts a problem is to tell of a danger, or to suggest a possible sickness of the patient. Shall we say what the trouble is? Here is an attempt—others may call it by another name: *Mediocrity*. Webster in defining *mediocre* or *mediocrity* gives several definitions, one of which is "*indifference*." That is the definition to suit the thing that we are trying to express. The average country church is indifferent to the larger program of work and service. It is at ease in Zion, and world conditions have outmeasured its pace.

There was a time when no church found it difficult to secure a pastor. Can that be said now? Not by far. Instead of a full supply of ministers there are thousands of rural churches in the United States that have closed their doors for the lack of pastors.

Let us bring the discussion home. We could give a long list of rural churches in the Southern Convention that have no pastor for another year. Here is much hoping that these churches will be supplied, but as yet we know not how. There is a reason why they are without a pastor. The older pastors have given up work or have died. The younger men are not satisfied to continue the work in the same way—with a mediocre program. While the churches in the country have increased the salaries of their pastors, pace with other conditions have not been kept. The pastorate of four or five churches has not made it possible for the average pastor and his family to live as they should. If the financial strains of the pastors of the Southern Convention could be removed today, a shout of hallelujahs would be heard throughout the Brotherhood. And we are thinking the best sermons of all history would be preached next Sunday. Being in debt, and unable to pay, will rob a man of the song of his heart as nothing else will. Some of our pastors have been accused of dying mentally. To live forever on a hand-to-mouth salary is enough to destroy a man's mental ambitions.

Many of the rural churches have refused to form a pastorate. Not so much a refusal as a matter of *indifference* toward the plan. Result: *Continued isolation*. Such a church must, eventually, find itself without service. And can a pastor be a real *shepherd* to such a church? A shepherd stays with his sheep and, if you call seeing a flock once a month real shepherding, then you have strained the term.

The remedy: Churches must be grouped. There is no other practical way out of it. And when they are grouped, the pastor must live with the people. This thing of *visiting* a church twelve times a year and calling it *preaching* and *pastoring* is a dead issue.

Some of our readers may not so agree, but the morning light is breaking and soon these words will be true.

Money, money, money, you say that it is money that we are pleading for, for the preacher. *Exactly so*. We do not evade the issue. When the cause is suffering for the lack of it; when the laborers, who are worthy of their hire, and in need of it, it is our duty to make the need known. We could name several men, especially in the North Carolina Conference, who have been forced to divide their time to support their families. Some of them are teaching, some farming and some doing other things that they may be able to meet the needs of their homes.

The churches are needing all their time, and it is suicide to the cause for these men not to be wholly engaged in the work. They are not to blame. A man is but a half preacher who would see his family suffer and not provide in some way.

We believe that each Conference should have a Rural Commission composed of *busy* laymen whose duty it would be to study, visit, and negotiate with country churches until they are economically grouped and adequately supported by finances and more and better services.

SETTING A GOAL

To many churches and pastors this is the beginning of another Conference year. The records for last year have been written. Few of us are satisfied with the tasks performed, but all have that consolation that it was a good year.

The mindful church will set a goal, so will the pastor. Setting a goal is easy; reaching it is where the difficult part comes. But because the reaching of a goal is difficult is no reason why a goal should not be set—and reaching a goal is no reason why it should not be passed.

It is better to set a standard and fail to reach it than to have no standard. Just plodding along and doing the best you can is not good business. Set a goal and then set out to reach it.

MAKE A WILL

There are those who do not approve of the plan of making a will. The making of a will is following wisdom's plan, and serious thinking on the subject will lead thoughtful men to make a will. The making of a will is to educate the public along the same line and relieves many family troubles, and often court trials.

This reminds us to say that we believe the time is here when the name of the rich man who fails to leave a part of his wealth for the good of humanity will be a reproach.

It is strange to say that so far as we know no one has ever remembered THE SUN in his or her will. The College, the Orphanage, and other enterprises of the Church have been remembered, but THE CHRISTIAN SUN, which week after week blazes the way for all departments of the Church, has never been remembered in a will. But we believe that a new day will dawn some time for THE SUN. Reader, this new day may be depending upon you in some way—and that way may be to remember THE SUN in your will.

The most important work comes after the meeting of your conference. To follow the lights that have been thrown down the trail of time is a bigger job than answering "here" to the roll call.

Seeing visions and dreaming dreams is not enough. Getting these into operation is our task.

CONFERENCE CALENDAR

North Carolina Conference

Time of meeting: Tuesday, November 16, 1920.
Place of meeting: Parks' Cross Roads church.

NOTES

Rev. R. F. Brown changes his address from Chapel Hill, N. C., to 1020 Park Place, Columbus, Ga.

Rev. R. L. Williamson informs us that a great meeting is in progress at Henderson under the direction of Bro. Victor Lightbourne.

Rev. J. V. Knight preached his farewell sermon to the Greensboro congregation last Sunday night. Dr. Atkinson preached at the morning hour.

The Eastern Virginia Conference is in session this week with the church at Holy Neck. The Editor is attending and will give a report of the Conference in next week's SUN.

An automobile accident occurred at Henderson, N.C., one night last week in which a Mr. Watkins was killed. Watkins was taking Sam Davis home from an evangelist service held by Victor Lightbourne when he (Watkins) was struck by an automobile.

President Harper visited Carroll County, Virginia last week in the interest of the proposed school and missionary work there, now being started by Miss Iola Hedgepeth. The following is a condensed statement of facts given us by Dr. Harper:

In the district four by five miles in Carroll County, Virginia, seventeen miles from Mount Airy, N. C., on Fancy Gap Mountain, there are thirty-eight families, with heads of families living, in each case, and not a single divorcee. These people are among the original American stock. One hundred and twenty-eight of the children are of school age—fourteen of adults are able to read and write, only one of these being a woman. Five of these persons are members of the church, and two are professors of religion, but have not joined the church because there is no church there. No minister resides in this community; no church and no usable public school house are here. *Eight of the families are destitute and twenty-eight children in these families with no clothes to go to school.*

Miss Iola Hedgepeth, the missionary in this district, is teaching in a delapidated building that has been condemned. Twenty-three of the children who are attending this school did not know A from B when she began two weeks ago. There are no windows in the building in which she teaches; no chair for the teacher's use, and the children sit on saw-mill boards placed on wooden blocks, with no back to them.

Miss Hedgepeth's address is Fancy Gap, Virginia, c/o Washington Edwards.

The net estate of Andrew Carnegie is valued at \$23,247,161. Of this amount his widow's share is \$11,338,847.

LIGHTHOUSE OBSERVATIONS

J. E. MASSEY

APPROACHING THE ELECTION

Election day is almost here. From all over the United States reports and prospects of the political candidates for that day fill column after column of the daily papers. Many other incidents including the speeches, gatherings and tours of the various political leaders, ranging from presidential candidates to smaller town and county candidates, indicate the unquestionable importance placed in this day. The election of the right kind of leadership for the country should certainly be important, for upon it greatly depends the co-working elements of the Church and our social welfare. In our country, great and large as it is, it is found that no one element can do without the other. Men may condemn the political parties and their method of electing officers, and some may even declare that they will not vote at all; but that does not help elect the right governing powers. Why should it not be as sacred a task to pick out and elect officers for our State as to perform any other duty, in spite of imperfections?

FUTURE PETROLEUM SUPPLY

At the present rate of using gasoline, oils and other petroleum products, there will be a petroleum famine in eighteen years, according to United States expert geologists. Their conclusions are based upon investigations made throughout the whole petroleum producing regions of the country. It is not a recent discovery, but a fact which the public has been reluctant to recognize. All of the older oil fields have been gradually exhausted, in fact, almost all oil wells begin to diminish in supply shortly after being sunk. In Pennsylvania where the first oil wells were sunk in 1859, which once produced hundreds of barrels per well, now produces on an average of only 0.2 to 0.4 barrels per well. Discovery of the product spread westward; oil speculation, "get rich quick" schemes, followed too, and now practically all of the oil regions have been sounded and the future supply measured. Texas, Oklahoma, and California are the most abundant in supplying oil at present, but in these states wells become inactive daily, and other wells have to be dug in the parts unused thus far.

Of course it is difficult for the geologists to make exact conclusions. It is altogether probable, according to Mr. David T. Day of the United States Bureau of Mines, that oil will be available for many many years, but that the great quantity of available petroleum will soon be used, they are sure, whether it be eighteen years, fifty years or seventy-five. After this the United States will make gasoline and oil products from "oil shales", the old product which was used before the discovery of petroleum, and which is used in limited quantities now. Also, it is suggested that petroleum will be imported from Mexico and South American countries. The world's supply of petroleum, it has been estimated, will last from two to three hundred years.

THE "RED" SHADOW FADING

Since the Polish victory, the Russian Soviets seem to be stalled in their invasion into western Europe. Though the present halt may be only a "breathing space between wars" as *The Literary Digest* suggests, the "Red" menace seems to weaken while Poland becomes the strong arm against further invasion. Some magazines say that the "Red" defeat in Poland may prove to have been a turning point in history, for upon the Bolshevik success there was based a "grandiose plan", carefully timed and coordinated. The two parties among the Soviet authorities have both recognized that the downfall of the Soviet regime was imminent. Now and then Trotzky or Lenin are heard to rally in an effort to continue the struggle. But on the whole this gives the impression of the last kick of a dying man. How long the "kick" will last, is hard to tell. No doubt Bolshevism will continue in some form or other in most all countries until a better solution of the social problems is found.

THE GATEWAY TO AMERICA

Ellis Island is the first landing place of foreigners in coming to America. The little island, scarcely more than the space of the average block of a city, lying out in New York Bay, is surrounded by the outskirts of the Great City. Here the foreigner seems to be almost penned in by the high-pointing structures. What an impressive view he gets of the city, yet what a limited view of America. There is nothing that reminds him of the broad prairie fields of the West, the wasted farm lands of Vermont or the South. His is a view of commerce and industrial enterprises. Nothing else seems to fall to his lot but to congregate in an overcrowded city life, and in nearly all cases he does. If he could only get a more comprehensive idea of America in his first landing no doubt big cities would not be colonized so much with foreign population, farm land would not be wasted as much as it is, and Americanization would take place sooner.

THE BRITISH COAL STRIKE

England has been in the turmoil of a big coal strike. More than a million men have struck, almost completely tying up the coal output of the country. Plans have also been made for a sympathetic strike of the railroad men tending to make a still graver crisis, but this has been delayed with the hope of a possible settlement of the entire trouble. Thus far all propositions have been rejected by the union leaders. If the striking troubles do not abate soon, England will possibly see bloodshed, since she has now gone on a war basis and soldiers have been ordered to help handle the situation.

The truck owners in New York City have called upon their drivers to operate on a ten hour day instead of nine at the same wages now paid for nine hours, so states *The New York Times*. The truck owners stated that this is the laborer's just share in the effort to reduce the cost of living.

THE PILGRIMS AND BIBLE SUNDAY

November 28, 1920

BY CHARLES A. McALPINE

Executive Staff, American Bible Society

Suppose the Pilgrims had landed at Rio de Janeiro instead of at Plymouth, and Massachusetts had been settled by Portuguese criminals; what would have been the differences in the history of North America and South America?

Such a question is a speculative one, of course, but it is a fair one, especially if it helps us to appreciate something of the debt which we owe to the Pilgrims. It is not a wild guess that South America would have had a development not far behind that of its northern counterpart. Certainly the climatic conditions would have been less strenuous for the Pilgrims and many of the obstacles which they had to overcome would have been avoided; nor were the opportunities for quite as wonderful development lacking in our southern continental neighbor.

As a matter of fact Brazil was colonized by men who were not seeking first the kingdom of heaven and opportunity of freedom of worship; they were seeking their own kingdom and freedom *from* worship. Up to recent years the handicap of the influence of these colonists had to be overcome.

On the other hand, our country had not a handicap to be overcome, but an inspiration to be responded to.

Out of the many tercentenary celebrations carried on this fall there should be a new emphasis developed on the forces which the Pilgrims set at work in the beginning of our nation.

Among these influences a primary place should be given to the supremacy of the Bible.

The observance of Mayflower Universal Bible Sunday on November 28, 1920, ought to be made the most significant single event of the whole series of Pilgrim tercentenary celebrations. The supreme place of the Bible in the Pilgrim life and program makes the observance of the day most appropriate; the supreme need of Bible ideals in the life of 1920 makes the observance most opportune.

To assist pastors and churches in realizing the fullest value from this day, the American Bible Society, co-operating with the American Mayflower Council, the Federal Council of Churches, and with the sanction of several leading denominations, has prepared the following helps:

1. *"In the Name of God, Amen."*

This is a booklet written especially for ministers who will preach on the Pilgrims and the Bible. It is written by Mr. Charles Stelzle. It contains many original drawings and photographs, besides fresh data on the problems that confront America today. Mr. Stelzle has spent several months making a search of source material dealing with the Pilgrims and their times, visiting places in New England made famous through Pilgrim associa-

tions, searching for fresh human interest details, and interpreting these in connection with the history of the struggle for democracy and the conditions which obtain in our land today.

2. *"A Little Journey to Plymouth."*

This booklet is also by Mr. Stelzle and is intended for general distribution. It aims to present in a popular way the main lessons of the Pilgrim movement as related to the Bible.

3. *"The Pilgrim and the Book."*

This is a very high class dramatic service prepared by Percy MacKaye, one of the foremost dramatists of the day. It is intended to be used in churches at one of the Sunday services, preferably at the evening service. The length of the service will be about an hour, and it is designed to be used in the churches with the simplest, as well as the most elaborate, equipment.

Its theme is the power of truth, as revealed in the Bible, to set free the human soul. The two parts of the service are dedicated to the Old and New Testaments. The former is represented through groups by the Law, the Psalms and the Prophets, whose individual spokesmen are Moses, David, and Isaiah; the second through groups by the Shepherds, the Disciples and the Apostles, whose spokesmen are the Angel of the Star, Saint John, and Saint Paul. These take part in speech from the Bible itself, and in song for familiar hymns in which the congregation joins.

The service requires no scenery or setting other than the church itself, and may be given on a scale small and simple, or large and more elaborate. Indeed, it is a service which can be read by the pastor himself where it is found impracticable to secure persons to take the various parts or to give time to rehearsals. Undoubtedly many pastors will avail themselves of this help, which could profitably take the place of an evening sermon.

The suggestion of the American Bible Society is that pastors preach in the morning on some appropriate theme, from which material may be gathered largely from the booklet by Mr. Stelzle, and that the dramatic service be presented in the evening. Other suggestions are also made for the most effective way of observing Mayflower Universal Bible Sunday, in Mr. Stelzle's booklet. Send requests for literature to American Bible Society, Bible House, New York City.

If your church cannot observe November 28, let some convenient date be chosen. The date of the celebration is not so important as the fact.

YOUR PLEDGE

to the

Men and Millions Forward Movement

Don't forget, if it is due this month.

That's all

PASTOR AND PEOPLE

AMONG FAMILIAR SCENES AND FACES

On Monday morning, October 11, I boarded the Seaboard train in Portsmouth, Va., bound for Cragford, Ala., a distance of seven hundred and twenty-two miles from my present home, that I might be present at the annual session of the Alabama Conference which was held at New Harmony that week, and also that I might attend the Georgia and Alabama Conference which was in session at La Grange, Ga., the following week. After traveling for almost thirty-six hours I arrived at Cragford on Tuesday night in time for the program of the evening.

To have the privilege of being at New Harmony, the church that was entertaining the Conference, was a real joy, for I was pastor there at one time for a period of three years, and to be there for an annual session of the Alabama Conference was a joy unspeakable and full of inspiration. It was at the hands of this Conference that I received my license and ordination as a minister in the Christian Church. It was here that my friends prayed for me in my weakness, and bore with me in my failures as a boy preacher. To look into their faces, to strike hands with them, and to engage in worship and service with them again was an indescribable experience to him who pens these lines.

After the close of this Conference it was my happy privilege to spend a few days with friends and relatives before passing on to La Grange, Ga., for the Georgia and Alabama Conference. Among those visited were Mrs. Lankford's parents and my own parents. Upon the faces of these four persons time has already written in an indelible way word of which I do not like to think. But in spite of the approaching evening of their life's day, I found them all enjoying health and strength and active in the performance of their daily tasks. The little while spent with them was like an oasis in the desert, for it was here that I was welcomed only as loving parents can receive the child when he returns home after a long absence. Again I was reminded that while faith, hope and love abide, "the greatest of these is love."

Tuesday evening, October 19, at eight o'clock found me at the Georgia and Alabama Conference in La Grange where I remained until Thursday morning. Like the Alabama Conference, in the Georgia and Alabama, I met and had renewed fellowship with friends of a few years ago. I was pastor in this Conference for three years, and during that time formed many friendships which have continued until today. It was a pleasure and an inspiration to meet them again, and to labor again with them in the Master's service.

Dr. J. O. Atkinson was present at the Alabama Conference and stirred the hearts of those who heard him with his masterly missionary messages. Miss Bessie Holt, Burlington, N. C., was present at both Conferences with her timely, soul-stirring utterances in the interest of our women's and young people's work. Present at

both Conferences also was the genial, wide-awake editor of THE CHRISTIAN SUN, Rev C. B. Riddle. Brother Riddle added much to both Conferences by his ready, cheerful counsel in the King's business.

I attended these Conferences not only as a visitor, but also in an official capacity as a member of the Location Commission for the proposed school for that section of our work. A deep interest was manifested on the part of each Conference in this project, in spite of the financial depression that has so keenly affected the cotton belt in recent weeks. Notwithstanding financial disturbances, a number of communities are interested to the extent that they are planning now to make definite generous propositions to the Commission on Location at an early date.

All in all this visit to Ala. and Ga., was a feast of good fellowship in the service of Christ. And now that the privilege of being again on the old camping ground and in familiar places and among friendly faces of other days has come and gone, the call of the home task is felt with more intensity and with the sense of that utter consecration of time and talent that should underlie every endeavor and service in the name of our King.

G. O. LANKFORD

Berkley, Va.

MRS. DOVEL CELEBRATES 101ST BIRTHDAY

Mrs. Dianna Dovel celebrated her one hundred and first birthday Sunday, October 17, 1920, at the home of her daughter and son-in-law, Mr. and Mrs. A. S. Huffman, near Honeyville, with whom she has made her home for about thirty-five years.

She is enjoying reasonable health and is quite active and seemed to enjoy the occasion. All her living children were present on the occasion—A. L. Dovel, of Harrisonburg; A. B. Dovel, of Shenandoah; Mrs. Allen Kite, of Waynesboro, Va.; and Mrs. Sue Kern, of near Sperryville. (Mrs. Jane Dovel who was present at her 100th birthday having died since at the age of 82.)

Her only living brother W. D. Shuler, of Hutchinson, Kansas, was present one year ago, but could not be present this time. He is 88 years old. The day being an ideal one, dinner was served on the lawn of the Huffman home, many of the 60 guests bringing picnic dinners with them which was enjoyed very much by all. After dinner was over numerous pictures were taken, including one of the five generations present. Grandmother was the recipient of many gifts of remembrance and birthday cards galore which continued to come for several days.

After talking over older days and acquaintances the guests departed for their homes, wishing her many more happy birthdays.

By her grandson, S. M. Huffman.

Editorial Note: Mrs. Dovel is a member of East Liberty Christian church, Virginia Valley Conference. The above article was taken from the *Page News and Courier* by Mrs. Dovel's pastor, Rev. R. P. Crumpler, and mailed to THE SUN.

SUFFOLK LETTER

Conferences are the harvests of the year in the local churches. Reports, discussions, comparisons, interchange of ideas and plans, all made up the harvest of the year.

This year of 1920 will probably show the largest results of any year in the history of the Southern Convention. The Civil War interrupted the educational activities of the Convention and it was not until 1890 that the Graham and Suffolk schools culminated in Elon College. The growth of the public schools would have supplanted those schools, so they suffered no loss by the founding of the College. Since Elon has been in operation the Church has made creditable progress. Many of the most effective ministers now in service were educated at Elon, and they bring a new spirit and a new vision into the work. Their education has not decreased their disposition to work, but has taught them how to work toward some real objective. The college has, also, sent a large number of lay-workers into the local churches and conferences. A majority of the conferences are manned by Elon graduates. "Other men labored, and they enter into their labors." No sign of progress is a reflection on the faithful who went before us, but the fruit of their labors. The pioneer is always an essential factor in human progress. I wonder, sometimes, how the pioneers in the early days of the Republic, endured the toil and hardships of founding homes in the primal forests. The tilling of the soil is now an easy task compared with felling the trees, erecting houses, and creating trade, and building churches.

We will have to improve our churches and our work if we equal our forefathers. It is hard to improve on their stable character, their implicit faith, their heroic service, and their patient endurance. Prosperity has robbed us of our heroic endeavor, inspired us with the love of ease, and reduced our faith to a demand for proof of spiritual propositions. If the conferences could put into us the old spirit for the new times, the harvest would be great. The day of sacrifice has departed, and we do what is convenient. How many people make church-going a real part of their religious obligation? How many deny themselves to care for the Lord's work? We give more, it is true; but do we give more compared with what we spend on ourselves? Do we really give "as the Lord has prospered us?" The conferences should endeavor to inspire ministers and churches with the most liberal ideas. The old theory of giving "till it hurts" is erroneous; giving very little hurts some people. The proper theory is to give "till one enjoys it," and that requires systematic and generous giving. The Men and Millions Movement will lose its value unless it leaves a disposition to fix a permanent and systematic habit in the congregations. When that day comes the conference harvest will be a feast and a joy to all who have charge of Kingdom interests

W. W. STALEY

A VISIT TO UNION (ALAMANCE)

The fourth Sunday in October I had the pleasure of attending services at Union (Alamance). I heard an excellent sermon by Dr. P. H. Fleming, the pastor of this church. I once attended services here sixty or seventy years ago, and was present at the organization of the Southern Christian Convention in 1856. I inquired during my recent visit at Union, if there were any there who were present at this organization, and one man, Brother George Maynard, said that he was there. It was exceedingly gratifying to be there and shake the hands of the children of the parents who were there in my early ministry, but who are now gone. I spent a short time looking over the cemetery at Union and found where many of my older friends were sleeping.

This was a grand old church in former days and there is still a fine house in which to worship, a fine congregation and fine preacher. I promised them, that, if I am permitted to do so, I will go over there sometime and preach a sermon especially for the benefit of the older people.

J. W. WELLONS

NOTICE TO DELEGATES AND VISITORS OF THE NORTH CAROLINA CONFERENCE

All delegates and visitors who expect to attend the North Carolina Conference should observe the following:

1. Note that the Conference meets on Tuesday, November 16, for a session of four days.

2. The place of the meeting is Parks' Cross Roads church, near Ramseur. Trains leave Greensboro for Ramseur at 8 A. M. and 3 P. M. These trains will be met.

3. If you expect to attend, notify Hon. W. T. Foushee, Ramseur, N. C., or the pastor, *at once*. State whether you expect to come by rail or by other conveyance, and what time you will arrive.

A. T. BANKS, *Pastor*

Ramseur, N. Car.

NOTICE

The Educational Committee of the North Carolina Christian Conference will meet at Ramseur Christian church, Ramseur, N. C., on Monday, November 15, 1920, at 7:00 P. M. All persons having business with the committee are requested to be present.

N. G. NEWMAN, *Chairman*
Elon College, N. C.

NOTICE—MISSION BOARD MEETING

The Home Mission Board of the North Carolina Conference will meet at the hotel, Ramseur, N. C., Tuesday evening, November 16, 7:00 o'clock. Persons having matters to bring before the Board will present them at that time, or in writing to the Chairman, Rev. T. E. White, Sanford, N. C., in time to be in his hands for this meeting.

T. E. WHITE, *Chairman*
By the Executive Committee.

DEVOTIONAL

FOR ALL THESE

I thank Thee, Lord that I am straight and strong,
With wit to work and hope to keep me brave;
That twoscore years, unfathomed, still belong
To the allotted life Thy bounty gave.

I thank Thee that the sight of sunlit lands
And dipping hills, the breath of evening grass—
That wet, dark rocks and flowers in my hands
Can give me daily gladness as I pass.

I thank Thee that I love the things of earth—
Ripe fruits and laughter lying down to sleep,
The shine of lighted towns, the graver worth
Of beating human hearts that laugh and weep.

I thank Thee that as yet I need not know,
Yet need not fear, the mystery of the end;
But more than all, and though all these should go—
Dear Lord, this on my knees!—I thank Thee for my
friend.

—*Friends' Intelligencer.*

THE BREAK-DOWN OF FAITH.

Our trust in God is all too frequently of the fair weather sort. We have been reared in Christian homes, trained in Christian schools, and nurtured by the Church. All has gone well with us. We have had no great trials. But a day comes when our house of life is smitten by the tempest. One in whom our hope and love have centered is taken from us, and we are left bewildered. A mighty strain is put upon the hope of immortality which we have cherished, and in not a few cases it fails to stand the test. Every pastor knows Christian people who have gone on year after year in confidence, doing their part in Christian work and worship, but who, under the force of a great sorrow, have lost their grip on the great truths of our religion and are drifting helpless on a sea of doubt. It is one thing to trust God in the sunshine and another to trust him in the storm.

Where we can see the way, when everything is as we would have it, when our loved ones are with us, and all that we undertake prospers, little or no demand is made upon our trust in God. In such days it is easy to speak of our confidence in his wisdom and loving-kindness. It is when our dearest plans stop short of fruition, when we sigh for the "touch of a vanished hand or the sound of a voice that is still" that faith finds the occasion for its real victories. As the night brings out the stars, so trials reveal our trust in God—if we have it. Unless we are able to trust him where we cannot see, our so-called trust is largely fictional.

The collapse of faith arises in part from the assumption that if we are obedient children of God we ought to be exempt from the trying experiences of life. How often do we hear it said, "He is a good man; why does

God permit him to suffer"! It is assumed, contrary to experience and to the teaching of God's Word, that because one is a Christian he ought not to be allowed to suffer from the ills incident to human life. Jesus declared to his disciples: "In this world ye shall have tribulation." James exhorted his brethren to "greet it as pure joy when ye come across any sort of trial." The Christian who makes an unwise investment will suffer loss as surely as the most hardened sinner. The typhoid fever germ is no respecter of moral qualities, neither does pneumonia select only the ungodly for its attacks. We are living in a world of law—God's law—and saint and sinner alike suffer from violation of it.

An erroneous conception of prayer often results in the wreckage of faith. A girl who had been taught that whatsoever she asked in faith, believing, would be given her, prayed for recovery of her little sister from a critical illness, never doubting that her request would be granted. When the little one died, the girl said: "I will never pray again." If she had known the totality of Jesus's teaching about her prayer, she would have escaped this collapse of faith. To ask in his name means more than using a form of words. It implies sharing in his purpose and spirit and likeness to him in fundamental character which is not easy to attain. His own experience in the garden of Gethsemane makes it clear that all prayer is to be in submission to the will of God. To fail in thus conditioning our requests is to assume that we know what is for our good better than God does, or that because of our importunity he will give us what we ought to have.

It is not easy to trust God at all times. Comparatively few are able to make the great declaration of Job their own and say: "Though he slay me, yet I will trust him." But for those who have come to the place where they can honestly declare, "I would rather walk with God in the dark than walk alone in the light," there is great satisfaction. Those who can trust God at all times find help and comfort which can come from no other source. They "mount up on wings like eagles, run and are not wearied, walk and do not faint."—*Baptist.*

THE TRANSFORMING POWER OF FRIENDSHIP

The very best thing in good talk, and the thing that helps most, is friendship. How it discloses the barriers that divide us, and loosens all constraint, and diffuses itself like some fine old cordial through all the veins of life—this feeling that we understand and trust each other, and wish each other heartily well! Everything into which it comes is really good. It transforms letter-writing from a task into a pleasure; it makes music a thousand times more sweet. The people who play and sing, not at us, but to us—how delightful it is to listen to them! Yes, there is a talk-ability that can express itself even without words. There is an exchange of thought and feeling which is happy alike in speech and in silence. It is quietness pervaded with friendship.—*Henry van Dyke.*

MISSIONARY

HOW A MISSIONARY PASTOR WOKE UP A COLLEGE COMMUNITY AND SECURED AN HONOR GRADUATE

(From "The Why and How of Missions in the Sunday School,"
by William A. Brown.)

"The pastor of the college church had seen service on the foreign field, and his heart was all aglow with the passion of Christ for the winning of the lost. Yet the life of the college church was purely formal. Nothing ever happened. The Sunday-school and the church services were alike uninteresting. The meetings of the young people were spiritless, and for testimonies the members of the society were giving select readings depicting the experiences of other Christians, because they had no experiences of their own to tell. Then the missionary pastor made a discovery. Some miles away over the hills bordering along the river bank lived a small colony of river rats. They lived in log houses partly built out of the driftwood which came down the big stream at flood time. They lived precariously, existing mostly by fishing and by following the uneven life of the river trades. The clearing in the timber had grown and other families had come, and now quite a collection of house-boats and log huts were huddled together in the bottom lands. Yet the people in the little settlement were "across the river" from everything, and "beyond the hills" from everybody. No religious services had ever been held in the neighborhood. And one Sunday afternoon the pastor took a sleigh load of young men to a meeting for praise and prayer in a roughly-built cabin down among the river rats. The young men took part in the meeting there, and later they set the young people's meeting in the college church on fire as they told the story of their experiences among the people who lived such lonely lives down in the flats. Others now were eager to go, and thus regular services were held and a Sunday school was organized. Then God honored the teaching of His Word in such a gracious revival that enough of the river rats were born anew of heavenly grace to found a church. But an even greater revival came to the college church on the hill, for all they who worked in the mission in the river flats were burning brands that kindled flames of fire in other lives. And a few years afterwards the college president gave a diploma to the honor student of the senior class—and that honor student was the first boy converted in the log cabin mission down among the river rats."

Phillips Brooks, who cared for poor little children in tenement houses in the same spirit as he preached to great crowds in his fine church, said, in one of his sermons: "This truth comes to me more and more the longer I live: That on what field or in what uniform we do our duty matters very little, or even what our is, great or small, splendid or obscure. To find our duty and do it faithfully makes us good, strong, happy, useful men, and tunes our lives into some feeble echo of the life of God."

CHRISTIAN EDUCATION

THE RIGHTS OF CHILDREN

(Contributed)

Twenty-one years ago the relation of the father to his child partook of the nature of a property right. The courts could enforce this right, but on the other hand they were often powerless to enforce the duty of the father to his child. Since 1899 every State in the Union has passed juvenile court laws except Connecticut, Maine and Wyoming, and these three States have passed laws dealing with some of the problems usually included in the juvenile court law itself. The extensiveness of this legislation is the best evidence of the previous unsatisfactory viewpoint of the law. How far the States have gone in modernizing their attitude towards the delinquent and the neglected child is shown by the bulletin made public recently by the Children's Bureau of the U. S. Department of Labor, entitled "A Summary of Juvenile-Court Legislation in the United States."

Juvenile court legislation deals with a complicated group of problems; that of the child accused of breaking the law; the adult offending against the child; the neglected and degraded parent; the incompetent and unfaithful guardian; and the family that is simply poor.

Under the law the delinquent child was dealt with in the same manner, with certain restrictions of age, as the adult offender. He was tried before a criminal court with all the formality and notoriety of a jury, sworn testimony, and confronting witnesses. If found "guilty" the child suffered the penalty. If "not guilty" he went free. In no case did the law extend any constructive help.

Of recent years, however, the law has recognized the right of the child to a reasonable minimum of care, of decency and of well-being. Consideration has been given to the natural impulses of youth and to the adverse conditions under which the child may have been brought up.

Because of the difference in the structure of their judicial systems, the States have had to meet the problems by various methods of legislative attack. In every State, however, the attempt has been made through legislation to solve the difficult problems involving the unfavorable conditions—domestic, social and economic—under which children are living and developing today.

The present summary embodies analysis of the legislation in force at the beginning of 1919, with an appendix giving additional legislation and amendments enacted during 1919.

The Christian must stand upon the earth, in the midst of earthly affairs, interests, duties, ambitions and pleasures, and yet must somehow find a pathway clear and open to things above the earth, to joys that do not perish, to hopes that do not die, to faiths that do not fail.

David Hummell Greer.

WOMAN'S REALM

(All items for this department should be sent to Mrs. J. W. Harrell, Burlington, N. C.)

NEW SOCIETIES ORGANIZED

Miss Bessie Holt has organized twenty missionary societies within the last few months. These new organizations represent a total charter membership of 282. Seventeen of this number are Young People's societies. The fact that so many young people are entering our ranks and enlisting for service is a most encouraging feature. Letters have been received by Miss Holt from a number of these new societies saying they have doubled their membership since organization.

CHRISTMAS PACKAGES FOR OUR MISSIONARIES

Are there individuals or societies who are planning to remember our missionaries at Christmas time? If so it is time you are getting your packages off in order for them to reach their destination in due time.

Sometime ago I saw a list of things that would be appropriate for a missionary—things that cannot easily be procured on the field.

"For general missionary work, a folding camera is indispensable, as it adds to reports and letters to have pictures.

Fountain pen, a wrist watch, a compact toilet case and writing pad. These are necessary in frequent long journeys: bicycle, typewriter. Money is perhaps more acceptable than the average selection of gifts. Nearly every thing can be bought cheaper locally, especially if one considers the shipping expense."

A surprise bag—this could easily be gotten up by giving a miscellaneous "shower" for one of our missionaries. I belonged to a society once that sent a box to some missionary family each Christmas. We usually gave a miscellaneous "shower" including gifts for each member of the family. We enjoyed it and it brought joy to the home and hearts of our missionaries.

LEAVES FROM MY NOTE BOOK

(Continued from last week)

Last week we tried to give an extract from an address by Dr. S. D. Gordon, on the subject, "Swinging a Planet on the Pivot of Prayer." This week we want to continue by giving his explanation of "The Spirit Switch-board." Mr. Gordon spoke of the mysterious power of electricity. "No one understands it. We have learned some of its laws and its marvelous power has been harnessed for man's use, but we simply cannot explain it. Who knows if the fluid passes through the wire or around the wire, or is it a fluid at all. It seems to have properties of the spirit world, a blending of the physical and the spiritual. It is secret service; a very quiet service so far as man can observe.

In the power-house where electricity is being generated is a switch-board. In a large city plant a man may turn a switch; move a handle, which is a simple

act requiring no strength, and by this act he releases power to light a city a hundred miles away, or start the cars and factories going.

In the spiritual realm, ones prayer-room is just such a switch-room. Every one may have such a switch-board. There he may go and release the power of God where he wills, in China, Japan, India, Korea, Porto Rico or the needy fields here in our own country.

Unskilled hands are not allowed to operate the electrical switch-board, so the spirit switch-board does not yield to the unskilled touch, sometimes there is much tampering, because of unselfish desires, to turn the current to personal advantages only. It requires skill, yet according to God's plan, skill may come to any one who is willing."

We cannot explain how a man, by the simple act of turning a handle, may start great wheels revolving, machinery to humming and factories to operating hundreds of miles away. Neither can we understand how, by the power of prayer, conditions may be changed in distant states or countries. But we have thousands of testimonies to the fact that God hears and answers prayer in behalf of our missionaries and the work intrusted to their care. The advancement of God's Kingdom depends upon the prayers of His children. Mr. Gordon told the story of an Iowa Congressman:

He was a skeptical man. Gave no time or thought to spiritual things. He was very busily absorbed in Congressional affairs. One day as he sat at his desk in Washington, he was strangely moved. He thought he was overworked. To get away from the strange apparition, he put on his hat and went for a walk. When he returned he was still under the spell, unable to throw it off. God was speaking to his heart. The power was impelling, irresistible and the result was that he yielded and gave his heart to God. A few weeks later, he visited his family, fifteen hundred miles away. His wife inquired about his spiritual condition, and he told her the whole story. Then she explained to him that it was in answer to prayer. She said there was a great revival on in her home church. She with two others, covenanted to pray for the Congressman's salvation, though he was hundreds of miles away deeply absorbed in political affairs, atheistic in his views and was seemingly an impossible case. She said that in her special petitions God had spoken very definitely to her asking if she were willing for Him to have his way with her husband. She prayed on and on; she yielded, victory came. The result was the Congressman became a minister of the gospel.

MRS. J. W. HARRELL

NOTICE

The delegates and visitors who expect to attend the Woman's Missionary Convention at Durham, November 13-14, please notify me at your earliest convenience. This is very important. A committee will meet all trains Saturday morning, November 13.

MRS. J. P. AVENT

317 Holloway St., Durham, N. C.



TWO GREAT NEW BOOKS

I have recently read, with much pleasure and more profit, two great books: *Christ in Word and Work*, by Martyn Summerbell, LL.D., president of Palmer Institute-Starkey Seminary, Lakemont, New York; *Reconstructing the Church*, by W. A. Harper, LL.D., President of Elon College, North Carolina; both copyrighted this good year of grace 1920.

I may compare these great books to *sunset and sunrise*. Summerbell's book seems to concentrate the light and glory of Christ in a finished picture of His *Word and Work*, as the evening condenses the whole day into the glory of sunset. The light, touch with the world, the reflection of all the wealth and glory of the day are seen in the quiet of the sunset, leaving a splendor of indescribable beauty in cloud, horizon, and landscape, with the promise of a new day.

Harper's book opens as a "morning without clouds," the infant of a day full of light, beauty, and life. It makes the reader look forward with a new vision and a new hope. Its pictures reveal activities, growth, and victories. It looks forward through the increasing light to a greater day and a greater Church, and all built on *Christ*. Every line is a ray of light, and every page glows with a new vision rising toward a noonday brighter than the world has ever seen. The sun of Rightousness rises into a splendor that fills the heart with hope, and follows the gospel day till the whole world is flooded with light.

To read these books is to get a new and clearer vision of *Christ* and the *Church*, the one working in the past and present; the other in the present and future.

W. W. STALEY

A WORD OF EXPLANATION

(Presbyterian Standard)

In mingling with the brethren an editor often gets a glimpse of what his subscribers think, and is thus enabled to get their point of view.

It often happens that their point of view is based upon misinformation, so that it becomes our duty to give them our side of such questions.

The idea most prevalent is that a Church paper ought to be able to run on the proceeds of its subscription list and advertisements, and that if it does not, it must be because we are not good managers.

They also think that we carry too many "dead heads" on our mailing list and the names of those who are several years in arrears.

In order to clear up such misunderstandings, we propose briefly to lay before our readers certain facts.

1. There are very few, if any, Church papers that are self-supporting, especially during these days of the high cost of material and labor.

We know of one paper with a circulation of over 30,000 subscribers, whose editor stated publicly that for two years they had been using up their surplus.

There is not a paper published, either North or South, of any denomination, that was not losing money, according to their own statement, with the result that they had to increase their rates.

2. We seriously doubt whether there be a paper in this country with a cleaner mailing list than we have. We are collecting in advance, and we have cut off all "dead heads," and we have made a separate list of those in arrears, who are dropped one by one, if they do not pay after one or two appeals.

3. Our increased rate is due only to the increased price of paper, over 100 per cent increase, and to the high cost of labor.

4. The increase will not bear very heavily upon any one, as it is less than a cent a week, while ministers are charged only \$2.00 a year.

We trust that our readers will carefully consider these four facts.

YOUR PASTOR'S WIFE.

Has your pastor a wife?

If he has, do you think what you owe her?

In one way she is more dependent upon you than he is. Like himself, all she has comes from the ones for whom they jointly labor.

There is an unwritten expectation among the membership of the church that the wife must be a paragon among women, a model par excellence, without a flaw in life, word or temper, and that no matter what occurs, when or where, she is to be unalterably and forever the same. Grant it. But how can she become and remain so? She is a woman of like passions as yourself; she has her duties perplexing, her cares and her trials. She is placed before the community in such a public way that her womanly nature shrinks from the "ordeal of eyes" through which unprotected she must pass. For that reason she wants sympathy. She desires to see persons who "do not see" her.

She needs public as well as private sympathy. She needs that public prayer shall be made for her as well as for the pastor. How often have we known the faithful parsonagekeeper whose very life was, under God, the key to all the success of the pastorate, ignored in public prayer from one year's end to the other!

Pray for her in private and in public. Speak to her of the solicitude you have for her in the home (the parsonage is often almost as public as a hotel), look after her little needs; see that the carpets that are worn out, by your own feet partially, are replaced; that the furniture you have helped deface is renewed. All this falls more upon the wife than upon the pastor, for the world, and often the church, judges the woman by her house-keeping.—*Dr. Scholae, in Central Advocate.*

THE CHRISTIAN ORPHANAGE

SUPERINTENDENT'S LETTER

Some days ago Brother L. L. Wyrick invited us to take him and his wife out to his father's home to get some apples, and of course we could not refuse. We "hitched up" our Ford and made the trip. We found the apple trees full and the ground covered with red apples. Mrs. Wyrick filled all the bags we carried and packed our machine full. We have always had much confidence in our Ford but we had never had it loaded with apples before and when we started home we were not sure whether the Ford would land us safely there or not, but we reached home late in the afternoon all right and had lost none of our apples. I think the saying "It takes you there and brings you back" is a true one and was especially true in this case.

Our Singing Class had an enjoyable trip to the Haw River Christian church on Oct. 21. The Class rendered its program to a packed house and the special offering amounted to \$43.80. Our Haw River people are good folks and have an interesting and progressive church there.

The work on our Children's Home is moving on nicely. The masons have the walls up to the second story. As soon as the timbers are put on they will run up the next story. We hope to get the brick work done in the next two weeks if the weather continues fair. It will be a splendid building and one that the Church can well be proud of when it is finished. We need money to complete the building and get it ready for the children. It is a splendid investment and one that we ought to be glad to have a part in.

We want each church and Sunday school to commence laying plans for the Thanksgiving offering. I want to suggest that it be taken on or near Thanksgiving, as later on the weather gets cold and probably rainy and many who would likely be glad to contribute to this offering are kept away from church. Each year since I have been your superintendent you have increased the Thanksgiving offering. This year we want to make it more than last year. In fact we want to raise the largest offering we have ever raised. We will need the money to complete our new building and for running expenses. Let each church set a goal several weeks before the offering is taken and set it high enough so you will have to put forth some effort to reach it and then get up to the goal and you will feel proud of yourselves. Let each pastor, each Sunday school superintendent and each teacher talk the Thanksgiving offering. Interest begets interest. Let every one get the spirit and you will have a splendid offering.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR NOVEMBER 3, 1920

Amount Brought Forward\$20,001.94
Children's Offerings

Virginia Pearl and W. T. Ayscue, \$0.20; Virginia Elenor Annie and Robert Henry Wells, .50, Total \$0.70.

Sunday School Monthly Offerings

(North Carolina Conference)

Henderson, \$8.99; First church Greensboro, (O'Kelly Bible Class), 25.00; Liberty (Vance) 6.35; Poplar Branch, 5.00; Morrisville, 2.00; Turners' Chapel, 2.00; Christian Chapel, 2.00; Shallowwell, 2.20.

(Eastern Virginia Conference)

Ivor, \$1.71; Liberty Spring, 10.00; Oakland, 8.29.

(Virginia Valley Conference)

New Hope, \$2.85.

(Georgia and Alabama Conference)

Rose Hill, \$8.36.

(Alabama Conference)

Corinth, \$1.40; New Hope, 5.11. Total \$91.26.

Children's Home Fund

Mr. and Mrs. E. E. Woodell, Sanford, N. C., \$10.00.

Singing Class

First church, Berkley, Norfolk, Va., (Additional), \$20.00; Haw River church, 43.80. Total \$63 80.

Special Offerings

Mrs. Willie Warren, \$1.00; J. H. Jones, on support of children, 30.00. Total \$31.00.

Total for the week, \$196.76; Grand total, \$20,198.70.

CHILDREN'S LETTERS

Dear Uncle Charley: I suppose all your little folks are going to school again. I am going and I love to go, but W. T. doesn't like for me to go and leave him. He is lonesome. I will be glad when he gets old enough to go too. I will be eight years old next Saturday (October 23). We enclose our love and dimes for our Orphanage.—*Virginia Pearl and W. T. Ayscue.*

You can send W. T. up here and he will have plenty of company.—*"Uncle Charley."*

Dear Uncle Charley: I missed the letters in the corner last week and thought I would write one myself and send my fifty cents which mama gave us for picking dried beans and fifty cents which grandma Yarbrough gave us to send to help build the Children's Home. Am in hopes you will soon have the home ready for the children.

Elinor and myself go to school and Annie and Robert Henry want to go, but they are not old enough. Love to all the cousins.—*Virginia, Elinor, Annie and Robert Henry Wells.*

We are glad to get your letter this week. It always makes us happy to have the cousins keep the corner full.—*"Uncle Charley."*

When you and I are weak, Christ in a true sense owns the claim of our weakness and comes to serve us with his love. Behold, how this transfigures life! The times that make us weakest, and that force our weakness most upon us, and make us most to know how weak we are, those are our coronation times. The days of doubt, days of discouragement, days of bereavement and of the aching loneliness which comes when the strong voice is silent and the dear face is gone, these are the days when Christ sees most clear the crown of our need upon our foreheads.—*Phillips Brooks.*

Members of the North Carolina Conference who expect to attend should observe notice in this week's issue and advise the committee on arrangements.



CHEER UP

Don't you be discouraged
 'Cause de clouds is black;
 Sunshine is awaitin'
 For to travel baek.
 I's seen rain a-plenty;
 Thought 'twould never quit
 Thunderin' an' lightenin'—
 But I
 ain'
 drowned
 yit.

When de snow-storm's threatenin',
 Don't you be afraid;
 Spring will come as usual,
 Smilin', undismayed;
 When de rose is bloomin'
 You won' mind it a bit,
 I's seen a lot o' winter,
 But I
 ain'
 froze
 yit.

—Washington Star

TAM'S PLACE

Margaret nibbled daintily at the walnut on the little frosted cake. Then she sighed.

Daniel finished the fourth slice of bread and a generous allowance of raspberry jam. Then he scowled.

"Are you sick?" demanded father.

"I was just thinking," said Margaret, "that there wasn't really room for another place at this table.

"So was I," Daniel chimed in hopefully.

The twins' faces fell as mother answered cheerily: "Father and I must put in another leaf tomorrow. It will never do to crowd Tam when he comes to live with us."

Then mother rose to her feet and the twins deftly assisted in clearing away the tea things and washing the gold and white china dishes.

When their father had laid his paper aside, Margaret fluttered to the right hand side of his armchair while Daniel perched on the left-hand one. Father was full of stories that night. Burley Saint Christopher, Una and the lion, and last of all David and generous Jonathan were listened to approvingly. As the children were tearing themselves away, suddenly Margaret nodded gravely to Daniel, who scowled and nodded, too.

But mother seemed to look away down into little people's hearts. "I'll have to hunt for grandmother's green hassock tomorrow, so Tam will have a place at story time."

The twins grew very red and hung their heads, for they had been thinking they were glad that father's chair had only two arms!

In the morning, Cousin Tam came—twenty-four hours earlier than he was expected. Father had to drive over the mountains to call on an old lady that had rheumatism and mother had promised to go to the city with some other ladies to buy a carpet for the church.

"This will be a fine chance for all of you to become acquainted," mother said in her calm, silvery voice, but she held Margaret off at arm's length and looked for a minute into a pair of cloudy blue eyes. "You shall be little mother today," she said as she kissed her.

"We'll go to the croquet ground first," announced the reluctant little mother, when they were left alone. "We only have two good mallets left, so only two can play at once."

"Do you know how to play, Tam?" asked Daniel. Tam nodded without speaking and walked over to the box where the mallets and balls were kept. Margaret's conscience pricked her. "You boys play the first game and then I'll play the next time."

"No," Tam spoke suddenly, "I want to look at this mallet. I'll play after you have had a game or two." He pulled a bit of wire out of his pocket. He had his knife already in his hand. Daniel and Margaret slowly began to play, but they left off before the game was half over to admire the mallet that Tam had skillfully mended.

"If you cut off the ends of these we could make two short ones," Tam proposed briefly: "some of the fellows like to play with short mallets."

"Let me do one," Daniel begged, and the two boys were soon hard at work.

"I'll skip over and get the Ewarts," Margaret said joyfully. When Harry and Ethel Ewart came there were mallets for every one and the children had a merry game. Tam wasn't used to the sloping ground. At first he was greatly at a disadvantage, but as he learned to reckon on the distance the balls rolled, he beat the other players.

"This isn't a suitable place for croquet," apologized Margaret. "You see, Tam, we have only lived in this house a little while. Next summer we are going to have the grounds graded and then mother can have her flower beds near the house. This year we will have to plant them away down at the end of the garden. We'll have to walk about a mile to get a bowl of nasturtiums."

"Too bad," said Tam in such a nice voice that Margaret wondered if she was going to like her new cousin after all.

The Ewarts went home for dinner. In half an hour they came trooping back, ready for more croquet. But Tam had other plans.

"Who owns that old boat in the barn?" he asked.

"It's mine," Dan said promptly. "Uncle Elmer gave it to me to play in.

Tam hesitated. "If it was my boat," he said at last, "I would fill it with good earth and plant flowers in it."

"And you let vines trail over the side," explained Ethel Ewart. "I know a lady that had one at Silver Lake, and it was pretty!"

"Huh!" said Dan, "it isn't as pretty as ours is going to be. Tell us what to do, Tam."

"I love to garden," Ethel Ewart laughed, quite ignoring Dan's challenge, "and I'll help!"

"Me, too," put in Harry. "I won a prize for corn last year."

"All right," approved Tam. "Go home and get your shovels and wheelbarrow."

Off rushed the Ewarts while Tam, Daniel and Margaret cautiously dragged out the old row boat.

"Now we'll dump some earth in." Daniel sang out as the boat was put in a sunny spot.

"Pebbles for drainage," protested Harry, the corn farmer.

By the middle of the afternoon the five had started upon the tremendous task of drawing up the loads of good soil. Although they were hot and tired, no one mentioned giving up. Just at sunset the old boat stood ready to be filled with seed and roots of vines.

Five dirty but jubilant gardeners shouted hoarsely as father and mother arrived at the same moment, "Look at the garden boat!"

"Well, well," father laughed, but mother was too happy looking into the twins' faces.

"Tam showed us how," declared Daniel.

"Three is better than two," said Margaret wisely, "only we didn't know it."—*The Congregationalist*.

GENERAL NEWS

King Alexander of Greece, who was bitten by his pet monkey on October 2, died on the evening of October 25. At this writing it is believed that the king's young brother, Prince Paul, will be his successor to the throne.

Governor Parker of Louisiana has appealed to the cotton ginners of the South to close down for at least thirty days in order that a fair price may be received for the product.

Many states have adopted the Daylight Saving Act, turning clocks back one hour, and a resolution for the introduction of a bill in Congress, making daylight saving uniformly operative next summer, has been proposed.

The latest census report of the Methodist Episcopal Church shows that there are 36,622,190 Methodists in the world, the increase during the last nine years being 3, 935,341.

Patrick J. Hanley, a convict in the state prison, Boston, who for ten years has refused to utter a word, was released October 27, having served his sentence. Since being put into prison he has communicated only by signs and writing.

One million weddings were celebrated in the United States in 1919, but only 70,000 new homes were erected, so stated T. Roger Miller, Secretary of Chamber of Commerce, Macon, Ga., in an address on "The Solution of the Housing Problem."

WHAT KIND OF WATCH

"God watches over us every day," said the teacher. A small boy answered half resentfully: "I don't like to be watched." The statement and the reply embody the entire difference of feeling between those who think of God as a Father and those who fear him as a Censor and Judge. The watchful oversight of love, with its tender interest and its readiness to help, is not that of the probation officer on the lookout for transgressions. The little boy knew both kinds of oversight; but through some strange mistake in the teachings that had been given him, he had learned to think of God as One who was watching him to account for wrongdoings rather than to provide for his safety and happiness. False religions have avenging deities in plenty, but only one religion claims the oversight of a Father's love. And the soul that never has known the sweetness and comfort of the latter relationship, that depends on his own efforts to be saved, is practically a heathen soul.—*Forward*.

COULDN'T BUY THE FEATHER

The feather had been made into a quill pen. And it transpired that when a political group wanted to buy the *Providence Journal*, the purchasers expected to purchase the editor, James B. Angell, also, along with the paper. The young man held up his quill pen and said: "I presume you can buy the *Journal*, but you have not enough money to buy this quill." This young man became president of the University of Michigan, minister to China, president of the American Board of Foreign Missions, a pillar in his nation and in the civilized world. The politicians could buy the *Providence Journal*, but they couldn't raise money enough to buy James B. Angell's pen. This is the need of this hour, voices that cannot be silenced by pressure, mandates of conscience that simply will be heard, no matter what the cost. We need such characters as James B. Angell everywhere today. God raise them up!—*Central Christian Advocate*.

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From the General Secretary of the "Union Nacional Mexicana" (National Christian Endeavor Union of Mexico) comes the cheering word that Christian Endeavor in his city (Mexico) is making good progress and he hopes to be able to report many new matters of interest, before long.

The societies of the *Birmingham Christian Endeavor Union, Alabama*, in rotation, conduct meetings at the Tuberculosis Camp, the Old Ladies' Home, a school for girls, the Pisgah Home for Women, and four other places outside of their own churches. The program for Christian Endeavor Week was carried out by practically every society in the Union, the first time that such concerted action had been taken by the Union as a whole. The Union also successfully entertained the largest State Convention ever held in Alabama.

Los Angeles County, California, assists in the support of chaplain at the County Hospital, and cooperates in the Floating Christian Endeavor work done at San Pedro Harbor. Last year they conducted a three months' evangelistic campaign, during which 1,000 decisions for Christ were made. The County plans to take up Christian Endeavor work among the Spanish people this year. The Evangelistic Superintendent of the Union, who did unusually good work in preparatory and follow up work as well as during the evangelistic campaign, also prepared the best Christian Endeavor booth exhibit ever seen, at the county convention.

At Christmas time the *New Britain, Connecticut*, Union holds a Christmas Giving Rally, to which each society brought gifts of food, clothing and toys. These are distributed to the needy people of the city and vicinity. During Christmas Week last year they also entertained all the children from the Childrens' Homes of New Britain, about one hundred in number. Games were played, refreshments served and each child was given a present and a bag of popcorn. The Union holds services at the Town Home for the poor every Sunday af-

ternoon, and a service at the Erwin Home for aged women every other Tuesday evening. For six weeks during the summer the Union held open air Sunday services at six P. M., in a park not far from the center of the city, where many of the city people spend their Sundays. This custom the Union has followed for several years and they reach a large number of young people who do not attend any church.

The *New Haven, Connecticut*, Union held a sunrise service on Sunday morning, June 13th, at the Soldiers' Monument on top of East Rock, 400 feet above the level of the city. A number of young people came by automobile a distance of ten to fifteen miles, to attend the service. The Union is also interested in conducting fresh air work and hospital work.

The *Worcester Local Union, Massachusetts*, has charge of the Bethel Mission one night a month. The Lookout Committee of the Union has canvassed and tabulated all churches in the district, in a campaign for new societies. A flying Squadron had been organized to visit all the societies and "boost" Christian Endeavor in all departments of the work.

**RICH FRUITS OF AMERICAN
INVESTMENTS**

There is abundant evidence that it is worth while for America to extend the helping hand toward Armenia. The existence of Armenia today is due to American intervention; not political, but philanthropic intervention. The basis of this statement is found in the report of Mr. Charles V. Vickrey, secretary of the Near East Relief, who has just returned from a personal inspection of the work that the organization is carrying on in afflicted Asia Minor. Mr. Vickrey says:

"The best estimate that I could secure from Armenian, semi-official sources, indicates quite clearly that not less than 500,000 persons are living today who would have perished had it not been for the relief sent from America. Perhaps I can best visualize this for you by picturing one scene in Erivan on August 19 of the present year, typical of the experience I had in practically every city that I visited in Armenia:

"We were seated at luncheon in the Near East Relief headquarters when we heard a brass band in front of the building. At first we paid no attention to the music, but a delegation entered the house and asked if we would not come to a window in the front of the house. Going to the open French window we found that the street in front of the house was filled, as far as the eye could see, with people. The spokesman of the delegation mounted the steps of the house and addressed the board of trustees of Near East Relief and the Armenian people through me, in substance as follows:

"A little more than a year ago the streets in which we are now standing were strewn with our fellow-citizens, dead, or dying of starvation. At that time we were carrying from these streets 150 to 200 bodies per day, victims of starvation from among the homeless refugees, exclusive of citizens who died in the shelter of their homes. That we who are standing in these streets today did not also die is due to the relief that came from America in time to save us. We have assembled here today for the purpose of asking you to take back to America, assurance of our deep appreciation of all that America has done for us and for our country."

"That this statement, made in the presence of hundreds if not thousands of his fellow-citizens, was something more than the impassioned utterances of a street orator, is perhaps indicated by the more official utterances of the following day.

"The Premier-President was giving a dinner to which were invited members of his cabinet, heads of departments and all the leading officials of the Armenian Government. In the course of his speech at this dinner the President used these words: 'These people would not be alive today had it not been for American relief,' and practically every speech made at the dinner that day by various cabinet members and other officials in some form reiterated the same fact and expressed appreciation.

"Since returning to New York I have received an autograph letter from Dr. H. Olandjanian, the Premier-President of the Republic in which occur the words: 'America literally saved us from starvation.'"

Thousands upon thousands of women and children are living today who would not have been living had it not been for this investment of American philanthropy.

SAVING THE ORPHANS OF ARMENIA

Miss Emma F. Colby, of Natick, Mass., a member of the Congregational Church at that place, and a graduate of Wellesley College, has just returned to the United States after a year of overseas work with the Near East Relief in the Syria area. She says that American philanthropy has achieved great things for the afflicted people of that region. Relief activities have so improved the condition of the natives in Syria that the industrial work, which for a long time was essential in order to keep them alive, has been discontinued, so that energies may be centered on other work and other districts that are more in need of attention. The greatest problem is to care for the thousands of starvation-made orphans who have been committed to the care of the organization. A large sum of money must be obtained to do this.

TURKS HOLD THE HIGHWAYS

Dr. George C. Doolittle of Cincinnati, director of Near East Relief at Aleppo, reports that all the roads in the Aleppo-Aintab-Urf-Marash district of Asia Minor are in the hands of bands of Turkish Nationalists, and it is not considered safe to send either American relief workers or supplies intended for Killis, though there are 1000 Armenian refugees in Killis without food, and in a pitiable condition. No Christians are allowed to leave Urfa. Dr. Doolittle reports, though Arabs pass through the Turkish lines freely.

HOUSEKEEPING HINTS

When cooking hot cakes on a griddle, tie three tablespoonfuls of salt in a strong white cloth. When the griddle is hot, just before pouring in the butter, rub the salt bag over it and the cakes will not stick and there will be no smoke.

Use charcoal freely in the refrigerator, as it is a safe and simple sweetener and disinfectant.

Separable saucepans are a gas economy, as three foods can be cooked at the same time over one burner, instead of just one, as is the case with the ordinary shaped saucepan.

If the cut end of uncooked ham is rubbed over with vinegar, it will not mold.

LUNCHEON POTATOES

Boil the potatoes, remove the skins, and chop them. To four cupfuls of the chopped potato add one-half cupful grated onion that has been heated in one-half tablespoonful of butter or substitute. Season this with chopped parsley, salt and pepper. Mix well. Place this in a buttered baking dish, smooth the top and pour over it one-half cup of milk. Place in a hot oven and bake till brown.



JOHNSON

The wife of Bro. Lynn Johnson of Lillington passed into the beyond, October 20, 1920. She was between 60 and 70 years of age and for a long time had been a member of Pleasant Union Christian church. The husband and several children are left on the earth to miss her, and may our heavenly Father bring them together again where there will be no more parting, neither sorrow nor crying. The body was laid to rest in the cemetery not far from Pleasant Union church. Services by the writer and Bro. Kirkpatrick of the Presbyterian church.

J. LEE JOHNSON

REVELL

Mrs. Toka L. Revell was born December 3, 1884, and died at her home in Wakefield, Va., September 1, 1920.

On February 19, 1908, she was married to J. R. Revell. To this union were born five children, two of whom are living. Besides husband and children, she leaves a father, Deacon C. A. Freeman, of Burton's Grove church, four brothers and two sisters. She was a member of the Wakefield Christian church. She was conscious up to about the time of her departure and expressed herself as being happy. The Lord comfort the bereaved ones.

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- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDITORIAL

A GREAT CONFERENCE AND A GREAT PEOPLE

(Editorial Correspondence)

No visitor to the Eastern Virginia Conference could, I think, sum up the meeting of that body which convened with Holy Neck church, November 3-5, better than to say that it was a great Conference by a great people. It was great.

Arriving in time for the night session of the first day, I am at a loss to give a creditable account of what happened before my arrival. In fact, about half my time while there was taken up with business matters in connection with THE SUN and I did not have the privilege of hearing all the deliberations of the second and third days.

Rev. C. H. Rowland, D. D., the president, presided over the sessions of the Conference. Dr. Rowland refused to stand for re-election, and a very worthy successor, Rev. G. O. Lankford, was elected to succeed Dr. Rowland. Brother Lankford's work, however, began at the close of the Conference.

The president's message was based, I am told, on the matter of having a spiritual basis for church work and, in keeping with the addresses delivered in the seven previous years of Dr. Rowland's administration, it was

up to the usual high standard. Among the addresses given the first day were as follows: *Welcome*—J. T. Rawles; *Response*—L. P. Holland; "*The Bible and Missions*"—Rev. J. O. Atkinson, D. D. We name these addresses from the program and understand that each was given.

The first item that it was my privilege to hear was an address by Superintendent Chas. D. Johnston, of our Orphanage. Brother Johnston had his address well prepared and he delivered it well, making a fine impression upon the Conference. Following this address Rev. Jas. H. Lightbourne, pastor of Memorial Temple, Norfolk, Va., delivered a splendid sermon using as the basis of his message, "The Head of the Church." (Col. 1:18). Brother Lightbourne is a brother of Rev. Victor Lightbourne, and this was his first message before the Eastern Virginia Conference. Suffice to say that it was a message backed up by preparation and well received by the Conference. Brother Lightbourne will make a splendid addition to that assemblage of our Brotherhood.

The first report on the morning of the second day was that on Education, rendered by Dr. W. W. Staley. President W. A. Harper, of Elon College, addressed the Convention on "Protestantism's Weakest Spot." The message evoked approval discussion. The speaker pointed out that Protestantism's weakest spot is that of the lack of Christian training. Among many facts, he cited that well known one of the great difference between the amount of religious instruction given the Protestant child and the Catholic child. It is certainly a thing that the world must recognize. President Harper took the Sunday school as the primary department in the school of Christian education, and pointed out very definitely and conclusively that the well-rounded man begins his educational work in the Sabbath school and completes it in the Christian college.

The Conference voted with other Conferences already met, to pool its educational fund to create a centralized fund. This was a result of a resolution from the recent session of the Southern Christian Convention, and the basis of it being the wisdom of using the educational funds of the different conferences in a more economical way. Occasionally a Conference has money but no ministerial students, and then a Conference may have ministerial students and no fund. By combining the funds someone will always be benefitted, but of course upon recommendation of the Conference Boards.

Rev. W. H. Denison, D. D., Dayton, Ohio, Superintendent of the Forward Movement of the Christian Church, very ably presented the five point program that is being initiated into all quarters of the denomination. The Forward Movement program being familiar to our people, a digest of it is therefore unnecessary here.

Dr. Atkinson was at his best in bringing before the Conference a very able address on "The Church and Missions." The Eastern Virginia Conference is emphatically missionary, and the address was in keeping with the forward march of missionary work in that part of our Zion.

The benediction of the final part of the second day's session came when "Uncle" Wellons addressed the body. Nearing his ninety-fifth birthday, and being too weak to stand, he seated himself, like a patriarch of old, and delivered his message. I have been hearing "Uncle" Wellons address the different conferences for the past several years, but never have I heard him equal his message on this occasion. While the message was reminiscent in outline, it was punctuated with sentences that made one weep, and then with sentences that made one laugh. It seemed hard to realize that one who had done so much pioneer work was still in our midst. The Conference rose to its feet in great appreciation for Brother Wellons, and honored him with the Chautauqua salute and a handsome cash offering. May the guiding hand of a loving Father continue to lead this venerable Christian as he looks toward the sunset valley. While the shadows of life creep around, may the illuminating presence of Christ be his continuing comforter.

The afternoon session of the first day I was not permitted to hear in full. Rev. O. D. Poythress, pastor of the South Norfolk church, enthusiastically presented the claims of the Christian Missionary Association. The usual increased interest was manifested in this work. That prince of laymen, and zealous church worker, Col. J. E. West, delivered an inspiring address in behalf of the missionary work of the denomination, and especially in the Eastern Virginia Conference. Rev. O. D. Poythress also delivered an address. Rev. J. M. Roberts presented the report of Moral Reform, and Layman J. O. Wiggs, of the First church, Norfolk, delivered an address diagnosing some of the causes for divorce.

The session of the Conference was a centennial one, and special recognition to this was given between the hours of seven and ten P. M., of the second day. Historian W. E. MacClenny, Suffolk, Va., presented a concise and well prepared history of all the churches in the Conference; Dr. W. W. Staley read a chronological and alphabetical list of all the ministers of the Conference since its foundation; Col. J. E. West spoke in regard to the financial history of the Conference and presented some very interesting facts.

The centennial period of the meeting cannot be full treated here. Plans were taken to further the research of the work and steps taken to place the investigation and compilation in permanent form.

Two papers prepared for this part of the Conference were not read for the lack of time. These were "The Relation of the Conference to Modern Conditions", by Rev. L. E. Smith, Norfolk, Va., and "The Outlook for the Future", by Rev. Jas. L. Foster, Waverly, Va.

The work of the third day consisted of deferred and miscellaneous business, the report on Foreign Missions, the report on Religious Literature, the report of the Woman's Board, the report of the Tabulating Committee, the report on Apportionments, the reports on Memoirs and general miscellaneous items.

The report of the Tabulating Committee showed a total of 47 churches, with a membership of 8,756, with 6,105 enrolled in the Conference Sunday schools. The various churches of the Conference were apportioned for the past year \$7,610.00 and the total collected and brought to Conference amounted to \$7,314.00. The total apportionments for the coming year are \$8,600.00.

This brief mention of a great Conference by a great people does not, in any way, portray to the reader the magnitude of the body. I consider it the best session of the Eastern Virginia Conference that I have ever attended. The capacity of the church was more than taxed—many having to remain standing at most of the session. The hospitality could not be excelled. The long tables loaded with good things to eat, too numerous to mention, was a sight to behold. The church is located in one of the best sections of Virginia and is backed by an ancestry always known for good citizenship and hospitality.

My space is now about taken but a word should be said about the Holy Neck church. The first building was erected in 1747, but at that time was an offspring of the Parish Church at Suffolk, Va. The Parish Church went out of existence and James O'Kelly organized a Christian church about the year 1800. In 1835 the house was replaced by a larger building and in 1870 again replaced by a more commodious house. This building lasted until 1915 when a handsome building was erected. The property is worth between ten and fifteen thousand dollars, is centrally located in the community, equipped with the most substantial and modern church furniture and lighted by electricity, the same being generated in the basement of the church. The building is heated by hot air system and affords the worshippers the same accommodation as received in the city church.

My space is now taken up. I am conscious of the fact that my report is all too meagre and many important things not mentioned. I have asked others to give expression to this great Conference also and hope to have the same in hand for publication next week.

The Conference decided to meet with the People's church, Dover, Del., in its 1921 session.

C. B. R.

OUR FRONT PAGE

Following the usual custom of Church periodicals, we are presenting to our readers the face of the President and Vice-president-elect of the United States. The election and its result are already known to our readers and comment thereon is unnecessary.

Regardless of political faith, Mr. Harding and his associates are soon to be the servants of the people and it behooves every loyal American to stand by the administration that the largest possible good may be accomplished.

LIGHTHOUSE OBSERVATIONS

J. E. MASSEY

EUROPE'S STARVING CHILDREN

Again the starving children of Europe are calling to America. The approach of winter has brought nearer than ever to us the fact that these innocents are facing a life and death struggle. During the past few years America has been attempting to feed many of them. Some six million waifs were fed through the first winter after the war by American Relief Administration. Though conditions have improved remarkably within the last year, there are more than 3,500,000 of these undernourished and orphan children to be fed over the coming winter.

In his letter to the *Literary Digest*, Mr. Hoover says twenty-three million dollars must be raised immediately to supply the children of Poland, Latvia, Esthonia, Hungary and other countries in central and southeastern Europe. He believes that the same responsibility rests upon the American people in the present need as in the relief of the Belgians in 1916, and he is beginning an energetic campaign to raise this amount. Certainly there is not available food and clothing to feed and clothe the children in their own lands; and at their present low ebb of finance and exchange, none of the other European countries are capable of contributing very much to the needs of the children. "America" is the word lingering on the lips of the starving millions. In her, their hopes are centered. Shall they go still further in undernourishment, inhibit consumption, starve and die for want of things which Americans can afford to give; or shall we be their brothers across the ocean and send them food and clothing before it is too late?

FARMER'S SIDE OF FARM PRICES

In the present trend of falling farm prices, the farmer seems to have the least prosperous side. Undoubtedly this is due to the fact that farmers have to pay more than twice as much for labor as in 1914; also that there is a very marked reduction in some of the main farm products such as wheat, cotton, corn, wool, tobacco, and live stock. Then, too, the farmer reasons that he can never fall back to the old pre-war prices even if he does not have to pay the present prices of labor. He feels that here-to-fore he has been grossly underpaid, and that for the last two years, he has been growing into a new day, his own day of higher prices for his products.

It is hard for him to see the wheat which he sold last winter at \$3 per bushel sell for \$2 this winter; or for his cotton which formerly sold for forty-two cents a pound sell for twenty-five cents, or less, now. In fact, it has wrought such a change in his situation that he has almost lost control of himself. In some cases he has resorted to "night-riding" cotton-gin burning, and other drastic and unthoughtful means of trying to keep prices of his products from falling.

Of course it is not the duty of this page to say what prices farmers should receive for their particular products. The law of supply and demand will better determine that. It is quite evident, however, that the farmer must expect a reasonable reduction in prices. He must not forget that he has in hand the basic output of products which are turned into food and clothing, and that if he withholds these to the hurt of the consumers, he is falling short of his duty. No right-thinking farmer will resort to burning up his neighbor's barn, or raid property and destroy it for a selfish end. Patience and reason are by far, better and more Christ-like, and will result for him a fundamental solution in the final adjustment of prices.

HUDSON STUCK, THE ALASKAN MISSIONARY, DIES

Hudson Stuck, a great Alaskan missionary and explorer has died. In the sense that we call David Livingston, the religious champion of the dark continent of Africa, Hudson Stuck is called the champion of the Frozen North. His name is best known to the public as that of the first explorer to set foot on top of Mount McKinley. But to the Indians and Eskimos, he was the "good man of iron endurance". His life of missionary work in Alaska was a long record of daring travel and hardship. Over a vast parish, driving thousands of miles to and fro, he labored in the cold, sparsely settled country where few men dared to go. He knew the Indian and Eskimo just as the country clergyman knows his parishioners, and he helped to fight their worst enemy, whiskey and tuberculosis. *The Outlook* has well said of him: "The church work he built up in the far North is his best memorial."

TIME ENOUGH

Says a wise proverb, "Time enough always proves enough". I suppose there is always time enough to do the things that God requires. God is never a task-maker. He asks nothing beyond our ability as augmented by His. He never lays upon us unreasonable demands. Every divine requirement is rooted in fairness. 'Tis our fellows who confuse us with commandments. There is always time enough to do the things which God requires—if only we could be sure what His asking is. Sometimes, the things He asks looks smaller than the things we want to do. Sometimes His errand seems an interruption of an important program. Sometimes the face in which He comes to us seems forbidding or unwelcome. Often we are obsessed with the imperative of the program we have built for ourselves, we cannot raise our eyes to meet the look of a more important duty. We are too busy as we say we have no time. But there is always time—plenty of time—for the thing which God requires.—*George Clark Peck in Christian Advocate.*

In a national typewriting contest held in Philadelphia recently, George L. Hossfield, of that city, won the championship title by writing one hundred and thirty-one words a minute for an hour.

THE JUSTIFICATION OF PLAY

By O. F. Lewis

A noteworthy thing is happening, these days, all over our country. People are discovering a new continuing element in life—or rather, a new application of an old element. The element of play, or a “good time.”

High authorities are quoted. Theodore Roosevelt is cited: “He is not fit to live who is not fit to die, and he is not fit to die who shrinks from the *joy of life* or from the duty of life.” And there are today organizations, like Community Service, Incorporated, and the Playground and Recreation Association of America, proclaiming persistently the importance and necessity in life of recreation and play. The movement cannot be ignored. That life which is “all work and no play” is publically challenged.

Earl Grey, who was Secretary of Foreign Affairs in England when the War broke out, has just written a treatise on recreation as an essential in the rounded life. Edward Bok, the noted editor of the *Ladies Home Journal* wrote in the *Atlantic Monthly* for September the reasons why he had resigned from the important work of editing, to play for the rest of his life. Not “play” solely in the simple sense of physical sports and games, but play also through diversions, and hobbies, and cultural satisfactions.

What does this “play movement” mean? What significance has it for the church? How much play should there be in life? Let us quote Earl Grey:

“I do not recommend recreation as the most important thing in life. There are at least four other things which are more or less under our own control and which are essential to our happiness.

“The first is some moral standard by which to guide our actions. The second is some satisfactory home life in the form of good relations with family or friends. The third is some form of work which justifies our existence to our country and makes us good citizens.

“The fourth thing is some degree of leisure and the use of it in some way that makes us happy.

“To succeed in making a good use of our leisure will not compensate for failure in any one of the other three things to which I have referred, but a reasonable amount of leisure and a good use of it is an important contribution to a happy life.”

In short, Earl Grey says: “Religion; family; work; leisure”. And the thread of recreation running through life, and manifested particularly in the leisure time.

The experience of our country in the Great War was the chief impetus to this new social problem—the problem of the good use, by all the members of the community, of their leisure time. Everyone remembers that in the communities around the hundreds of camps, the millions of our boys in khaki and blue could find wholesome, clean recreation provided by the citizens. We sent to France the cleanest, most socially-minded

army that ever went to war. And it was the decent recreational opportunities of their free time that helped greatly to bring this about. Probably every reader of this article contributed in some way to make a soldier's or sailor's off-time more interesting and pleasanter, during the war.

What was good for the millions of fighting men now strikes this country as good for all of us! Recreation, play—in their proper places, and for proper ends. We have as a nation thought of play heretofore largely as belonging to a child life. But even there the Scriptures seem to insist that the spirit and habits of childhood should be in some respects our guides to the righteous life. Unless we become as little children, we shall in no wise enter into the Kingdom of Heaven. And for little children, play is life.

It cannot be so for us adults, but play, diversions, recreation, amusements can be profitably admitted to most people's lives in much greater quantities than they now are. So says Community Service, the organization that has assembled the countless recreational experiences of the war. And it draws many of its arguments from what churches did during the war and are now doing, to establish, develop or continue the wholesome and entertaining recreational work that is often spoken of by the one word: “Play”.

For instance: Community night was started in one of the churches of Bridgeport, Connecticut. It brought community singing, story telling and violinist. Result, the petitioning to the school authorities for community features in the neighboring school. At a joint meeting of the governing bodies of two churches in Buffalo, a budget of \$13,500 for moving pictures and other activities was voted.

In the Mormon Church in Salt Lake City there was planned a community-service hour in each ward meeting house once a week, meaning forty-two hours per week of community endeavor, with participation of 8000 or more people. A recreation center is being organized in a church in San Francisco. In Seattle, one of the churches is planning to affect the recreational activities of the neighborhood through previous study of the lessons of the war and armistice period. Citizenship lectures are being instituted in an industrial suburb of Buffalo by a pastor. In one city a disused church is being made over by church authorities as a community center. Parish houses in many cities are being opened for neighborhood and community activities, and not alone for the activities of the parish members.

In Michigan the Lake Superior Presbyterian advised all the Presbyterian churches and pastors within its boundaries to extend their help to further the high ideals outlined by the Michigan Community Council Commission. A “hospitality week” in Flint, Michigan was opened with a “Go to Church Sunday”. A men's Bible Class at Mt. Clemens, Michigan held a social evening at the community house with games and an old-fashioned spell-down. On May Day, in Fredericksburg, Va., all the churches were open to help inaccommodating the hundreds of out-of-town visitors who came to join

in the festivities of the day. Some of the Baptist church grounds were loaned in June for playground recreation.

Citations of the activities of churches throughout the country might be given by the hundreds, and each day many reports come to the headquarters of Community Service, at One Madison Avenue, New York, of most varied developments of the community spirit in church life. The words of Theodore Roosevelt gain daily a greater significance, as this movement grows stronger throughout the country:

"This country will not be a good place for any of us to live in unless we make it a good place for all of us to live in."

The writer has seen in Brooklyn a large basement room of a church made over into a most delightful club center for the boys and girls of the parish, who may invite their young friends as guests to the many functions held there. Equipped with games, and with opportunities for the normal, vigorous sports of youth, the room served first during the war for young men in khaki and blue, and now for the peacetime recreational life of the church. The adults join with the children at times in their jollifications.

One might paraphrase the famous verse, as follows:

"Breathes there a man with soul so dead,
Who never to himself hath said
* * * I'd like to play!"

In the larger sense, the desire to play and have recreation is but a part of the very serious problem of proper use of the leisure time of life, as Earl Grey has said. There is going to be so much more leisure time in life for most people than there used to be. Higher wages, shorter hours of labor, and indeed, the determination in the hearts of even millions of people that life shall not continue to be or to seem as hard as it used to be, all mean that people everywhere are bound they will have a good time in life!

Is that not the very core of the problem, today? How shall the leisure time of life be spent by communities, nations, the world over? Shall it be spent destructively, in dissoluteness, debauchery, gambling, immorality, extravagance, and in all the vicious activities that make a nation worse? Or shall the increasing amount of leisure time in people's lives be spent profitably, for the making of better citizens, for the development of a more rounded and finer life?

Churchmen and churchwomen will answer this question in only one way. The leisure time of life should become a great national asset to our country, not a great liability. But how?

By helping to provide means whereby people may profitably spend their leisure time. And we shall find we mean by "profitably" not alone study, and educational classes, and individual betterment along cultural lines, but also profitable amusements, recreational games, and sports.

Is it not time, in the year 1920, that we finally recognize that the determination to be amused and to have fun cannot under any conditions be eradicated from the

human heart. Indeed, commercial amusements, like the movies, the theatre, and all amusement parks and other undertakings to get people's money in return for amusements are perhaps, in their totality, the largest industry in the country.

What is the answer? The development, in our own home communities, for all of us, and particularly for those who have few chances to choose their own amusements, of wholesome, simple, interesting amusements, that will create neighborliness, a better community spirit law-abiding dispositions, and will lead to the desire for higher and better things.

The church is already vigorously entering upon the problem of adequate, sound recreation as an essential part of life. It is powerfully affecting its neighborhoods. Community Service, Incorporated, stands ready to assist, counsel, place its great experience at the service of church organizations. Shall there not be herein a practical example of co-operation for the common good?

**AS YOU VALUE THE BLESSINGS OF HOME, CONSIDER
THOSE WHO ARE DEPRIVED OF PARENTAL
LOVE AND CARE**

A beautiful custom in which practically every person in the State may participate with little inconvenience or sacrifice is that of contributing the income of a day to the support of our fatherless and motherless children. And the Thanksgiving season is a most propitious period during which the charitably inclined people of North Carolina may show their appreciation of the meritorious service the twenty-one child-caring institutions are rendering in the care, protection, training and education of helpless children who might otherwise become a menace to society and objects of scorn on the face of the earth.

That the present wards of these homes will continue to receive proper care and attention there is little reason to express the slightest concern. But there are literally thousands of bright boys and girls out on the highways and in the by-ways of the State who cannot be admitted into either of these homes because **THERE IS NO ROOM FOR THEM!** It is this class of children that the people of the State should interest themselves in to the extent of contributing the earnings of a day at Thanksgiving, so that the management of the homes may be provided with funds to warrant reasonable expansion.

Let it not be said of North Carolina that they neglected, at any time, the care and protection of helpless little children right at their own doors. It should be borne in mind that our charitably inclined citizens, both men and women, really constitute a great corporation, organized for the purpose of relieving the distressed, burying the dead, caring for the widow and educating the orphan. Every member is an equal shareholder, and all members are directors, with the same powers. Its dividends are not recorded in dollars and cents, but are set aside as treasury stock, which is held in the hearts and affections of the beneficiaries. The larger the dividends, the greater will be the reward for duty well performed. In the race between the child and the dollar

the interests of the child should blend easily in our humanities. In our fullness of heart we hear the tender words of the Master: "Suffer little children to come unto me, * * * for of such is the kingdom of Heaven."

It is the duty of today that we should be most concerned. Tomorrow the sun will either rise in splendor or behind a mask of weeping clouds. Consciousness of duty well performed is the source of all happiness. Remorse comes for something that happened yesterday, or the dread of what tomorrow may disclose. But let us remember that the same love and patience that are anticipated for the morrow will shine with tender promise into the heart of today. Then let us journey one day at a time, laying aside as we go along the income of a day to be forwarded to the orphanage of our choice when we reached the glad morn of Thanksgiving. By so doing we shall comply with the imperative command to protect and educate the orphan.

In no other one channel of effort is our mission so vividly and practically exemplified as it is in the work of the orphan homes. Here are gathered the fatherless and motherless children of the State, where thy find fostering care and protection throughout the years of their youthful development. Here they are given the education and training so essential to their success when they go out to battle for themselves in this heartless world of ours. It is to one of these splendid institutions that every man, woman and child in North Carolina, who is blessed with earning capacity, is asked to contribute the amount of ONE DAY'S INCOME during the Thanksgiving season. This is a reasonable request, and should meet a liberal response. Not one in a hundred is unable to set aside the income of one day in 365 to a cause so worthy. This appeal is to all classes and conditions, and those who respond are asked to forward the amount they may wish to contribute to the orphanage of their choice. The Publicity Committee handles no funds.

And while we are assisting in providing the comforts of life to the little ones bereft of parents and the comforts of home, "let us forget the past with all its cares and frets, with all its pains and aches—all its faults and mistakes. Every act we have wrought, either for good or for evil, is in the hands of the Mighty Love that is capable of bringing honey out of the rock and sweet waters out of the bitterest desert—the love that turns weeping into laughter, woes into joys, and gives the garment of praise for the spirit of heaviness. Only for the beautiful memories, sweet and tender, that linger like the perfume of roses in the events of the days that are gone will thoughts of yesterday serve and good purpose. Leave everything to the love that is higher than the stars, wider than the skies, and deeper than the seas; the love that holds for all, and the treasures for the days that are gone."

"Leave not until tomorrow things that should be done today." Men and women, boys and girls of North Carolina, discharge your duty to the State and society by sending the earnings of a day to the orphanage of

your choice on, or near, November 25th, the day on which all the people of this great and glorious country of ours shall return thanks unto Him who doeth all things well.

The call is urgent. Let no one fail to respond.

M. L. SHIPMAN,
JAS. R. YOUNG,
JNO. D. BERRY,
W. F. EVANS,
Raleigh, N. C.

R. F. BEASLEY,
LIVINGSTON JOHNSON
MISS DAISY DENSON,
Publicity Committee

—
Make your gift on or near Thanksgiving Day, to the orphanage of your choice.

—
Let North Carolinians make the approaching Thanksgiving a day of historic importance; a day on which the hearts of the people were opened to the little ones whom our splendid orphan homes are endeavoring to save from degeneracy and oblivion.

—
"And the King shall answer and say unto them, inasmuch as ye have done it unto one of the least of these, * * * ye have done it unto me."

—
List of Orphanages Affiliated With the North Carolina Orphan Association.

- Baptist Orphanage**—Rev. M. L. Kesler, Supt., Thomasville.
Methodist Orphanage—Rev. A. S. Barnes, Supt., Raleigh.
Presbyterian Orphanage—Rev. E. McS. Hyde, Supt., Barium Springs.
Methodist Orphanage—Walter Thompson, Supt., Winston-Salem.
Thompson Orphanage—Rev. Walter J. Smith, Supt., Charlotte.
Methodist Protestant Home—H. A. Garrett, Supt., High Point.
Christian Orphanage—Chas. D. Johnston, Supt., Elon College.
Oxford Orphan Asylum—R. L. Brown, Supt., Oxford.
Odd Fellows Home—Chas. O. Baird, Supt., Goldsboro.
Pythian Home—C. W. Pender, Supt., Clayton.
Elida Orphanage—Rev. Lucius B. Compton, Supt., Asheville.
Children's Home Society—W. L. Brewer, Supt., Greensboro.
Nazareth Orphans' Home—Rev. W. B. Werner, Supt., Crescent.
Nazareth Orphanage—Rev. George A. Woods, Supt., Raleigh.
Falcon Orphanage—Rev. C. B. Strickland, Supt., Falcon.
Mountain Orphanage—Rev. R. P. Smith, Supt., Asheville.
Free-Will Baptist Orphanage—Rev. L. H. Weatherington, Supt., Middlesex.
St. Ann's Home—Sister Mary Claire, Supt., Belmont.
Alexander Home—Mrs. J. A. Houston, Cor. Sec., Charlotte.
Orphan Home (Colored)—Rev. W. J. Poindexter, Supt., Winston-Salem.
Orphan Home (Colored)—Henry P. Cheatham, Supt., Oxford.

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NOTICE

The delegates and visitors who expect to attend the Woman's Missionary Convention at Durham, November 13-14, please notify me at your earliest convenience. This is very important. A committee will meet all trains Saturday morning, November 13.

MRS. J. P. AVENT

317 Holloway St., Durham, N. C.

DEVOTIONAL

MY PRAYER

To grow a little wiser day by day;
 To school my mind and body to obey;
 To keep my inner life both clean and strong;
 To free my life from guile, my mind from wrong;
 To shut the door on hate and scorn and pride;
 To open then to love the windows wide;
 To meet with cheerful heart what comes to me;
 To turn life's discords into harmony;
 To share some weary worker's heavy load;
 To point some straying comrade to the road;
 To know that what I have is not my own;
 To feel that I am never quite alone—
 This would I pray from day to day,
 For then I know my life will flow
 In peace until it be God's will I go.

—Selected.

DIGGING AT DUTY.

Many a man now eminent in his trade or profession has begun in a humble way, as an apprentice or novice, and by sheer resourcefulness and downright hard work has beaten his way to success. A former superintendent of motive power on the Pennsylvania lines thus described his rise to his important position: "I got in there (on the system) and was given a chance to dig, and I dug!" Another official of the same road once sized up the human power situation in this fashion: "The fellows learn that the longest poles knock the most plums." When a young man is given a chance to do even the humblest work, the only way to begin is to begin. If he is afforded an opportunity to dig, let him dig in! There is a man in Scripture who weakly declared: "I cannot dig." That was pretty bad, although he had grace enough to add: "To beg, I am ashamed." Not every man indeed can work as a day laborer. There are still those, plenty of them, who even these days of steam shovels and electric motors sell their muscles or bend their backs literally in aging toil. But most people today, while engaged many of them in manual employments, must use their wits to spare their backs and strive to attain a skill which will relieve toil of its most tiresome forms of drudgery. Yet, however we may arrange it, there will nevertheless remain a certain amount of downright demand which can be met and countered only by digging in. The practice that makes perfect is often a laborious calculation, an intense application of brain power, an unsparing devotion, or an emotional strain which leaves the subject of the process the worst-tired man at the end of the day that there is to be found anywhere in town. Especially when the feelings and sympathies, as well as the mind and muscles, are strained is the tire intense and persistent. Nevertheless it is only by toil and sacrifice and perseverance that life's highest prizes are won. It rests with us to determine, when confronted with any unfamiliar yet promising situation, whether we shall "give it up" before we try, or try with a vehemence of zeal, a resoluteness of purpose, and a

persistence of activity which simply wring prosperity out of poverty, and conquer circumstances by sheer force of character. "I cannot dig!" "I dug!" Here are two types of men, one a failure and the other a force. Which type are you?—*Zion's Herald*.

GRUMBLING AND COVETOUSNESS

We have too many grumblers in the world. Grumbling is bred of covetousness. We all ought to be too busy cultivating what we have—our own home-patch—to waste time on speculating and grumbling about what other people have, or what might have been. Ask an up-to-date doctor and he will tell you that half the ailments of human life are caused by worry. What can spoil God's image more than a sullen, covetous temperament? It is not the amount of our possessions which will make us happy, but the quality of our perceptions about them. We do well to remember that it is not enough to have lofty ambitions and beautiful ideals, if we do nothing to attain them. There is neither injury nor mistake that cannot be outgrown; and we all know men without sight and bed-ridden people who are far happier and much more highly developed than most of us who have our sight and are in apparent health. "What shall it profit a man if he gain the whole world and lose his own soul?" Everything that is born of envy, fear, ignorance, worry, is bound to stop growth.

Of course, it must be conceded that hopefulness and buoyancy may possibly lead to building air-castles, to dreams of Utopia, to counting on the millennium, to living in a fool's paradise. But that is optimism in excess. To look for the sunny side of things, to be of good heart, to keep one's spirits up, and, above all, to see the humor that lurks in the blackest situation—all this is to cheer oneself, and also to encourage the faint-hearted. Lack of hope implies lack of imagination. It was not by accident that Hope was placed at the bottom of Pandora's Box, yet in these days Mrs. Gummidge's descendants seem as the sands of the sea for number. Croakers are always interesting in their unconsciousness of stupidity. Hope requires cultivation and denotes the reposing of the mind on the future. Anticipation of the future is tinged by temperament, digestion, conscience, the state of the liver, and the amount of exercise given yesterday to body and mind. Sound sleep o' nights is the raw material of optimism. Sages have noticed, throughout the ages, that the people who sing at their labor are the people who work hard, sleep soundly, live sparsely.—*Presbyterian Examiner*.

To be glad of life, because it gives you a chance to love and work; to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ—these are little guide-posts on the Footpath of Peace—*Van Dyke*.

PASTOR AND PEOPLE

A SUCCESSFUL REVIVAL

The union meeting conducted at Lowell, (Alabama) by Evangelist Geo. D. Eastes, Norfolk, Va., and singer Mr. Daughtery, Indianapolis, Ind., was a grand success. The sermons of Brother Eastes were logical, forceful and powerful and found a place in the hearts of his hearers.

The seating capacity of the tent was too small for the crowds that came from far and near to hear the gospel by Brother Eastes. The pastor and people of the First Methodist church cooperated in a splendid way and as a result several members have been received into that church. Several people from the First Baptist church of Roanoke attended and helped in the meeting.

There were about 140 cards signed by persons—some for reconsecration and others for membership in the different churches in the town.

The expense of the meeting, including railroad fare of singer and evangelist, also the singer's salary, was paid by the middle of the first week of the meeting. This amount was \$440.00. The free-will offering for the evangelist at the close of the meeting amounted to about \$433.00.

Any church is fortunate in securing the services of these two brethren. Mr. Daughtery is a great singer and is worth the cost to any community, because of his work with the children, in which he is especially gifted.

Roanoke, Ala.

J. D. DOLLAR, Pastor.

RACE PREJUDICE

One of the main things that the people of today must guard against and overcome is race prejudice. Its day is passing away, slowly, but I trust, surely. Now in many respects I believe that it has been a good thing in the past, and there are sections of our country that for a while yet race prejudice may be for the best. But in this new day that is dawning, and surely one has dawned, we must lay aside many of the feelings and customs of the past. I heard a man say the other day that he loved Germany. At first I marveled to myself. And again after serious thought decided that I love Germany too. I love France and England better than I did two years ago. Somehow we seem nearer together. Perhaps the going through blood and fire caused us to feel nearer each other. Then the war did good. It is my opinion that Germany thinks more of, and has a higher respect for America today than any other nation. Not because we with the Allies defeated her in conflict, but because we have taken the stand that "Righteousness makes right, and not might." Now if Uncle Sam will continue to play the part in this new day that I believe God wants him to play, he will not show himself above other nations, nor allow prejudice to keep him from holding up the true teachings of the Master mind Who is no respecter of persons.

It is not altogether National prejudice alone that stands in our way. There are communities and districts here in Uncle Sam's territory that feel themselves a

little better than other people, and they may be more civilized, in fact are. But let us be fair. Let us draw our conclusion by the teaching and character of the great Teacher. He found the fishermen mending their nets, and said "Follow Me". When the ruler came with all his wealth, seeking Jesus, Christ said unto him: "Follow Me". The condition was the same. The rich must take his place in the same company; he in the same crowd the same society as Peter and John, however in his case he must give up his wealth, perhaps "haughty prejudice" played its part in keeping him out of the Kingdom.

As we observe the sayings, teachings and miracles of Jesus as they really are, we must conclude that race prejudice and unsocial friendliness do not harmonize with

B. J. EARP

Vanderbilt University, Nashville, Tenn.

SUFFOLK LETTER

The eighth annual session of the Eastern Virginia Woman's Missionary Conference was held in the Holland Christian church on Thursday, October 28, 1920, with forenoon and afternoon sessions, Mrs. C. H. Rowland presiding and Mrs. I. W. Johnson in the Secretary's chair.

It was a rainy morning, but *one hundred and forty-two* registered. Local persons and late comers were not counted; but at least *two hundred* partook of the well-prepared and well-served dinner of Smithfield ham, chicken salad, creamed potatoes, bread, crackers, pickles, celery, coffee, ice cream, and cake; one hundred being seated at a time at tables in the main Sunday school room. The church building is modern and the pride of the congregation. The welcome and hospitality were evidently *Christian*.

Devotional services were conducted by Mrs. J. P. Barrett, wife of the pastor.

The treasurer's report showed that there are in this conference of forty-seven churches, twenty-seven Woman's Societies, sixteen Young People's Societies, eight Willing Workers Societies, and seven Cradle Roll Societies, making fifty-eight in all. The sums raised by these four groups were as follows: Women, \$3,563.72; Young People, \$1,278.13; Willing Workers \$250.75; Cradle Roll, \$90.66, making a total for the year of \$5,183.26. Some societies had not sent in their reports when this report was made.

The total sent in to the Annual Conference last year from the churches was only \$7,610.00, which is only \$2,426.74 more than these societies raised during the year; and they are only 8 years old, while the Conference is a hundred years old. It shows what faith, organization, work, and many giving littles can accomplish. The *Christian work* of these women is not the *least* of the year's achievements. All of this, it must be remembered, is for *missions*. I would like to be present at the Centennial Celebration of the Woman's Conference; but I am doubtful, unless I am present in the upper temple when the angel brings in their report in the year 2020. They had set for their goal last year \$5,000.00

and went beyond it. The Young People set for their goal last year \$1,500.00 and went beyond \$1,600.00. They have set for their goal the coming year \$1,800.00, half for Home and half for Foreign work.

A recognition service for Life Work Reeruits was conducted by Rev. W. M. Jay, and an address was made by Mission Secretary, Dr. J. O. Atkinson. Miss Jennie Willis Atkinson read a fine paper on "Our Young People and Missions", which was requested for publication in THE CHRISTIAN SUN.

Mrs. D. P. Barrett, wife of our Porto Rican Missionary for twenty years, was present and touched a tender chord in the hearts of the audience as she portrayed the conversion of a young woman and her subsequent experience. At the suggestion of president, Mrs. Rowland, *one hundred dollars* was raised and presented to Mrs. Barrett in the form of a check from Mrs. M. L. Bryant, Treasurer, as a personal gift expressing the love, confidence, appreciation, and prayers of the Woman's Conference for Mrs. Barrett and the work. The incident was so unexpected, so genuinely sweet, and so deserved, that the recipient was overcome and sat down in tears. The silent joy of the donors was felt by all present.

The officers elect for the ensuing year are Mrs. C. H. Rowland, President; Mrs. L. E. Smith, Vice-President; Mrs. W. D. Harward, Secretary; Mrs. M. L. Bryant, Treasurer; Sup't Young People, Mrs. W. V. Leathers; Sup't Cradle Roll, Miss Mary Andrews.

After the meeting, the Conference adjourned to meet with Damascus Christian church, Gates County, N. C., on Friday before the Annual Conference in 1921.

W. W. STALEY

RICHMOND LETTER

The Lightbourne-Davis meeting, held for the First Christian church of Richmond, closed October 17, 1920. Dr. W. W. Staley preached two preparatory sermons much to the delight of our people. They were strong messages and full of food for thought and especially adapted to the preparation for the revival.

Rev. Victor Lightbourne and Mr. Sam Davis came October 6, and took charge of the services. We had to run in opposition to the Virginia State Fair, which was open every night, and our congregations were small in the beginning, but through the interest of those who came, much personal work by the members, and a great deal of advertising, the congregations grew from night to night until the close, when they were coming by the hundreds to almost every service.

Mr. Lightbourne is a great preacher and has a strong earnest message that grips and holds his hearers. He made a deep impression and the meeting will long be remembered in Richmond. Mr. Davis is a wonder as a musician and added much to the interest and attendance.

Our local choir was augmented by a number of singers from the Billy Sunday Choir, forming a chorus that rendered splendid music. Mrs. Jarvis and Mrs. Dixon, from the Third church, Norfolk, were with us a few nights and inspired us with the singing of duets,

Mr. Woodard and Mrs. Price of Richmond, rendered a beautiful duet the closing evening of the service. The Steiff Piano Company very generously placed a Baby Grand Steiff in the school building for our free use throughout the meeting. The meetings were a wonderful help to the church, in making us known throughout the city.

The total amount raised for evangelistic party, including traveling expenses, hotel bills, and a separate purse for Mr. Davis, was \$389.22; for other purposes, \$215.83, making a total of \$605.05.

W. T. WALTERS, *Pastor*

FROM REV. W. J. EDWARDS' FIELD

My revival meetings are over and the following statements show some of the work being done in my field:

NEEDHAM'S GROVE

The meeting began here the first Sunday in August. Rev. J. C. Edwards, a nephew of the writer, assisted in this meeting. There were ten conversions and eleven additions to the church.

We have made some improvements on the church building. New windows have been put in and we are getting ready to paint the church. This church is ready for Conference.

PATTERSON'S GROVE

The work here is moving along nicely. The meeting closed at this place the third day of the week. On account of inclement weather I have resigned the work at Patterson's Grove and have accepted a call to New Center for the coming year.

RANDLEMAN

The meeting at Randleman was a successful one. Rev. T. J. Green assisted the pastor in this revival. Eighteen conversions and five additions to the church were the results of this meeting.

May God bless our Conference and may we all go forward in the work and accomplish great things during the coming year.

W. J. EDWARDS

NOTICE TO DELEGATES AND VISITORS OF THE NORTH CAROLINA CONFERENCE

All delegates and visitors who expect to attend the North Carolina Conference should observe the following:

1. Note that the Conference meets on Tuesday, November 16, for a session of four days.
2. The place of the meeting is Parks' Cross Roads church, near Ramseur. Trains leave Greensboro for Ramseur at 8 A. M. and 3 P. M. These trains will be met.
3. If you expect to attend, notify Hon. W. T. Foushee, Ramseur, N. C., or the pastor, *at once*. State whether you expect to come by rail or by other conveyance, and what time you will arrive.

A. T. BANKS, *Pastor*
Ramseur, N. Car.

NOTES

Rev. C. J. Felton changes his address from Oshawa, Ontario, Canada, to 1326-23rd St., Newport News, Virginia. He has taken charge of the Newport News church.

Rev. J. V. Knight changes his address from Greensboro, N. C., to 320 Morgan St., Raleigh, N. C., where he has accepted the call to the First Christian church.

We are in receipt of a letter from Brother M. W. Butler, Muncie, Ind., in which he states that he is well situated and is enjoying his work in that part of the Zion.

One more Conference of the Convention is to meet this year and that is the North Carolina Conference which convenes with the church at Parks' Cross Roads November 16.

Brother A. L. Allen, Franklinton, N. C., in a letter under date of October 30, makes the following encouraging statement: "After more than forty years of unbroken visits to our home, THE SUN seems brighter and more helpful."

The Woman's Missionary Society of the Burlington church had charge of the services last Sunday night and rendered an excellent program. The meeting was in memory of the late missionary, Rev. E. K. McCord. The address of the evening was made by Dr. Atkinson.

The Editor is in receipt of a history of the Southern Ohio Christian Conference, from the author, Rev. J. F. Burnett, D. D. The book contains reading and pictures of interest concerning the Conference. We very much appreciate having at our disposal the information contained in this book and thank Dr. Burnett for the copy.

PLEDGE CARDS

THE SUN office is in position to furnish pledge cards to churches at 30 cents per hundred, postpaid. In ordering state whether *monthly*, *quarterly*, or *weekly* cards are wanted.

MUSIC RECITAL AT ELON

The annual recital of the Elon College Music Faculty took place on Friday evening, November 5, in the college auditorium. This, the event of the fall term, always brings out a large crowd, and Friday was no exception, there being many visitors from the surrounding towns, and the student body turned out en masse.

The program opened with the well-known "German Dances" by Beethoven given a very scholarly reading by Mr. Betts. Miss Fisher, who has an unusually sympathetic voice of wide range was in fine voice and was at her best in the "Chanson Provencale" by Dell, Aequa.

The "Rondo Capriccioso," Mendelssohn, as played by Miss Smith left nothing to be desired, there being a lightness of touch displayed which was charming.

Mr. Alexander's full and resonant baritone voice showed to good advantage in all three numbers, the "Pilgrim's Song," Tschaikowsky being exceedingly well done.

The violin numbers, as played by Mrs. Sturm were interesting. She has a breadth of tone and a technic adequate to bring out the beauties of the compositions. She responded with the popular "Perpetual Mobile" Bohn. Miss Fisher and Mr. Alexander, whose voices blend so well, sang two duets in an artistic manner.

The program closed with the Demarest "Fantasie" for piano and organ, which brought forth a storm of applause.

C. M. CANNON

GENERAL NEWS

"School Week" will be observed throughout the nation December 5-11, at which time the importance of education should be emphasized.

Warren G. Harding was fifty-five years of age November 2, 1920, the date of his election to the office of President of the United States.

Mrs. Ruth Watson, Rutherfordton, N. C., cast her ballot in the presidential election November 2, at the age of 105 years.

Terence MacSwiney, Lord Mayor of Cork, who was found guilty of sedition on August 12 and sentenced to two years' imprisonment in Brixton Prison, London, died on October 25, following a hunger strike lasting seventy-three days.

The fourth Red Cross call will be held from Armistice Day, November 11, to Thanksgiving Day, November 25. The membership dollars will be used to further the peace-time activities of the organization. One dollar entitles a person to membership one year.

In a letter from Herbert Hoover to *The Literary Digest*, he summarizes what the American Relief Administration has done for Europe and what still can be done. The resources will be exhausted in January and contributions are being asked toward a fund of \$23,000,000.

The Northwestern District of the North Carolina Christian Endeavor Union held its annual session at Elon College November 6 and 7. Among those appearing on the program were: Mr. H. L. Scott, Dr. W. A. Harper, Field Secretary F. P. Wilson, Mrs. J. E. Pritchard, Rev. J. E. Pritchard, Rev. C. G. Lynch, Mr. J. O. Corbett, Mr. P. S. Dixon, Miss Annie Clapp, Dr. N. G. Newman, Rev. F. C. Lester and others. The sessions were forward looking and marked progress in the Christian Endeavor work in North Carolina. The 1921 session of the Convention will be held at Asheboro, N. C.

THE CHRISTIAN ORPHANAGE

A THANKSGIVING APPEAL

We have mailed out this week a letter to each pastor in the Southern Christian Convention and also a letter to each pastor in the North and West asking that each one make an appeal to their churches on or near Thanksgiving in behalf of the Christian Orphanage.

We have also written to each Sunday school a letter to be read to the school.

We will mail to the Secretary of each Sunday school next week envelopes for the Thanksgiving offering. We truly hope that the pastors, Sunday school superintendents and the teachers will do all in their power to get our people interested as never before in this offering as we want to raise the largest Thanksgiving offering we have ever raised in the history of the institution. If we all work together it can be done.

Talk the Thanksgiving offering. Ask your friends to join you in making the offering from your church the largest in its history. The Orphanage needs the money to meet its expenses and to help in paying for the splendid home we are erecting for the little fatherless ones.

Begin now in your church to organize for the Thanksgiving offering and lay your plans and then work as you have planned.

If some energetic person in each church would look after the offering and work up the interest, I feel sure that you would go over the top. I know two little girls who felt such an interest in the little children here a few years ago that they got a Thanksgiving envelope and worked for the offering and raised more than \$15.00 for the offering. They were two little tots but they had the orphans at heart and demonstrated how much a little child can do.

If every man, woman and child, in the Church would give the value of one day's work to this cause we would be able to complete our new building and pay for same and be ready to open the doors for the admittance of children in the next few months. Could you not give just the value of one day's income out of the three hundred and sixty-five for the benefit of the little helpless children who are asking you for a home and an opportunity in life? Just the value of one day's work! More if you feel like it. Think about the value of one day's work. Make up your mind that you will do it. I feel sure you will be the happier.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR NOVEMBER 9, 1920

Amount Brought Forward\$20,198.70

Sunday School Monthly Offerings

(North Carolina Conference)

Lebanon, \$2.58; Christian Light, 6.61; Six Forks, 7.75; Ebenezer, 5.05.

(Eastern Virginia Conference)

Hobson, \$10.00; Mt. Carmel, 3.71; Mt. Carmel Class No. 1, 1.00; Union (Surry), 1.00; Union (Southampton), 7.75; Centerville, 1.00; First church, Norfolk, 4.90.

(Virginia Valley Conference)

Wood's Chapel, \$2.00.

(Alabama Conference)

Rock Stand, \$0.27. Total \$54.52.

Children's Home Fund

Miss Emmie A. Portlock, Norfolk, Va., \$5.00; Mr. S. C. Hobby, Raleigh, N. C., 100.00; Mr. and Mrs. L. B. Sherman, Trenton, N. J., 25.00; Primary Class Lebanon S. S., Mrs. J. H. Yarbough, teacher, 3.05. Total, \$133.05.

Singing Class

Mr. W. T. Jones, Newport News, Va., (Additional) \$1.00.

Special Offerings

J. W. Brame, Howard's Chapel church, \$0.25; Rents, 12.50. Total 12.75.

Total for the week, \$201.32. Grand total, \$20,400.02



"PIPE YOUR OWN SMALL BLAST"

"It will be twenty-nine years next fall since they brought me into this room and I've not been out of the room since. Quite some time to stay in one room. Well, it's a world of compensation. I haven't had to go room-hunting, and they say it's dreadful hard to get rooms now. It's a real pleasant room, isn't it? Of course it would be pleasanter if I didn't have to keep the shades drawn so low. The full light of the sun hurts my eyes and my head so I have to keep the shades drawn all the time. More compensation. The carpet doesn't fade."

She gave a whimsical little laugh, the small, pallid little woman lying on her snowy pillow with a serene look on her face. It was a face that had often been drawn with pain in all the twenty-nine years she had been lying in the little white bed, and her dark eyes had a look in them that comes only into the eyes of those who have suffered much, but her lips had been free from complaint all of these weary years. Often she had greeted her callers with a smile and a cherry word when the pain was racking her and weaker natures would have made it a burden of their talk. She never spoke of it unless one asked her if she suffered. Then she would say:

"Why, yes, I do—some; but again I am almost free from pain for three or four days at a time. I have heard of some who never knew what it was to be free from suffering."

One day when I went to see her, her dark eyes were unusually bright and her pallid face seemed radiant. She picked up a little card lying on the bed by her side and said cheerily:

"My friends are always bringing me cards and all sorts of little things. Such sweet verses as I find on some of the cards. I commit some of them to memory

and say them to myself in the many hours when I am all alone here. I have learned the verses on this card and they help me to 'pipe my own small blast,' as the card says. You read them out loud for me."

I took the little card and read these lines by that sweet singer whose lute is silent and whose voice is still, Paul Laurence Dunbar:

"Just whistle a bit if the day be dark
And the sky be overcast.

If mute be the voice of the singing lark,
Why, pipe your own small blast."

"And it's wonderful how o'er the gray sky-track,
The truant warbler comes stealing back.

But why need he come? For your soul's at rest,
And the song in the heart,—ah, that is the best."

"That's it!" she said gaily as she clapped her small thin white hands together. "The song in the heart! When you have that you can truly 'pipe your own small blast' and that's what I have been doing all day. I mean to keep it up."

"I think you have always kept it up," I said.

"No, not as I mean to hereafter. I love music and sometimes a young fellow I know brings his violin and plays for me, and some girls come and sing for me now and then, and if I leave my door open I can hear when the piano is being played downstairs. It all sounds sweet and lovely, but, after all, it's the song in the heart that's best. It's a kind of divine melody isn't it? Sometimes in the dead of the night I hear it as if it were a kind of faraway melody from the land 'where all sweet measures are.' It's a kind of music that the sweetest-toned instrument ever made by human hands can't play and no lips can sing it. It has a kind of an uplift for you that no other music can have. The song in the heart! Isn't it fine and beautiful?"

I went away from the darkened room with a spirit of self-reproach that I who walked the world unfettered by disease, unhindered in my going or my coming by the things that held her close to one little darkened room, I who was free to walk daily in the sunshine amid all the summer beauty of the world and its joys mine for the asking—all this was mine and yet there were times when there was no song in my heart and none on my lips. My own small blast should be heard loud and clear in my own heart and in the hearts of thousands into which it never comes.—*Jefferson L. Harbour, in Zion's Herald.*

A LITTLE GIRL'S VICTORY

Two little girls were playing together. The older one had a beautiful new doll in her arms, which she was tenderly caressing.

The younger one crept up softly behind her, and gave her a sharp slap on her cheek.

A visitor, unseen and unheard, was sitting in an adjoining room and saw it all. She expected to see and hear another slap, a harder one, in retaliation. But, no; the victim's face flushed, and her eyes had a momentary flash of indignation. She rubbed her hurt cheek with one hand, while she held the doll closer with the other. Then, in a tone of gentle reproof, she said,

"Oh, Sallie, I didn't think you'd do that!"

Sallie looked ashamed, as well she might, but made no reply. "Here, Sallie," continued the elder girl, "Sit here in sister's chair. I'll let you hold dolly awhile if you'll be very careful."

Sallie's face looked just then as if there were some "coals of fire" somewhere around, but she sat down with the doll on her lap, giving her sister a glance of real appreciation, although it was mingled with shame.

The hidden looker-on was deeply touched by the scene. It was unusual, she thought, to see a mere child show such calm dignity and forgiveness under persecution. Presently she called the child and questioned her. "How can you be so patient with Sallie, my dear?"

"Oh," was the laughing reply, "I guess it's because I love Sallie so much. You see, Sallie's a dear girl," excusingly, "but she's got a quick temper, and—Sallie forgets herself sometimes. Mama said if Sallie should do any angry thing to me, and I should do angry things to her, we'd have a dreadful time, and I think we would. Mama said I should learn to give the 'soft whisper,' and I am trying to."

The lady took her in her arms and kissed her. "My little dear," she said fondly and earnestly, "I think you have already learned the lesson."

"He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city."
—*Exchange.*

YESTERDAY'S TROUBLES

Teddy didn't have any heart to play that afternoon, and Flossie couldn't understand why. It took a great deal of coaxing to get at the secret, but out it came at last. "Nellie was cross when we went out to walk. She yanked my arm."

"But that was yesterday!" exclaimed Flossie, opening her eyes.

"I know it was yesterday. What difference does that make?"

Flossie thought it had made considerable difference. "I don't ever remember crossness at night", she explained, wisely. "'Cause there's always so much nicer things to remember, you know."

Which of these children was the wiser, do you think? The boy who kept himself unhappy by the remembrance of an unkindness which was twenty-four hours old, or the girl who washed the slate clean every night, as far as her troubles were concerned, and remembered only the pleasant things?—*Selected.*

YOUR PLEDGE

to the

Men and Millions Forward Movement

Don't forget, if it is due this month.

That's all

WOMAN'S REALM

(All items for this department should be sent to Mrs. J. W. Harrell, Burlington, N. C.)

THANKSGIVING

Once more the glad Thanksgiving season approaches and we are reminded of all the blessings and benefits of our loving Heavenly Father. There is a tenderness, a sweetness and a peculiar charm about the observance of Thanksgiving for all who catch the spirit and realize its significance. Our gratitude finds expression in the home in the sanctuary, and in the press.

With the Psalmist we exclaim, "O Lord, how manifest are thy works! in wisdom hast thou made them all; the earth is full of thy riches." The fruits of the fields, the wealth of vineyard and orchard, the golden grain from hillside and prairies are but expressions of our Father's bounty. We have planted and God has sent his sunshine and showers; now we are reaping and gathering in the fruits and grains which will nourish our bodies, sustain our lives and gladden our hearts. How wonderfully God has planned it all!

We of this age have unnumbered reasons for gratitude in the possession of wealth, privileges, opportunities and power such as no previous generation ever dreamed of. God is always giving. He is the source of a ceaseless stream of gifts. Into the life of every one comes unmerited blessings.

"A thousand blessings, Lord, thou dost impart,
Grant us one more—a grateful heart."

Let us be thankful for the sunshine and for the shadow, for prosperity and adversity, for joys and for sorrows, for darkness and for light. Some one says, "If I were to choose one sentence to serve as an expression of my life, either in despondency or elation, I should not hesitate a moment in making the selection. I know the sentence which can make burdens lighter and joys more abiding. It is, 'Giving thanks always.'" These words have a message for the prosperous, the healthy, the well-fed no less than for the sick, the discouraged and despondent.

God cannot work in a thankless heart. Sometimes the greatest blessings of life slip away from us and are lost forever because we forget to be thankful. Are we lacking in the spirit of gratitude or have we lost it because we failed to exercise it?

We recall just here the refrain of Kipling's Recessional, "Lest we forget, lest we forget". Have we forgotten past blessings? Have we simply accepted the manifold blessings of life as commonplace? Just take them as a matter of fact and they mean little to us. Let us forget not all His benefits. We realize that we are in the midst of great turmoil and strife and possibly our greatest danger lies in our prosperity. Often have we been told that the testing time of an individual or a nation is not adversity but prosperity. There is the tendency to abuse the blessings which God has so generously bestowed upon us. Our country is facing this issue to-

day. America is the richest nation on the globe today, though she is the youngest. Within two generations, statistics show, that our per capita wealth has increased from less than \$300 to over \$3,000. We have seen the aggregate national wealth grow from about eight billions to over three hundred billions. God has blessed America that she may be a blessing to the world. No individual or nation is to be a terminal for God's blessings. We are to be channels. Like Abraham of old, God blesses us that we may be a blessing.

"What shall I render unto the Lord for all his benefits toward me?" In return for His benefits to me I can give him a life of grateful service. My gratitude shall express itself in some practical form of service, such as ministering to the needs of others, in giving the cup of cold water. We show our gratitude when we are feeding the hungry, clothing the poor and comforting the distressed; by giving of our time, strength, talents and substance to help carry the gospel to the ends of the earth. The women in Christian lands should be especially thankful for happy homes and devoted companions. Contrast our conditions with the degraded, suffering conditions of women in heathen lands. How thankful we should be that our lot has been cast in a Christian land where the gospel of Christ has exalted womanhood to her rightful sphere.

The women of the Christian Church are going to have the privilege of expressing their thanksgiving with a thank-offering during the month of November. From the very dawn of creation God has taught us to worship him with offerings. "Bring an offering and come into His courts", says the Psalmist. "Every one shall give as he is able according to the blessings of the Lord which he hath given thee."

As women, let us prove our gratitude in this thank-offering service by bringing a generous offering to help better conditions of degraded womanhood in non-Christian lands.

MRS. J. W. HARRELL

THANK-OFFERING SERVICE

The program for November calls for the Thank-offering service. Let every Missionary Society within the bounds of the Southern Christian Convention observe this service, and let every member of every society, both Woman's and Young People's, bring an offering to be used for the extension of God's Kingdom. Churches having no missionary societies should hold Thank-offering services that men and women, boys and girls, who are not identified with the work may bring their offerings. The needs are great. Your blessings are without number.

"Count your many blessings,
Name them one by one,
And it will surprise you
What the Lord hath done.

"Lord what wilt thou have me do?" "Now ye have consecrated yourselves, come near and bring sacrifices and thank-offerings."

Mrs. J. W. H.



MARRIAGES

MORGAN-BAXTER

On Wednesday afternoon, October 20, 1920, at three o'clock, one of the prettiest weddings of the season was solemnized at the home of Mr. and Mrs. W. J. Baxter, Rosemont, Va., when their daughter, Grace Thelma, became the bride of Joseph Patrick Morgan.

The ceremony was performed by the bride's pastor, Rev. O. D. Poythress, of the South Norfolk Christian church, under an improvised arch of evergreen and roses.

The rooms were attractively decorated with palms, cut flowers and potted plants. Preceding the ceremony, Mrs. Herbert Drewry sang "I Love You Truly". The wedding music was rendered by Mrs. Travis Etheridge.

The bride wore a traveling suit of blue tricotine with hat and gloves to match, and carried a bouquet of American beauty roses. The bride received many beautiful and valuable presents, among them being a diamond brooch inlaid with pearls, a gift from the bridegroom.

Immediately after the ceremony the happy couple left for an extended northern tour and will be at home to friends after November 1, at Shawboro, N. C.

The bride is the beautiful and accomplished daughter of Mr. and Mrs. W. J. Baxter of Rosemont and is well known in Eastern Virginia, where she has a host of friends. The groom is a prosperous farmer, of Shawboro, N. C., where he is held in high esteem by his many friends.

May heaven's blessings rest upon this union.

MRS. O. D. POYTHRESS

PELOUBET'S SELECT NOTES

THE CHRISTIAN SUN Office is now entering orders for Peloubet's Select Notes to be delivered December 1. The price is \$2.00 the copy, plus ten cents postage. File your order now. Bill will be mailed with book.



OBITUARIES

HOLLOWELL

James David Hollowell, son of the late Armistead and Mary Hollowell, was born November 2, 1863 and died October 19, 1920, aged fifty-seven years, eleven months.

Brother Hollowell was sick for a very few hours. He left his grocery store at 6 o'clock P. M., leaving his son to close the store at 8 o'clock. He complained of not feeling well and retired, dying at 7:45 P. M. He was a devoted husband, a loving father and loyal member of the South Norfolk Christian church. He leaves to mourn their loss, a wife, four boys and three girls.

Funeral services were conducted by the writer. May the Lord comfort and cheer the bereaved family in this sad hour.

O. D. POYTHRESS

COTNER

Owen Cotner, aged eighty-three years, four months and three days, departed this life, October 26, 1920, at his home near Liberty. He was united in marriage to Mary Henshaw, March 17, 1861 and to them were born three daughters and five sons. His widow, one daughter, and four sons survive him.

Brother Cotner professed faith in Christ in early manhood and united with the Christian church of which church he was a member when death came.

When he was able to attend church he was especially interested in the Sunday school. People speak of him now as having been an excellent Bible class teacher.

He was a devoted husband and a loving father.

The funeral services were conducted by the writer from Pleasant Hill church and the interment was in the church cemetery.

May the dear Master bless and comfort the bereaved ones.

P. H. FLEMING

GILLIE

Mrs. Bettie A. Gillie was born October 19, 1876 and died October 27, 1920, aged forty-four years and eight days. She was married to E. B. Gillie October 18, 1893 and to this union ten children were born, eight of whom are living—three boys and five girls. A husband, four brothers and two sisters also survive her.

Sister Gillie professed faith in Christ in early life and united with Mt. Carmel Methodist Episcopal church and was a consistent member of that church until a few years ago when she transferred her membership to Happy Home Christian church where she remained a faithful member until death. She was a good woman, a devoted wife and a kind mother. Her going was a surprise and great shock to the entire community. Everything was done for her that human hands and medical skill could do, but all was in vain. God saw best to take her and some day we will understand.

Funeral services were conducted at Mt. Carmel M. E. church by the writer, in the presence of a large concourse of sorrowing friends and relatives, and interment was made in the church cemetery. May God richly bless and comfort the sorrow stricken husband and children in their deep sorrow.

W. L. WELLS.

MAKING FRIENDS

Unless we are capable of being true friends ourselves, it is impossible to have true friends. It is only selfish to imagine true friends should be ours when we do not make ourselves worthy of their friendship.

Just as the wayside wild flower very often exhales a rarer fragrance than the more beautiful hothouse flower, so, too, very often the little things of life cast more sweetness into it than the greater ones. A pleasant greeting; a few timely words of congratulation or sympathy; a few flowers sent to the sick or distressed, and desire to make others feel the kindly helpfulness of one's company, are the little, common, every-day things which not only gain friends, but make one truly loved. A thoughtful, refined mind is never oblivious to the feelings of others; but, on the contrary, is ever solicitous to make them happy. Such a mind is doubly repaid in its own beautiful, priceless possession.

Beautiful characters are acquired, not by life dealing more kindly with them, but in their dealing more kindly with life. There is an old saying, "Life is what we ourselves make it." If we are easily dissatisfied and always on the alert for slights, if we deem kind words valueless and cultivate haughtiness, it is not surprising that happiness should hold itself aloof from us, and that our society be neither sought for or desired.

In making friends, kind words are worth much, and they cost little. They prevent a great deal of that perverseness which censorious usage often produces in otherwise generous mind. Goethe says, "Kindness is the golden chain by which society is bound together," and Lamartine tells us, "Kindness is virtue itself."

True friendship is born from true character. He or she who is true to self is true to everybody. Those who prove themselves to be always loyal, always true, frank and upright toward us, yet kind—not afraid to com-

pliment us and not afraid to reprove us for our own good—are what Alcott beautifully terms them, "The leaders of the bosom, being more ourselves than we are, and the compliment of our affections in theirs."

Love is the synonym for God, and friendship is so closely akin to it that love clothes it in its own beauty. If we were more earnest in exercising the true spirit of religion, true friendship would not be such a rare thing, and the world would be made the brighter and truer.—*Julia Theresa Butler.*

A LIFE OF PRAYER

From Bethlehem to Calvary, the Saviour's journey lay;
Doubt, unbelief, scorn, fear, and hate beset him day by day,
But in his heart he bore God's love that brightened all the way.

From Bethlehem to Calvary the world still follows on
Even as the halt and blind of old along his path were drawn;
Through Calvary's clouds they seek the light that led him to the dawn.
—*Selected.*

BY HEART AND HAND

A prayer without a deed is an arrow without a bowstring;
A deed without a prayer is a bowstring without an arrow.
The heart of man should be like a quiver full of arrows,
And the hand of man should be like a strong bow strung for action.
The heart of man should keep his arrows ever ascending,
And the hand and mind of a man should keep at a work unending.
—*Selected.*

There is only one better man than the man who gets behind and pushes, and that is the man who gets ahead and pulls.

When our laymen lay out the King's business and lay to it our churches will do business for the King.—*Graham Forrester, Montezuma, Georgia.*

THE RIVER

The beautiful blue river flows quietly along,

So playful and so gentle, although it is so strong!

And as it flows it murmurs this kind and happy song:

"Come, little boats—I'll float you wherever you would go;

Come, stately ships—I'll bear you so lightly to and fro;

Come, all who need my helping—'tis joy to help, you know!"

O fair and gracious river, flow on, with gentle might,

Unresting and unwearied, through sunshine and through night—

Your sweet and generous spirit makes all your burdens light!

—*Minnie Leona Upton, in Exchange.*

WHAT SHALL I GIVE?

Why give something perishable for a Christmas present, that can last at most but an hour or a day or a week, when the imperishable is under your hand? And if, among these imperishables, you choose *The Youth's Companion*, your gift has this special quality: the newness of the gift, its freshness, is not at once exhausted. A jewel, a picture, or a piece of attire affords no surprises after the first inspection, but *The Youth's Companion* brings unsuspected delights and untasted sources of pleasure and happiness with every succeeding weekly number.

And every one in the family, of every age will see to it that the good things are shared.

The 52 issues of 1921 will be crowded with serial stories, short stories, editorials, poetry, facts and fun. Subscribe now and receive:

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2. All the remaining issues of 1920.
3. The Companion Home Calendar for 1921.
All the above for \$2.50.
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THE YOUTH'S COMPANION

Commonwealth Ave. & St. Paul St., Boston, Mass.
New Subscriptions Received at this Office.

SMILES

From Front to Rear

Tramp—Madam, I was at the front—

Kind-hearted Lady—My poor man, another victim of that terrible war. Here's a dollar. Tell me how you got into these straits.

Tramp—I was going to say that I was at the front door an' nobody answered, so I came around to the back.

Pudd Squotts, our town constable, says this newspaper must be hard up for advertising when it has to use up a whole page on just one department store.—*Judge.*

Customer—"You ought to put in more chains, so a man won't have to wait so long."

Barber—"I got it right now. As it is, when a fellow comes in here for a haircut he'll need a shave, too, by the time his turn comes."—*Philadelphia Bulletin.*

"What is the price of these chickens?" asked the woman who does her own marketing. "A dollar and a quarter apiece, ma'am," replied the market woman. "Did you raise them yourself?" asked the woman. "Yes, ma'am. They was only a dollar ten last week," was the reply.—*The Youth's Companion.*

CHARLES W. McPHERSON, M. D.

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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

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VOLUME LXXII

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NUMBER 46

State Library

A Higher Power Insures The World

(The Orphans' Friend And Masonic Journal)

A LONG comes a good soul every now and then to deplore the loss of something they had in the good old days. A nervous, irritable, somewhat selfish world, contrasts unfavorably with serene, more settled recollections of the past. Livers in the past fear that the world is rushing to destruction. Facts, however, do not bear them out. The world is menaced from every direction. There is a high carnival of selfishness, but deeper down the good is here. The few showed up to fine advantage in days ago, but how about the many? When you take society as a whole, the advantage lies with the present. There may be plenty of rascality and evil, but the average man is better than he ever was. The lowest stratum of society is vastly improved. Education and culture are prevailing all ranks, whereas formerly the world was populated by a few rich and cultured and hosts of ignorant, ambitionless, unthinking carriers and fetchers. What we deplore in the present is merely a mile-stone of progress. Out of the chaos will come a stability. No human agency or diabolic influence can stay the power of progress. The world must pay for its meanness and criminal ignorance, but it learns and improves as it pays the penalties.

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

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Three Months65

In Advance

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Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of one-half cent a word.

Original poetry not accepted for publication.

EDITORIAL

THE CHURCH'S MAJOR GENERAL

This is a day of big things for the Church. The King's business is big and mighty and has ever been demanding a program of the first magnitude, though not till in recent years have leaders fully comprehended the greatness of the work.

Likewise the Sunday school, a counter-part of the church, is coming into its own and striving to meet the demand upon it. The Sunday school superintendent is finding his rightful place in the big program of church work. The wide-awake superintendent has already found that his part is not to call the school together, dismiss it, etc., but to think ahead of the school, plan and pray for it. The Sunday school superintendent is the Major General, and that means that his position is not an easy one, but a place where duty is found and must be met.

THE WINTER EVENINGS

The winter evenings are here. The fire glows and again we are hovered around the fireside—a good place for the family to get together. But how will these

evenings be spent? In talking or in reading? It would be pathetic and unwise to spend all the time in either way. The average family is not gathered together often enough. Sometimes we know a friend better than we do a brother, who is more than a friend. We need to talk over the joys and sorrows of life; we need to mingle together that family ties may be strengthened and friendship cemented; we need to know each other and to love each other more. There is no better place to accomplish these things than around the fireside of the home.

But is this all? May it not so be. A part of the long winter evenings should be spent in reading. Reading to ourselves and reading aloud to other members of the family. Form a little reading circle around your fireside and see that it is carried out. It can be regulated not so much by any form of compulsion as from a standpoint of love for reading and what is obtained by reading. These are only suggestions, but mediums to avenues for self-education, information, inspiration, social, and moral uplift.

THE END OF THE BENCH

Did you ever take note how we act in church sometimes? Did you ever see a fellow take a seat on the end of the bench when he was the only person on it? What do you suppose that he (or she) could be thinking about? Do you suppose that such a person thought that the audience would be so small that each person present would have a whole pew to himself, or to herself? That must be it.

Dr. C. H. Rowland, retiring President of the Eastern Virginia Conference, remarked in the last session of that body that he had been trying to invent a church pew so that everybody could get a seat on the end. A good invention; here is hoping him success in the venture.

After all is it not for the lack of little thinking that we do these silly things? That is about it. Just think a little and remember how inconvenient it was for you sometime when you had to push your way into a vacant spot in the middle of the pew because some fellow had the place next to the aisle and refused to move. Let us be courteous in the house of God, add dignity to the occasion, and make everything just as delightful as possible. All together.

NO ABIDING PLACE

This office, a few days ago, received an article from a very intelligent family of the Christian Church, but that article was addressed to Greensboro, N. C., once the seat of publication of THE SUN. The postmaster at Greensboro forwarded the letter to Elon College, and then it was forwarded to Burlington. Of course the writer of the article was looking for its appearance in print by the time it finally reached this office. Some information about the place of publication, you say. Sure! Here is one that beats that: Sometime ago a subscriber mailed his check to Raleigh, N. C., and of course the letter had to go its usual route

to get to us. Ignorance you say. Not so much so as a fault of the Church in not coming together with a plan and program big enough to establish THE SUN that it may have a regular abiding place. We have moved all too many times. How long will the investments of THE SUN be so small that it will have no abiding place? How long?

The College, the Orphanage, missions, and in fact every department of the Church, are all coming into their established ways. The next in line is THE SUN.

A SUGGESTION

The recent session of the Eastern Virginia Conference revealed a suggestion that should, we feel, be passed along to the Church for consideration. That Conference had a centennial session and the history was interesting and worthy of a place in the annals of the State and Church. The Conference was asked to place the accumulated information in permanent form. Other Conferences have similar history and it would be from a standpoint of economy for the Conferences to combine on a history rather than for one Conference at a time to undertake such a step. That splendid historian, Bro. W. E. McClenny, Suffolk, Virginia, pointed out to us months ago that the time had arrived, he thought, when a history of the Southern Convention should be written. A good suggestion, and with a little more work the whole territory can be included, thus placing emphasis upon all the work in this part of the denomination rather than to emphasize certain parts, regardless of the outstanding features of those parts. Why not a history of the Southern Christian Convention?

TEACHING THE GOVERNMENT AND PRINCIPLES OF THE CHURCH

Dr. L. E. Smith, Norfolk, Virginia, has suggested that a good way to teach the Government and Principles of the Church is to have them printed on a small strip of paper and pasted in the Christian hymnal, and substitute them occasionally for the selected devotional reading. A good suggestion and one that is practical and easily carried out. All too many of us are wholly ignorant of what the great principles of the Church mean and stand for in the religious world. There should be a renewed interest in knowing the Government and Principles of the Church. The Conferences enjoin us to read and know them, but so far we have seen no practical suggestion as to how best to get the people to carry out these resolves. Dr. Smith's plan may not be the solution in getting the whole membership of the Church to review the declarations of the denomination, but is a step in the right direction and we trust will be heeded by many.

A CORRECTION—A REGRETFUL OMISSION

The Editor's brief sketch of the Eastern Virginia Conference given in last week's CHRISTIAN SUN had to be written hurriedly and there was no time for special review after the article was prepared. In looking over

the paper after it came from the press, we found that we had omitted mention of Dr. Barrett's splendid exposition of the name "Christian" at the centennial session of the Conference. We desire to say here what came into our mind at the time that it was being delivered: That it was one of the finest treatments of the subject that we had ever heard. We regret the oversight. However, Dr. Barrett having had twenty-four years' editorial experience behind him, knows as few other men, how things of this nature occur, and how hard to forgive.

The message referred to was ordered published in THE SUN, if memory serves us correctly, and we hope that Dr. Barrett will soon forward us the manuscript.

DR. J. W. HARRELL TO LEAVE CHRISTIAN CHURCH

Rev. J. W. Harrell, D. D., who has been pastor of the Burlington Christian church for the past four years, closed his work with that congregation on last Sunday. It has been understood by THE SUN for sometime that Dr. Harrell would close his work with this church on November 15, but we have withheld announcement until this time. The Burlington church has done a great work under Dr. Harrell's administration. The handsome new building has been erected, 115 new members received, and all departments of the church greatly enlarged. Dr. Harrell leaves the work with a good record behind him and with best wishes of his many friends.

Dr. Harrell not only leaves the Burlington congregation, but severs his connection with the denomination and will this week transfer his membership to the Methodist Episcopal Church, South, joining the North Carolina Conference of that denomination in session at Rocky Mount, N. C., this week. THE SUN records with sincere regret Dr. Harrell's withdrawal from the Christian Church. He has held some of the largest pastorates of the denomination and his going will be our loss. His membership in the Methodist Church will be an addition to that body. Our best wishes go with him.

The North Carolina Conference is in session at Parks' Cross Roads, Randolph County, this week.

Churches desiring offering envelopes will find detailed price list on page 16 of this issue.

Rev. E. C. Fry, one of our missionaries on furlough, will preach at the Burlington church next Sunday morning.

The Woman's Missionary Board of the North Carolina Conference, was in session at Durham, N. C., November 13 and 14. Full report next week.

Mr. A. L. Davis, acting vice-president of the First National Bank, Burlington, N. C., died on Sunday, November 14. Mr. Davis was one of the foremost business men of Burlington, and a leading layman in the Methodist church of this city.

Borrowed Editorials

Let the Boys Sing

Methodism seems to have omitted the boy from the musical possibilities of the Church. A correspondent to the *Methodist Recorder* wonders why. "Nothing matches the exquisite timber of a boy's voice. Women always sound wooden and heavy beside them, but far more important is the effect upon the boys. Get the impress and the atmosphere of the Church into the minds of two dozen youngsters, and you get twenty-four small missionaries in the homes." The idea is worthy of our consideration, but the man with the music in him, plus the patience necessary for the task, is hard to find.—*Northwestern Christian Advocate*.

Giving

To give is as spiritual a thing as to pray. Of course, everything depends upon what is in the heart. A prayer which is merely an unrealized form of words has no religious value, nor has a gift which is given merely for the purpose of display or because it is the fashionable or popular thing to do. But giving which is prompted by feelings of loyalty, of gratitude, of love is acceptable to God and a means of grace to the giver. God values our gifts not for themselves, but as an expression of our love. It is ourselves he cares about, not our possessions. And in our relation to those whom we seek to bring to God that fact must always be remembered.—*Christian Observer*.

Good Citizenship Means Service

Salutary results are sure to accrue to the boy or girl who at school and at home has held before him the ideal of service as that which should dominate his life, and who is accustomed to perform everyday tasks of service. This is the best possible training for Citizenship. In too much school and home training stress has been laid upon the importance of successful acquisition rather than upon that of using the fruits of acquisition for the benefit of others. Boys and girls are learning through this means to be more thoughtful, kind, and generous. They are learning also to deal directly with the problems and needs of life.—*Acton (Canada) Free Press*.

Alone

While the Master was often in the crowds he was often alone. We read that he went up into the mountain to pray, and "he was there alone." Sometimes life is so driving that the thoughtful man longs to be alone. On the other hand there are plenty of ideals in life for which, if we struggle, toil, and sacrifice for sufficiently, people will leave us alone. But it is worth while to have some ideals of sufficient merit with which one can afford to be often alone. They are always seeking the crowd. It makes little difference what calls the crowd together—some silly show, a dog fight or degrading pugilistic encounter. Just to be in the crowd in order to be

away from one's self seems to be a desire which is almost epidemic at the present time. We would not belittle the social instinct. It has its place and should be carefully used, but he who can wisely use the social hour must be one who is sometimes alone. Every one needs the quiet hour to think. The Master was alone in the preparation for the greatest crisis in his life. He went apart from his most intimate disciples. He was alone in prayer.—*California Christian Advocate*.

Why Worry?

Two brothers had quarreled over their father's estate, and one of them brought his trouble to Jesus. Instead of attempting to settle the question at issue Jesus warned him of the danger of covetousness and told him a story of a rich man who thought he could feed his soul on corn. He was trying to save this man and others who had gathered round from excessive greed for perishing things. But Jesus was too wise a teacher to leave the matter there. He made it plain that he recognized the urgency of their material needs, but he also emphasized the fact that an all-loving and all-wise God could be trusted to satisfy these needs. In the ceaseless struggle for food and clothes and shelter we worry and fret, but Jesus declared that there is no ground for fear or apprehension.—*Watchman-Examiner*.

Negroes in the North

The immigration of the negroes to the North during the last five years has created a grave problem in many cities. In New York the negro population has grown to 280,000—the largest number of negroes in any city of the world. Only 80,000 of this number are connected with and Church. The Congregationalists of Brooklyn are trying to assist in the solution of this problem. They propose to erect a great church or community center which will cover an entire block. One feature will be an auditorium for worship. They hope to make provision for 6,000 worshippers. The work will be in a district of 60,000 negroes. A highly trained staff of executives and directors will be assisted by young business men. It will be one of the most comprehensive attempts yet made to assist the negro people.—*United Presbyterian*

Joy in Human Service

A professor in Northwestern University, in the mood of Prof. George H. Palmer's famous remark, said recently: "I feel almost ashamed to take my salary, for the joy of my work seems reward enough." "It must be that you flunk the poor students right and left, suggested a rather cynical business man in reply. He did not understand a point of view which refuses to consider the rewards of toil in terms of dollars. More than one minister has left his pulpit for business. Successful in making money, he finds himself longing for his pulpit again. Not often has such a man been able to come back, for preaching is like piano-playing, it can be kept only by constant practice. A Y. M. C. A. man spends a

year in business and finds he can succeed, but he is incurably unhappy. The role of an occasional worker at religion does not satisfy him. He gives up everything and goes back to the "Y" work, even though it takes him to a distant state. With only one life to live, any man defrauds himself who does not do the thing which God intended him to do.—*Christian Century*.

The Saddest Waste of All

We look with pitying eye and heart moved with sympathy on men who are paying the penalty for having broken the law of sobriety, friendship, health, and integrity; but what shall we say of those who are wasting their substance of opportunity to make peace with God and their own souls by obeying the gospel and who, refusing his offers of mercy, are hastening on toward eternal night? And what shall you say of yourself, of, knowing your duty and aware of your privilege to obey Christ, you refuse to use it? You must say something like Oscar Wilde wrote in his prison book, "*De Profundis*": "I must say to myself that I ruined myself . . . I became the spendthrift of my own genius, and to waste an eternal youth gave me a curious joy." Such a testimony is indeed unworthy of any man's emulation. My heart reverts to another prodigal. I hear him cry: "I have played the fool. I have wasted my father's money; I have lost a golden opportunity; I have misspent precious hours; I have brought on poverty and degradation; but even now there is bread enough and to spare. I shall go to my father's house."—*Gospel Advocate*.

Seek Them Not!

There are no things in this life of great enough value to tempt a man who knows God's program. The word of Jehovah which came to Baruch, the scribe of Jeremiah, in a time of discouragement is a word of vital import for the servants of God today: "And seekest thou great things for thyself? seek them not." Then God gives the reason for the folly of seeking for great things in this world: "For, behold, I will bring evil upon all flesh, saith Jehovah." Baruch had written and read the prophecies of Jeremiah predicting utter ruin upon the land, for the judgment of God was soon to fall. Then the Lord adds for Baruch the same promise he had previously given to Jeremiah (Jer. xxxix. 18) as a reward for the prophet's trust in him during the dread days of judgment: "But thy life will I give thee for a prey in all places whither thou goest" (Jer. xlv. 5). So today we may take joyfully the spoiling of our possessions, "knowing that ye have for yourselves a better possession and an abiding one" (Heb. x. 34). With our eyes on the eternal and priceless inheritance reserved for us, we may be saved from the lure of seeking great things for ourselves, as the world counts greatness.—*Sunday School Times*.

LIGHTHOUSE OBSERVATIONS

J. E. MASSEY

AFTER THE ELECTION

Election time is over; Warren G. Harding is to be or next President. A comparative calmness reigns, while the United States faces another four years in the trust of the leaders which she has chosen to conduct the affairs of state. Sharp party criticisms and political hobgoblins become things of the past, so far as the mass of working and straight-forward Americans are concerned. In a time like ours, very little is gained by looking backward, except that it be for something constructive for the future. With such an unprecedented majority, unquestionably the people's opinions have been expressed as near as it is possible under the present method by vote. Our efforts now should be to help make our leaders more competent and worthy in performing their task than any we have ever had, for the governing of the nation has become a bigger and bigger task, and the gravity of present problems of reconstruction cannot be over-estimated.

Many people were no doubt disappointed in not having Governor Cox elected, in hopes of getting the League of Nations. The League, unfortunately seemed to be the main issue stressed by the two candidates of the two parties. Really, it should have been a national, rather than a party issue, if we think in terms of ultimate purpose; for both parties expressed the need of a national court or tribunal. The international idea cannot die. If it is not carried out in one way, the forces for the idea will resort to, or have it expressed in another. The United States will not and cannot live alone, with so much of the world depending on her cooperation both in means and in spirit. Every citizen has before him or her the solemn but hopeful task now of helping to make the Nation a constructive rather than a destructive force for civilization.

ISLAM TURNING TOWARD CHRISTIANITY

"Moslems are welcoming the gospel of Christianity", says Dr. Samuel M. Zwemer in his writings from Cairo to *The Intelligencer*. He says that the political unrest in the Near East is not due so much to political reasons as it is to "a deep religious dissatisfaction." The war has served as a kind of uncovering of their state of mind, and has shown Moslems that Allah is no longer fighting for Islam as he once did. Consequently there has been a tendency to know more about Christianity. Moslem scholars are making critical studies of the two leaders—Christ and Mohammed, and from their commentaries it can be seen that Christ is gaining their favor more and more. "Officially, the Moslem creed still denies the atoning death of our Savior", says Dr. Zwemer, but the Moslem's attitude has changed. Where once the Christian wayfarer endangered his life by proclaiming his Christ, he can now maintain the friendship and good will of those who were formerly his antagonists. Their

standards of life are undergoing a change. Slavery has gone, and the veil is going, and polygamy is impossible under the new conditions. Dr. Zwemer believes that the people are ripe for friendship and a message of hope from the Christian world. The opportunity must be seized while it is at hand.

CAN LEPROSY BE CURED?

Molokai, the island leper colony in Hawaii, is no longer the "valley of the shadow of death," inasmuch as the lepers are concerned. The success of the treatment of leprosy with caulmoogra-oil has produced a different attitude toward this, the most dreaded of all diseases. Inhabitants of this little island are thrilled with the news that a probable cure has been discovered.

"Through the efforts of Honolulu physicians," says the *Star Bulletin*, "the University of Hawaii and the local scientific investigators, these men and women have been pronounced cured." They are in every way apparently well, and no one can gainsay that they are not actually well from the disease. Dr. Dean, president of the University and one of the principal discoverers of the medicine which has brought about a cure is reluctant in saying that the accomplishment is final. He believes that it will take several more years to determine whether the lepers are completely rid of such a deep-rooted and tenacious disease, but so far as the feelings and activity of the patients who enter into the cure, their leprosy has vanished. The experiment of the Honolulu doctors has been a means of getting leprosy under control, at least, if not of final cure.

BIBLE PRINTED IN NEWSPAPER

One of the striking features of *The Herald*, Washington, D. C., is that it prints a chapter of the Bible every day. This is not done as a paid advertisement, as in some parts of the country, but as an element in the editorial policy. The managing editor of this paper has brought out the gospel of St. Matthew printed in modern style for the usage of the readers who cannot get on well with the archaic make-up which still characterizes the printing of the Bible in bound volumes.

ENGLISH GOOD-WILL IN MAYFLOWER CELEBRATION

English celebrations of the tercentenary of the sailing of the Mayflower has been a surprising proof of the good-will of that country toward us. It has even surpassed anything that we have so far done in the way of celebrating the event. In spite of the tangling interference in the Irish question on the part of some Americans, there is a wide-spread feeling in the English that the future peace of the world depends on Anglo-Saxon good-will. To this end of establishing a more cordial relation between the two great powers, Great Britain and the United States, the English are trying to do their part. Historical questions and events that were once too embarrassing to be discussed, are now seen from a sense of unselfish pride by the two people.

DEVOTIONAL

LOOKING UPWARD

"I will look unto the hills whence cometh my strength" says the King James authorized version in translating the 121st Psalm. There is a tradition that the hills produce strong and virile manhood and womanhood. The idea was prevalent in Judea, and Jerusalem was chosen as the seat of the Jewish government because of its situation among the hills which afforded natural protection and safety from ready invasion. It was very natural that the Psalmist King should look out to the hills and consider their place in his country's strength.

But David was a keen-visioned man and it is a pity that the translators missed the real heart of his utterance in this psalm. The proper translation here is: "I will look unto the hills", the hills in their majesty towering over the plain, affording security to any nation, great hills, friendly hills. As the Psalmist King thus viewed the landscape he fell into a meditative mood and asked himself the question: "Whence cometh my strength?" This point is wholly missed in the authorized version, which makes him say that his strength comes from the hills. "Whence cometh my strength?" he inquires. Whence? From these hills, stretching out in majestic mass before me? "Nay, not so," we hear him declare, "my strength cometh from the Lord." With this sentiment of the Psalmist we most heartily agree. Our strength cometh from the Lord. We must look to Him, we must look up to Him.

And yet—and yet, our upward look is conditioned on our attitude to our brother men. Our spiritual vision can ascend no higher upon the perpendicular, that is, toward God, than it goes out on the horizontal, that is, toward our brother men. If we do not love our brother men whom we have seen, how can we love God whom we have not seen?

What is religion anyway? Is it a personal relation between God and the individual human soul? Is it completely to be comprehended by looking up to God and being conscious of His presence and of His love for us? There are those who think so. The Church for a long time thought so. According to this view, religion is a sort of paid-up life insurance policy, a sort of through ticket to Heaven with pullman and dining car privileges all arranged in advance, a sort of fire escape to keep the believer out of Hell. This view of religion fixes its eyes on the measureless worth of the soul. "What is a man profited," it asks, "if he gains the whole world and loses his soul?" Jesus taught the value of the soul. The defect in this view is that it forgets that there are other souls just as valuable as my soul and just as dear to Jesus.

The personal view of religion is not satisfying. Religion is more than a personal relation of the individual soul to God. It is this, but it is more. It must, to be pure and undefiled before God the Father, include our relation too to our brothermen. Religion is not repre-

sented by the perpendicular line extending straight up from my soul to God. It is triangular, extending from my soul to God, from my soul to my brothermen, from them to God. Along the sides of this triangle the saving influences of the spiritual life may safely travel.

Religion is unselfishness, I mean of course the Christian religion. It is love, a social passion, or it is nothing. Any attempt to approach God in isolation is futile. Jesus came not to save me, but to save me as the means of saving someone else. We cannot enjoy our religion alone. Any attempt to use it for self alone will result in its dissipation and loss. It is a passport to service. It is an admission to the forest of life, where trees are to be felled, roads constructed, farms laid out, homes erected, and work of the Kingdom progressively and devotedly undertaken.

It is more than good Samaritanism—good as that was. It will aid the men fallen among thieves. But it will also punish thieves, aiming to win the thieves so punished to right relations with their brothermen. The religious man will recognize his brotherhood with the thieves and outcasts of society. What right have we to punish evil doers any way? Not because they deserve punishment. "Vengeance is mine. I will repay saith the Lord." What right then have we to punish evil doers? That we may win them to brotherhood's standards again. Reformation, not vengeance is the only ground for courts, juries, jails, and penitentiaries. Our brothers in bonds are our brothers still and we owe them the ministry of reclamation of reconciliation, of love.

But our subject is "looking upward." Let us resolve to do it in the only way we can—by looking out toward our brothermen while we look up toward God.

W. A. HARPER

HOW TO BECOME A CHRISTIAN

Accept Christ as your Savior from sin, and publicly confess him as such by joining the Church of your choice. Begin the Christian life in a humble way, as the child begins with the alphabet at school. Don't look for marvels. Don't ask for raptures, but trust expectantly for power to live in a way to please God. Believe that the Spirit of Christ will come into your heart and cause you to love God, and make you want to do his will; not because you may feel happy, but because you are definitely trusting him to do what he has promised to do.

If you confess and forsake your sins, and ask forgiveness, he says that even though they may be as scarlet he will blot them out, and remember them against you no more forever. Believe it, and accept salvation as God's free gift. He says he will enable you to live as a child of God should. Believe him and undertake it. He says he will help you to bear your troubles. Trust him and try him. He says he will give you strength for every duty; power to resist temptation, and grace sufficient for every day. Take him at his word and you will soon know for yourself how blessed it is to trust and obey.—*Elijah P. Brown, in Epworth Herald*

MISSIONARY

FOREIGN MISSION BOARD MINUTES

(Special Meeting, August 4 and 5, 1920)

The Mission Board met in special session August 4 and 5, 1920. All members were present as follows: Foreign Mission Secretary, W. P. Minton, Dayton, Ohio; Rev. W. H. Denison, Dayton, Ohio; Mrs. M. T. Morrill, Defiance, Ohio; Rev. L. E. Smith, Norfolk, Va.; Mr. J. O. Winters, Greenville, Ohio; and Rev. W. P. Fletcher, Toronto, Canada. Also Rev. C. P. Garman, Missionary to Japan; Rev. J. G. Bishop, Dayton, Ohio, and Rev. W. J. Hall, Dayton, Ohio.

The following actions after careful consideration by the full Board were adopted:

That because of the acute situation just at present in Japan resulting in an alarming increase in the cost of living, and since practically every other board operating there has had to do likewise, a straight year end grant of \$500.00 be made each missionary family in Japan and \$240.00 to Miss Stacy for the year 1920, with the understanding that a new permanent salary schedule shall be arranged following the visit of the Foreign Mission Secretary to the field. The \$500.00 grant is understood to include special grants of \$100.00 to Mr. McKnight and \$300.00 to Mr. Garman already made.

That the allowance for children of missionaries in Japan be increased by \$50.00 for each child retroactive to July 1, 1920; that is \$25.00 for each child for the balance of 1920.

That Dr. L. E. Smith and the Foreign Mission Secretary were constituted a committee to report at a later meeting on the status of our work in Porto Rico, especially covering the salary question and the program of work.

That the request of the Japan Mission that the medical bills of the Garman family in America be paid by the Foreign Mission Department extra to the Japan Appropriation be acceded to and that the Foreign Mission Department also assume the expense for special care of Phillips Garman in the sum of \$120.00 per year and rent for the family not to exceed \$50.00 per month. This is with the understanding that Mrs. Garman is to send monthly statements to the Foreign Mission Office covering the item of medical expense and rental.

That the five year program outlined by the Japan Mission and presented at the last October meeting was again discussed and a communication from the Japan Mission to the Christian Church in America with an especial appeal to the Southern Christian Convention was read.

That the message of the Japan Mission be received and offered to our Church papers for publication and that a committee of three be appointed to meet with the members of the Foreign Mission Committee of the Southern Christian Convention to confer as to an enlarged missionary program for the Christian Church; said Committee to be L. E. Smith, W. H. Denison and J. O. Winters.

That a lengthy report by the Committee on the Most Profitable Use of the Missionary's Furlough, under the Board of Missionary Preparation, was read dealing particularly with the plan to make use of the new missionary's first furlough as the time to give him the special training needed for his life work. The report was endorsed and the Secretary instructed to notify the Board of Missionary Preparation and the Japan and Porto Rico Missions of the action.

That it be the policy of this Board where missionaries desire special college help during their furlough the Board will make special provision for such cases.

That during the absence of the Foreign Mission Secretary the president of the Woman's Foreign Mission Board be requested to arrange the deputation work of the missionaries on furlough.

That Mr. Garman's furlough be set for 1921 with the understanding that he do some school work while on furlough.

That the additional \$100.00 for the School for Foreign Children in Japan be granted.

That Dr. M. T. Morrill be asked to find from other Boards what policy they follow in regard to families of missionaries who die in the service.

That the Foreign Mission Department stands ready to pay its share of the underwritings of the American Christian Convention to the Interchurch World Movement and authorizes the payment of the same when notified by the Convention Secretary.

That we express our pleasure that our Foreign Mission Secretary has completed his college course and is now giving his whole time to the duties of his office. We congratulate him on the splendid way in which he has taken hold of the Foreign Mission Secretaryship under the difficult circumstances occasioned by the sudden death of the Acting Secretary, Dr. E. K. McCord. As he is now about to leave for an official visit to our Japan field we wish him Godspeed and hope that the visit will be very helpful to the work there and a splendid guide to the whole Board in preparing for our enlarged program of mission work.

That we express our gratification of the splendid response of our people to the Forward Movement Program, where the appeal has been made and that we call upon every member of the Church at large, who has not already subscribed, to subscribe liberally in view of the enlarged expense which our future program necessarily demands.

W. P. MINTON, Secretary

REGULAR ANNUAL MEETING, OCTOBER 19-21, 1920

All members of the Board were present except Foreign Mission Secretary, W. P. Minton, who is in Japan making a thorough study of our Japan work and needs. Rev. E. C. Fry, missionary to Japan, home on furlough; Rev. D. P. Barrett, missionary to Porto Rico, home on furlough; Rev. J. O. Atkinson, Mission Secretary of the Southern Christian Convention, and Prof. W. P. Lawrence of the Mission Board of the Southern Christian Convention were present at the Board Meeting. Many other brethren sat with the Board from time to time in its deliberations. All matters coming before the Board were carefully considered but final action on a number of matters had to be deferred until the return of Secretary Minton from his study of the field in Japan.

The following actions were taken:

The minutes of the Mission Council and of the special August session were read and adopted. Rev. W. P. Fletcher was elected Secretary pro tem.

Dr. L. E. Smith reported for the committee appointed to interview the Foreign Mission Committee of the Southern Christian Convention as follows:

Your Committee, Dr. W. H. Denison, Mr. J. O. Winters, and L. E. Smith met with the Mission Board of the Southern Convention in annual session at Suffolk, Va., September 15, 1920, and laid before the Board the request of the American Christian Convention for co-operation in a larger program of missionary endeavor. In response to the request the Southern Board ap-

pointed Dr. J. O. Atkinson and Prof. W. P. Lawrence as a committee to present to the American Christian Convention Mission Board in person their reply to the request.

Dr. J. O. Atkinson and Prof. W. P. Lawrence were heard in behalf of the Foreign Mission Committee of the Southern Christian Convention. They presented the following resolution:

That the Mission Board of the Southern Christian Convention believes that the best interests of the Kingdom would be served by the opening of a new mission in China, and that the responsibility of caring for and fostering such mission be laid upon the Southern Convention; this work to be done nominally through the American Christian Convention Mission Board. The Southern Christian Convention Mission Board, therefore, requests the American Christian Convention Mission Board to lay this proposal as a challenge of the Kingdom upon the Southern Christian Convention.

After thorough discussion the resolution was unanimously adopted, and it was voted that W. P. Lawrence and J. O. Atkinson attend the next regular meeting of the American Christian Convention Board at Dayton, Ohio, and lay this matter before said Board.

In regard to the request presented by Prof. W. P. Lawrence and Dr. J. O. Atkinson, the following action was taken:

That we express our great appreciation of the most splendid work that is being prosecuted by our Southern Convention and that we recognize the unusual missionary zeal and liberality in men and money demonstrated by our brethren of the South, and that we further commend them in their determined desire to undertake a work carrying with it tremendous responsibilities.

That we receive the request from our Southern Board presented by their Committee and assure them of our sympathetic attitude toward their desired program.

That we regret the absence of our Secretary, Rev. W. P. Minton, which, according to his request before leaving for Japan, prevents any definite action at this time.

Pending the return of our Secretary from an extensive survey of the Japan field, we ask that a joint committee of two from each Board, and in addition thereto, W. P. Minton and J. O. Atkinson, make an exhaustive investigation, assembling all facts as to cost and possibilities in beginning an adequate educational work in our present Japan field and in the proposed Province in China, and that when the facts are assembled the joint committee bring these facts before the American Christian Convention Mission Board to determine the course of procedure at which time the Southern Board be asked to attend.

That we assure our Southern Convention that they shall have a task that will challenge the best that there is in them.

Upon motion Drs. Denison and Smith were appointed our representatives in addition to Rev. W. P. Minton on above mentioned investigating committee.

Miss Williams' and Mr. Martin's reports of their work in Porto Rico were presented and Mr. Barrett was present in person and read his report and answered many questions. Upon motion it was decided that the furlough of Rev. D. P. Barrett and family be extended to February 1, and that in the meantime he be asked to spend his time in deputation work, in whatever school work he may be able to do.

Upon motion it was resolved that it be the policy of this Board that in fixing salaries or making other appropriations in which any missionary personally shares, the Board shall take such action with the missionary affected thereby absent.

That \$200 a year be granted to each child of a Porto Rican missionary sent to America for schooling and that this action be retroactive to October 1, 1920. That a bonus of \$400 be

granted to Rev. D. P. Barrett for the calendar year ending December 31, 1920, \$300 to Rev. W. H. Martin and \$150 to Miss Olive G. Williams.

Rev. D. P. Barrett was heard in regard to the askings of the Porto Rico Mission and his suggestions were attached thereto. Then upon motion it was decided to defer making appropriations until a special meeting of the Department, to be called as soon as practicable upon the return of Rev. W. P. Minton from Japan.

Upon motion the following special appropriations were made:

Committee of Reference and Counsel	\$78.75
Committee on Cooperation in Latin America	250.00
Headquarters Building	45.00

Dr. M. T. Morrill reported, as per our request at our special meeting, as to the policy of other boards in regard to families of missionaries who die in the service. He finds that there is no general policy but that each case was settled upon its merits.

Upon motion it was decided to make the following appropriations for Mrs. McCord: \$720.00 for the year and \$200.00 for Gladys, the same to be paid monthly.

Reports were read from Dr. A. D. Wodworth, Rev. E. C. Fry, Mrs. E. C. Fry, Miss Martha R. Stacy and Rev. C. P. Gaman.

Upon motion it was decided that the Bartlett Legacy of \$500.00 be given toward the purchase of a combined church and parsonage at Tsukidate, Japan.

It was decided to ask the chairman of the Foreign Mission Department to write to Mrs. W. H. Martin, Christian greetings and to express to her our gladness in hearing that she has already begun to improve in health and that soon she may be able to rejoin her husband in the work dear to her and him.

The following officers were elected:

Chairman,	Rev. W. H. Denison, D. D.
Secretary	Rev. W. P. Minton.
Treasurer,	Rev. O. S. Thomas, D. D.

Mission Council:

W. H. Denison,	W. P. Minton,	J. O. Winters.
W. P. FLETCHER, Secretary Pro Tem.		

ACTIONS OF THE HOME MISSION DEPARTMENT

The Home Mission Board for the coming year has a greater opportunity for aiding churches than it has ever had before, because of the much larger income as a result of the Forward Movement. At this meeting the following churches were given aid: Bangor, Maine; Vanderveer Park, Brooklyn, N. Y.; Church of the Evangel, Brooklyn, N. Y.; Crown Point, Dayton, Ohio; Lynn, Mass.; Muncie, Ind.; New York Eastern Conference, Olney, Ill.; Church and Parsonage, Toronto, Canada; Washington; Wyoming; Albany, Mo.; Palmer College Ministers' School; Danville, Ill.; Urbana, Ill.; Community Center, Haverhill, Mass.; Lima, Ohio; Defiance, Ohio; Shiloh Springs, Dayton, Ohio.

Because of the \$25,000.00 received from the Forward Movement it was decided to enter upon some forward steps by this department. There has been a desire on the part of the Home Mission Board to do some demonstration work, especially as to the possibilities of institutional church work in certain centers. The way open to take up a proposition of this kind is found in the church at Urbana, Illinois, where is located one of the largest universities in the United States. The church at Urbana has been planning for some time to build a community house in connection with its church building, in which the plan is to serve the social needs of the community as well as

the religious educational needs. There are constantly a great many students in the university from sections of the state where our churches are located, and these students can be used by the pastor of the church in a great many ways along religious educational lines social lines and the work of physical culture. Therefore, the Home Mission Board is cooperating with a large appropriation in aiding this building.

Another demonstration work is to be put on in Haverhill, Massachusetts, in the work among foreigners there. An appropriation was made to aid in remodeling the church building for the institutional work of free clinics and a moving picture apparatus, which has already been donated by the Federation of Churches of the City of Haverhill. Miss Frieda Kirkendall of Huntington, Indiana, a graduate of Defiance College, and a volunteer for Home Mission work has received and accepted a call to become an assistant to Rev. Carlton Easton in the work there. Miss Kirkendall will very probably have charge of the religious educational work for foreigners, and will do a great deal of home building demonstration.

The Forward Movement funds are to be used also in the work of Church Extension. It is planned that during the campaign \$50,000.00 shall be set aside for a Church Extension Fund to be loaned to new church projects to aid in building

It is also planned by the Home Mission Board that where churches need parsonages and financial assistance in building them, that the Board offer to loan one-third of the purchase price or the cost price of the parsonage at a rate of three per cent interest payable within five years or less. These loans are to be made at the discretion of the Home Mission Council. The amount to be loaned has been limited for the first year.

Field men are to be partially supported by the Home Mission Board in Maine, Ontario Conference and the Western Christian Convention. The secretary has also been granted a substantial sum of money to be used for the purpose of extending the field work, as it is the desire of the Board to assist as largely as possible in taking care of the pastorless churches.

The Home Mission Board is planning to cooperate with the Board of Education and the trustees of Jireh College in reopening the school and the mission work at Jireh as soon as possible, providing an agreement can be reached as to this cooperation, the decision of which will not be reached until further correspondence with the trustees of Jireh College.

The work in Western Washington has received a larger appropriation this year than has been heretofore given. The same men are to continue in the work there.

The Mission Board also planned to cooperate with the Educational Board in putting on schools for pastors at Craigville, Massachusetts, at Defiance, Ohio, at Union Christian College in Indiana and at Pabner College in Missouri. The colleges will also cooperate in these summer schools. At a meeting of the Educational Secretary, the Home Mission Secretary and the college presidents a tentative curriculum was formulated. The work of securing a faculty will be begun at once.

A few churches sent application for aid which were received following the close of the meeting of the Mission Board. These will be considered by mail and the results sent to the churches.

Communication from the Southern Christian Convention stated that the Home Mission Board of that Convention did not ask any appropriation this year because of conducting their own Home Mission work.

Respectfully submitted by

The Home Mission Board.

WOMAN'S REALM

(All items for this department should be sent to Mrs. J. W. Harrell, Burlington, North Carolina.)

YOUTH AND MISSIONS

By Miss Jennie Willis Atkinson, Superintendent Wiling Workers, Berea Church, Nansemond County, Va.

(Read before annual session Eastern Virginia Conference and published by vote of that body.)

The passing of the World War has left a world filled with trouble, suffering and strife. The situation has its dark side and its brighter aspects. Though the war is over, the peoples of the earth are overburdened, broken-hearted, bleeding, hungry. In every land turbulence and strife delay the return of peace and order, and new revolutions shake the foundations of civilization. The greed for gold and the lust for power shut Christ out of the life of nations. Two-thirds of the population of the globe are still in heathen darkness. The very tragedy of the situation, however, brings hope, for it is driving the world to a new interest in Jesus of Nazareth. Men and nations are turning to him for help—without Him no promise of peace and brotherhood appears. Jesus stands forth today with new light and glory, God's only answer to human need and the one solution of every human problem. Every providence of the new day opens new doors of Christian opportunity, and God is calling as never before upon the young life of America for devoted and heroic service in the great program of making Jesus Christ known throughout the world. For the great forward drive in behalf of world peace and brotherhood we are dependent primarily upon the young life of the church. There is little hope of immediate success, but the morrow holds for the world a day of victory for brotherhood and righteousness if the young life of the church responds adequately to God's challenge in the new missionary opportunities of today.

The young are God's elect. You know that oft-quoted Scriptural injunction: "Train up a child in the way he should go and when he is old, he will not depart from it." Well, I think we might enlarge our interpretation of this proverb of wisdom and read it thus: "Train up a child to be missionary in heart and spirit and when he is old he will not depart from it." Then the question might be asked: How and where may this training be done? I am going to try to tell you a little about what I deem the most important fields for this training.

The first place of mission training that I shall speak of is in the Sunday schools. One great man has said: "Whatever ideas are to grip the church must be taught in the Sunday school." The real and only mission of the church is to make Christ known to the world and the largest avenue through which the ideals of the church are accomplished is through the Sunday school. As we

all know in nearly all of our Sunday schools, there is adequate Biblical instruction, but as yet very little attempt has been made that shall provide missionary education for a pupil who enters the Sunday school at four years of age and graduates at eighteen. There is, however, a growing realization that if children are to be trained as Christians in our Sunday schools, it is impossible to omit the missionary element, that this is the heart of the Christian spirit, and that in the broad sense of the word, a Christian and a missionary are one and the same. The late J. F. McFarland said, "Let us carry missions into the Sunday school, primarily for the sake of our children themselves, that they may come to their largest development. The immediate raising of money is a trivial thing as compared with this great aim." We should feel that, as one has said, "The greatest missionary work of the church is to train its children in Christian service, or there will be no church to carry on missions thirty or forty years from now."

A Sunday school without missionary instruction may be compared to a village shut in by the hills, with no road to the outside world. The inhabitants know nothing of the great world that is lying beyond them. Ignorance, prejudice, and indifference are some of the hills that are shutting out the world-vision of missions from the majority of Sunday schools.

To name all the great and good whose service began in childhood is impossible. Within a century the lives of men like Alexander Duff, who at the age of 15 had heard the missionary call, William Carey, James Chalmers, the missionary hero to New Guinea and Alexander Mackay are but a few of the great examples whose powers of leadership were called forth by the simple tasks and responsibilities of childhood. The Sunday school should welcome the children into a definite, progressive work for humanity, no Sunday school being complete without a carefully arranged plan for mission study. The little ones must be interested by wide awake, interesting stories and then told how they can help in God's program with their small deeds. Then comes the age from 12 to 20, which might be called the time of first steps. During this period of the forming of ideals and of the seeing of visions, the beginning of a life choice is often made. Reading does more than any one thing to form ideals high or low. Ideas may lead to ideals. Thought governs action more than ever before and now is the time that the best of mission literature should be provided the student. Then besides reading there should be imbred in the minds and hearts of these young people the great need of service. This desire for service should so permeate the hearts of these young people in the Sunday school that as they go out to any form of life work, they will go with a missionary zeal and devotion to help forward by one means and another the Kingdom of God, remembering that "they who turn many to righteousness shall shine as the stars forever and ever" and this must surely be because in so doing they reflect the light of the Savior of the world.

The second place of mission training should be given in our day schools and colleges. One man of great in-

telleet has said, "If you wish to introduce any ideas into a nation's life, you must put them in the schools." The interest and outlook of the average student are not world-wide. The conditions of school life are limited so that the student cannot be occupied with the conditions surrounding remote nations of the earth and the great currents of life that move among them. He thinks in terms of his friends, his teachers, of his class and the immediate problems of his own life. Why should he not think thus? Why should he give any special concern to great world movements outside? The answer is that he has very much to gain from such a study. In any case, mission study has a claim on the attention of every student who is earnest and ambitious.

Mission study brings to the student a greater breadth of outlook and more thorough and practical knowledge needed in his life's career. He has already learned much regarding the conditions in his own country and probably those in other Christian lands. When he adds to this a knowledge of the non-Christian countries, he has pushed back his horizon until it embraces the whole world. He becomes a true patriot by learning to be a citizen of the whole world. Not a few students are looking forward more or less sanguinely toward politics, diplomacy and some public work as a life vocation. A study of the life of the immigrant, of the poor in the great cities, of the western pioneer, of the negro and the Indian, in his own land, and also, of the great world currents outside, of the ways of living and remote nations of the earth, will enter very materially into the preparation for such careers. And then Christian students are bound as disciples to be concerned about their Master's affairs and should equip themselves to lead in the missionary activities of the Church of his own land. The Church of today is calling for missionary leaders, especially from the ranks of college graduates. Never from the days of the early Christians there has been such an eagerness on the part of the Church to push forward the missionary cause. America is calling her youths into service under the leadership of our Lord Jesus Christ.

The very fact that America now seems in God's providence to be the great messenger nation to the world, demands, that the turbulence and strife at home shall be conquered by a great evangelism and by a new interpretation of Jesus to our own countrymen. The needs and the opportunities in the homeland and the providential purpose of God in the life of this nation constitutes an urgent study of missions and call to young Christians to dedicate their life to Christian service.

And so we come to Service, sacrificial service, which should be taught in the mission study too, for the call is indeed for a new spirit of self-sacrifice in Christian service. A recent *Literary Digest* tells the following story of willing service. "A soldier of France lay on a hospital bed. His shattered arm had just been taken off. The doctor looked down with pity at the white young face. "I'm sorry, my boy, you had to lose your

arm," he said. The eyes of the lad flashed, "No, no, doctor, I didn't lose it," he said, "I gave it—to France." His head sank back on the pillow and he said, "My France". On every battlefield of the great war, men calmly and deliberately laid down their lives for the cause of human freedom. Are we not ready today to study and learn to offer as much for the salvation of men and of nations.

John R. Mott has said: "Christ never was so necessary, never more sufficient. It is a great thing by an infinite process of exclusion like this past war has been, gradually to rivet the attention of the world upon the unchangeable One, the one who is the same yesterday, today and forever. He came not only to proclaim a message, but that there might be a message to proclaim. Thank God for the chance of the ages to go into our colleges, into our schools and into non-Christian nations and fix attention on the only One that has not slipped and fallen. There he stands other than all the rest, strong among the weak, erect among the fallen, clean among the defiled, living among the dead—Jesus Christ, Our Lord."

Now I come to the more practical part. I have spoken of these methods and those institutions through and by which we do extensive missionary work, but that to which I now come is intensive and I mean by this those organizations whose only business is to do missionary work, namely the Young People's and Willing Workers' Societies. We must not depend on other organizations for here is the definite thing. I have tried to show you that to have a missionary church, it must come through the Sunday school; to have a missionary nation there must be training in our schools and colleges and finally in order that we may accomplish this desired goal there must be the training and necessary missionary interest which is obtained from the Young People's Societies. And we are going to grow in proficiency, prominence and strength only as we are going to train through these societies.

Our progress may seem slow at times for the children often may seem fidgety, impatient and uninterested, but we must try different programs by which to instill in them the missionary interest. If you will just pardon a little personal illustration, I am Superintendent of the Willing Workers' Society at Berea and to interest the children, I had been doing my best at telling them stories and missionary incidents, when at the meeting I decided to change a bit and asked two children to tell me a story each at the next meeting. Well, to me it was wonderful at the next meeting, to hear those two little children telling their little stories and then to watch the beaming, delightful and interested faces of the other little folks who were listening so intently to the stories told by these two. And it seems to me it would be a good plan if there could be arranged, by some of our Leaders and Superintendents a definite program with little pamphlets and stories which could be used in all the Young People's Societies to get these

young people to tell the missionary stories. Can it be done? I believe such a program would bring strength to our societies, interest to our young people and help them to acquire a love for service which is needed so much now in the call for a new spirit in devoted Christian service.

“There is a call for faithful workers
In the vineyard of the Lord,
Where the ruthless hand of Satan
Has been scattering tares abroad.

“Tis a call that must be answered,
Are you ready to begin
To spread the glorious gospel
O'er a world that's dead in sin?”



BETTY AND BOBBY

One morning while Betty was dressing she heard the most pitiful crying of the robins in the maple tree just outside of her window, and she knew something just dreadful had happened to her baby robins, and sure enough something had happened. She saw a tiny baby robin fluttering on the ground with a broken leg.

She didn't wait to pull all her clothes on, because she saw she had to be quick or that wicked blue jay would kill every one of her baby birds. She ran down the stairs just as fast as she could go and climbed up into the tree, and you'd better believe that the jay flew away in a hurry, just scolding her as hard as ever he could; and the papa and mamma robins knew Betty wanted to help them because she had always been good to them and fed them and every day filled a nice little pan of water for them to bathe in. So when they saw her climbing up in the tree they knew she was going to help them, and they just flew down to the ground and fluttered around the dear baby robin that was hurt. And they cried so hard that Betty's mamma heard them and came out to help too, and she picked up the poor little birdie in her warm hands and—O. O. such a dreadful thing happened—one of Betty's feet slipped in the tree, and she fell to the ground hard and broke one of her little legs too. My, but that was bad, yes it was. And by that time Betty's papa and Pat and Norah were out there too. And Nora took the little hurt bird, and papa picked up his wee Betty, and Pat phoned for the doctor, and Betty's mamma—what do you think she did? She didn't stop to cry or say: “What shall I do? What shall I do?” No, sir. She was pretty white and frightened, but before the doctor got there she had some soft pillows on the table to lay Betty down on and took off

her little slippers and stockings and held the little broken leg while the doctor bound it up. Aren't mammas lovely?

Betty's papa couldn't help about Betty very much, but let me tell you what he did. He took a wee, wee bit of wood and a little piece of cotton and bound up the baby bird's leg, and Norah made a little warm nest for it out of a strawberry basket, and while she was doing that Pat boiled an egg and put little bits of it on a toothpick and fed the birdie. All the folks in that house loved birds and knew how to care for them.

The doctor thought Betty had better sleep for a while, so he left some good medicine for her and said he would send a nurse. But Betty's mamma and papa both said: “Why, no, we want to take care of her ourselves.” And Norah and Pat said: “Shure, an' we'll help.”

Four nurses for one little hurt girl. Wasn't that great? And the doctor said: “Well, well, I wish all my sick children had such good care.” And he smiled and looked kind of sad, 'cause he was thinking of some little children who didn't have any one to care for them at all when they are sick.

The next morning after all these things happened, Norah took the strawberry basket with the little nest in and put it in the window, and what do you think? There was daddy robin on a limb of the maple tree singing as loud as ever he could, and when he saw Norah put the nest in the window he stopped singing, and he turned his head first on one side and then on the other and looked down into the nest. Then he flew down to the window and made sure that it was his baby bird. Off he flew and in a few minutes came back to the window with a wigwag worm in his bill. He got just as near the nest as he could, but the screen was shut. What could he do? He was not going to open his bill and lose his baby's breakfast. No, sir. He stood chirping until Betty's mamma heard him. She opened the screen wide enough for daddy robin to drop the worm in his baby's mouth: such a wide-open mouth, and quicker than a wink that worm was gone. Betty's mamma had to laugh, and it pleased her because she would have something fine to tell Betty when she waked up.

It took Betty some time to wake up, and the poor little girl had to lie quiet many, many days, and Robin Redbreast got well before she did and learned to use his wings.

Betty's bed was rolled over to the window every day, and it seemed to please baby robin very much, for he would fly over to the soft covers of her bed, and by and by he tried to talk to Betty: yes, he did, such a chatter as he kept up, but it made Betty very happy.

She thought he should have a name so he would be one of her family: so she named his Bobby.

And this is the Betty and Bobby story.—*Clara L. Gobin, in Northwestern Christian Advocate.*

THE CHRISTIAN ORPHANAGE

SUPERINTENDENT'S LETTER

Our financial report still climbs upward but we must raise a little more than nine thousand dollars by the end of the year to reach our goal. Mrs. Thresa Aschbacher, South Bend, Washington, mailed us a Liberty Bond for \$100.00, and Mr. and Mrs. P. C. Harnish, of Waynesville, Ohio, mailed us a check for \$50.00. These good people live in a distant state but are interested in the little orphan children and are glad to help us in the work. Have we not many others who have Liberty Bonds they would like to give us? We can use them all right. If you would like to make the Orphanage a contribution and want to give it in Liberty Bonds, mail them right along. We will be very grateful to you.

In a few more weeks Thanksgiving will be here and it is a good time to make an offering on or near Thanksgiving. It is the time of year that we gather in the crops and see how bountifully the Lord has blessed us during the year. We ought to show our appreciation by making a liberal offering to help those who are unable to help themselves.

I heard a man make a plea in his church some weeks ago in behalf of the orphan cause and he used this thought that impressed me very much: He said that people very often give when an offering is taken and give it without ever giving a thought as to the worthiness, the need, or the good that might be accomplished through the offering. When your church makes its Thanksgiving offering this year I want you to ask your self how much you ought to contribute toward this cause. Remember that more than one hundred children have been turned away from the doors of the Christian Orphanage in the last few months because we had no room to offer them. To meet the need the Trustees have decided to build another building and the walls of the new building are nearing completion. We need \$20,000 to finish the new building and furnish it. I ask you to ask yourself the question how much should you give toward this great work?

Don't you think you can contribute as much as the value of one day's work to help us in this work, or more if you feel that you want to? If everybody would give just the value of one day's work we would be able to finish our new building and furnish it and open the doors for the little children. Last week when we shrodded our corn, Mr. Berry Barber furnished his wagon and team and himself and helped us one day and when I asked his bill he said he had received a letter asking for one day's work in behalf of the Orphanage cause and that he had made up his mind that he was going to give this day's work to the Orphanage. It was a full day's work too. How many more in our church have made up their mind to give a day's work or the value of a day's work? Let us think of this thing, the seriousness of it, the great need of it, the opportunity and the privilege you have to help in this work.

CHAS. D. JOHNSTON, Supt.

FINANCIAL REPORT FOR NOVEMBER 17, 1920

Amount Brought Forward\$20,490.02

Children's Offerings

Frank and Hubert Burton, \$0.50; Frank and Freeman Bray, 1.00; Cecil L. Mercer, 1.00. Total \$2.50.

Sunday School Monthly Offerings

(North Carolina Conference)

Union Grove, \$2.60; Wake Chapel, 5.80; Pleasant Grove, (Va.) 6.00; Mebane, 2.00; High Point, 3.08; New Providence, 8.51; Durham, 17.00; Catawba Springs, 12.00; Pleasant Hill, (Alamance) 2.60; Parks' Cross Roads, 1.70; Rainsour, 5.00

(Eastern Virginia Conference)

Wakefield, \$3.48; Spring Hill, 2.00.

(Valley Virginia Central Conference)

Antioch, \$24.00; Dry Run, 2.76; Lineville, 1.00.

(Alabama Conference)

Lanett S. S. 5th Sunday offerings \$10.50.

(Georgia and Alabama Conference)

Kite, Ga., \$2.50.

(Miscellaneous)

First Christian Sunday School, Irvington, N. J., \$40.45. Total \$154.88.

Children's Home Fund

Suffolk church, L. L. Lassiter on pledge, \$25.00; Miss Blanche Penny, Catawba Springs, on pledge, 20.00; Young People's Missionary Society, Lanett, Alabama, 10.00; Mrs. Thresa Aschbacher, South Bend, Washington, 100.00. Total \$165.00.

Special Offerings

Mr. and Mrs. P. C. Harnish, Waynesville, Ohio, \$50.00; Philathea Class, Graham Christian church, on support of little girl, 15.00; Jr. Missionary Society, First Christian church, Norfolk, on support of little girl, 10.00; Mr. G. L. Gwynn, Newport News, Va., 10.00; Miss Edna Pierce's Class of boys, First church, Norfolk, on support of little boy, 35.00. Total \$120.00

Total for the week, \$441.88. Grand total, \$20,841.90.

CHILDREN'S LETTERS

Dear Uncle Charley: I suppose you think we have forgotten you and the little cousins. Enclosed you will find our dues for five months—being one dollar for us two—*Frank and Freeman Bray.*

I knew you had not forgotten me. I am glad to have your letter this week—*“Uncle Charley.”*

Dear Uncle Charley: I have waited a long time to send my dues but mother is so busy getting ready to move back to town. I am sorry because I won't know how to behave myself in town. I have such a large yard in the country to play in. Mother says she is afraid I will run away and get lost. Enclosed you will find October, November and December dues—*Cecil L. Mercer.*

I am glad you are going to move back to town. I will get to see you when I come to Norfolk again. I hope you will enjoy the city.—*“Uncle Charley.”*

Dear Uncle Charley: We are enclosing check for fifty cents to cover our back dues. We are going to school. So far, we have not missed a day, and mother has been so busy that she has just put off writing from day to day. Hope all of the little cousins are well and happy. With every good wish for all.—*Frank and Hubert Burton.*

This is a busy time of the year. We have been busy too. We have got our corn shredded and the feed in the barn and the corn in the crib. We made a good crop of corn.—“*Uncle Charley.*”

PASTOR AND PEOPLE

THE EASTERN VIRGINIA CONFERENCE

Holland, Va., Nov. 10, 1920.—The Eastern Virginia Christian Conference has just held its one hundredth annual session with the church at Holy Neck, five miles from this place. The occasion was one of unusual interest and was largely attended by ministers, delegates and visitors. Historical matter of a high order was furnished by Bro. W. E. MacClemy and also by Rev. W. W. Staley, D. D., LL.D. The conference provided for the publication of this matter in some permanent form. Historically, it will be of great interest to our people. The financial side of the Conference was most gratifying. The Hon. J. E. West gave a review of the financial development of the conference, covering the last fifty years, which showed a marvelous advance. Fifty years ago, the treasurer's report showed practically no money in the treasury and almost no effort to raise money for Conference work. From that chaotic state the Conference has risen to the work of raising during the past year several hundred thousands of dollars for the great work it is seeking to do, and the outlook is growing more hopeful as the days come and go.

On the week before this Conference was held, the Woman's Mission Conference was held at Holland, Va. Though the weather was inclement for the day of their meeting, the attendance was good and the interest most inspiring.

The women of the Eastern Virginia Christian Conference have been organized for work only nine years, and yet in that time they have made wonderful progress. They have set their financial goal for this year at \$5,000, and they reached it and forged ahead to the sum of \$5,200.00. They were full of enthusiasm and are going on to yet greater things. If they are not much hindered in their work in some unexpected way, we believe they will soon surpass the Conference itself in raising mission funds. We expect to see that day come in the not distant future. God bless these women in the noble work they are seeking to do.

Three ministers were received into the membership of the Conference in its late session at Holy Neck. They were: Revs. James H. Lightbourne, Roy C. Helfinstein and C. J. Felton. These all came from other conferences in the Christian church.

Great things have been accomplished in this Conference since I left its active work seventeen years ago to take up work in the Miami Ohio Conference at Covington, O. After that I spent more than twelve years at Dayton, Ohio, and then a year in Georgia. It seems good to be back on my old camping ground, and more, it seemed good to meet and get such a warm personal welcome from so many of the men and women with whom I labored in the long ago, but I must not take too much space. More later.

If any of your readers have a copy of *Facing the Truth*, which they would be willing to spare, please let me know, and if in good condition, will pay the regular price for it, such as was charged when first published. Address me at Holland, Virginia. Please see at once if you have such a copy, and if you have, let me know.

J. PRESSLEY BARRETT

Holland, Va.

NOTICE! NOTICE!!

The committee chosen by the Southern Christian Convention to locate a site for the proposed school for our Georgia and Alabama work has met and decided definitely to visit that field about January 20, 1921. All communities interested in securing the school should see to it that their propositions reach us not later than the first day of January.

If any community would like to provide the funds you mean to offer, on a basis of five annual installments, the committee will take pleasure in considering such a proposition.

We would suggest the importance of definite, aggressive action *at once* on the part of those who are interested.

G. O. LANKFORD

Chairman of Committee

Berkley, Va., Route 3.

APPRECIATES FORMER PASTOR

Rev. R. F. Brown and family left Wednesday, November 3 for Columbus, Georgia. He goes to accept the call from the Columbus Christian church to the pastorate for the coming year.

The Chapel Hill church of which Bro. Brown was pastor the past year has gone forward rapidly during his stay. The church has added a parsonage during the year and bought a piano for the church. The membership has increased by thirty-three members. The church report for the year was the best ever since the church was organized. The report of the Woman's Missionary Society was also encouraging.

The many friends of Rev. and Mrs. Brown regret their departure from Chapel Hill, and wish for them the highest measure of success in the new field to which they have gone. Bro. Brown is eminently fitted for the field to which he has been called. He is an alumnus of Elon College and of the University of North Carolina, and is one of our coming ministers.

SUFFOLK LETTER

A well-deserved reception was given to Rev. C. H. Rowland, D. D., at the close of twenty years as pastor of the Franklin Christian church, Franklin, Va., on Thursday night, November 11, 1920. One can hardly realize that Dr. Rowland has served that congregation *one fifth of a century*; but it is now a recorded fact in the history of that church.

The Ladies' Aid Society had charge of the parsonage, through a committee, decorated the parlor with ferns and autumn leaves; the sitting room with yellow chrysanthemums, roses, and colored candles. Punch was served to the guests in the yellow room, and ice cream, cake, peanuts and mints in the dining room.

More than two hundred invited guests came with their congratulations, passed the receiving circle with smiles and good will, enjoyed the refreshments and the social hour and passed out leaving a benediction. Pastors McLean, Baptist; Chapman, Methodist; and Barrett of Holland, Jay of Holy Neck, and Staley of Suffolk and Scarborough, added their presence and good wishes to the occasion. McLean presented the felicitations of the happy throng in an inimitable address to Dr. and Mrs. Rowland, who did not say much, but looked happy. The community, without denominational colors, flooded the parsonage with an atmosphere of Christian fellowship as beautiful and as sweet as the floral decorations.

Dr. Rowland and his bride came to Franklin on October 26, 1900, and began their ministry in that church the first Sunday in November of that year. Dr. Rowland began by preaching one Sunday morning and one Sunday night in each month in Franklin, and one Sunday at Holy Neck and one at Bethany. Franklin at that time had thirty-two members and paid \$200 as a salary. The pastor rented a house in which to live. Holy Neck paid \$350.00 and Bethany \$150.00 making the total salary \$700.00. The second year Franklin completed their parsonage; but the arrangement with churches continued six years. The Bethany church finally merged into Franklin, and the pastor gave full time to this congregation and retired from Holy Neck.

In 1905 the church was remodeled, and it was rebuilt in 1915 at a cost of some \$25,000.00. The church now has 255 members, own property valued at \$40,000.00, and pays the pastor a salary of \$2,500.00 and parsonage.

When they came, they were *two*; now they are *five*; three lovely daughters standing with them in the receiving line and enjoying with them, this joyful occasion. It is worth a fifth of a century of hard work to be on the mount of such an experience.

Dr. Rowland has won the distinction of being a community minister, being called into service in all community services and esteemed by all denominations for his work's sake.

I am afraid to give names of ladies who conceived and executed this merited reception, lest I might not include all who deserve mention; but I will say, that those

who planned and served seemed to be as happy as the pastor and his family. As the autumn leaves vied with the flowers for first place in the beauty of the decorations, the mature people vied with the young people in the exuberance of their enjoyment.

The good words spoken, and the laughter that filled the parsonage will die, and the flowers will fade and their fragrance will be scattered, but the memory of this generous kindness of a faithful and loyal congregation will live in the memory of pastor Rowland and his family.

W. W. STALEY

GENERAL NEWS

Many cities in the United States celebrated the second anniversary of Armistice Day, November 11, 1920.

The thirty-seventh annual meeting of the North Carolina Teachers' Assembly will be held in Asheville, N. C., November 24 to 26.

American farmers this year broke production records in five crops. These are corn, tobacco, rice, sweet potatoes and pears. This statement is announced by the Department of Agriculture.

Figures from the United States Shipping Board show that during October of this year, American freight ships led foreign competition in the number of cargo-laden ships into ports of this country.

During October the enlisted strength of the National Guard increased 4,649, making the strength on November 1, 67,552 men, as compared with an authorized strength of 182,830.

To Subscribers:

Kindly use this blank in renewing your subscription. Please examine the label on your paper. If your subscription is due, THE SUN will appreciate payment.

RENEWAL ORDER

THE CHRISTIAN SUN, BURLINGTON; N. C.

Enclosed find \$2.50 which apply to my subscription account.

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Address

MARRIAGES

BARRINGER-SMITH

Mr. J. V. Barringer of Norwood, N. C., and Miss Ella Lee Smith, were married at the home of the bride's father, Mr. L. H. Smith, Liberty, N. C., October, 1920. Only a few friends were present to witness the ceremony, which was performed by the writer.

Mr. Barringer is railroad agent at Norwood, also mayor of the town. Miss Smith is a very highly credited music teacher. They left immediately for Asheville and other Western North Carolina towns. Their many friends wish for them much happiness.

G. R. UNDERWOOD

OBITUARIES

WICKER

Having been unusually industrious throughout the week for a boy of his age, Herman, the twelve years and nine months old son of Brother Marvin Wicker, was given the afternoon of Saturday, October 16, 1920, in which to rest and play. A few hours later, when his gleeful voice had not been heard for some time, and no response came in answer to a call by those who missed him, his little sister hurried to the cotton house where she had seen him last, and there found his lifeless body, head first, in a deep hole that he had dug in the cotton seed. He had smothered.

Herman was a bright boy, and was unusually religious for a child. The members of his Sunday school class covered the grave of their comrade with beautiful flowers.

He leaves a father, stepmother, two sisters, and a little brother.

In the absence of the pastor, Rev. J. E. Franks, the funeral was conducted by the writer from Zion Christian church of which the deceased was a member.

B. J. HOWARD

**BEAUTIFYING THE HOME GROUNDS
WHAT TO DO THIS MONTH**

Proper Month for Sweet Peas

Of course one can wait until the spring of the year to plant them and obtain good blooms, but the best ones, those that are the largest, with the

longest stems and those that come the earliest in the spring cannot be secured unless fall planting is done. Plant them in good rich ground and give slight cultivation after they come up until cold weather sets in. If any unusually cold weather comes on, it might be well to put some protection like straw or leaves on top of them; but in the majority of instances they will go right through the winter without any protection whatever. It is advisable, however, to look out for them when any unusually cold weather comes along, and it is well to plant them in a more or less protected place.

Consult Catalogs

Those who haven't secured nursery catalogs should do so at once. Get them, study them and be prepared right now to order shrubbery to set out this fall for beautifying the home grounds. See if you can't determine where some shrubbery, rose bushes etc., would improve the looks of the home grounds. There are mighty few places where there is enough shrubbery about the place. A careful study of these nursery catalogs and the illustrations in them will give you some good ideas as to how to improve your own home grounds.

Grass Seed Should Be Sowed

This is the month to get ready to sow lawn grass seed. We believe that in the middle and upper part of the South, from now until perhaps the latter part of October is the very best time for sowing grass seed. In the Lower South it may be well to put it off until November. Of course, they can be sowed in the middle and upper part of the South during November, but October is the ideal time to sow. Therefore, we would urge those who haven't a good lawn to prepare the ground right now by making it rich, thoroughly pulverizing and smoothing it and sowing to lawn grass seed. This would be time well spent.—L. A. Nivin, in *The Progressive Farmer*.

DR. J. R. BROOKS

DENTIST

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100 to 149 sets12 cts. a set
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The following points should be taken into consideration in placing an order for church offering envelopes:

1. A set means 52 envelopes—one for each Sunday in the year.
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3. Semi-monthly, double or single, in cartons, 2-3 the weekly price; without cartons 3-5 the weekly price.
4. When ordering state what Sunday that your church year begins, and whether you want the dates on the envelopes or not.
5. Indicate the wording that you want placed on the envelopes or leave the same with us.
6. Allow ten to fifteen days for delivery. Order early.

C. B. RIDDLE, Publishing Agent
Burlington, N. C.

PELOUBET'S SELECT NOTES

THE CHRISTIAN SUN Office is now entering orders for Peloubet's Select Notes to be delivered December 1. The price is \$2.00 the copy, plus ten cents postage. File your order now. Bill will be mailed with book.

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BURLINGTON, NORTH CAROLINA

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OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

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NUMBER 47

Thanksgiving Proclamation

The season approaches when it behooves us to turn from the distractions and preoccupations of our daily life that we may contemplate the mercies which have been vouchsafed to us and render heartfelt and unfeigned thanks unto God for his manifold goodness.

This is an old observance of the American people, deeply imbedded in our thoughts and habits. The burdens and the stresses of life have their own insistence.

We have abundant cause for thanksgiving. The leisons of the war are rapidly healing. The great army of free men, which America sent to the defense of liberty, returning to the grateful embrace of the nation, has resumed the useful pursuits of peace, as simply and as promptly as it rushed to arms in obedience to the country's call. The equal justice of our laws has received steady vindication in the support of a law-abiding people against various sinister attacks which have reflected only the baser agitations of war, now happily passing.

In plenty, security and peace, our virtuous and self-reliant people face the future, its duties and its opportunities. May we have vision to discern our duties, the strength, both of hand and resolve, to discharge them and soundness of heart to realize that the truest opportunities are those of service.

In a spirit, then, of devotion and stewardship we should give thanks in our hearts and dedicate ourselves to the service of God's merciful and loving purposes to his children.

Wherefore, I, Woodrow Wilson, President of the United States of America, do hereby designate Thursday, the 25th day of November next, as a day of thanksgiving and prayer, and I call upon my countrymen to cease from their ordinary tasks and avocations upon that day, giving it up to the remembrance of God and his blessings, and their dutiful and grateful acknowledgment.

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

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Many persons subscribe for friends, intending that the paper be stopped at the end of the year. If instructions are given to this effect they will receive attention at the proper time.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of one-half cent a word.

Original poetry not accepted for publication.

EDITORIAL

THE NORTH CAROLINA CHRISTIAN CONFERENCE

The ninety-fifth session of the North Carolina Christian Conference met with the church at Parks' Cross Roads, Tuesday, November 16, and remained in session for three days. Rev. Thomas E. White, Sanford, N. C., presided over the body, while Secretary W. A. Harper, of Elon College, committed the record.

The Executive Committee reported that it had approved the Men and Millions Forward Movement, ordered the ordination of Rev. E. H. Rainey and granted Rev. J. O. Cox a letter of transfer to the Methodist Episcopal Church.

The Committee on Sunday schools reported a continuation of the work of the Board of Religious Education and announced that it had elected Miss Lucy M. Eldredge as Field Secretary.

The Nominating Committee rendered the following report, which was adopted:

- President*—Rev. W. L. Williamson, Henderson, N. C.
Vice-President—Rev. A. T. Banks, Ramseur, N. C.
Secretary—Mr. J. A. Dickey, Elon College, N. C.

Assistant Secretary—Rev. J. W. Patton, Greensboro, N. C.

Treasurer—Hon. K. B. Johnson, Cardenas, N. C.

Home Mission Board—R. L. Williamson, J. O. Atkinson, E. L. Moffitt, K. B. Johnson, W. K. Holt, W. P. Lawrence, T. E. White, and P. H. Fleming.

Mrs. W. H. Carroll rendered a report of the Woman's Board which showed an amount raised of \$3,305.45 for 1820. The objective for 1920-21 is \$6,000.00.

Dr. N. G. Newman rendered the report on Education which was forward yooking i nevery respect. Revs. W. J. Edwards and J. E. McCauley were recommended for ordination, and the Conference so voted and acted. Mr Sion H. Lynam, Apex, N. C., a member of Martha's Chapel church, and a Freshman in Elon College, was granted license. Brother Carl Brady of Pleasant Grove (N. C.) was admitted to the Biblical Class. The Conference passed an amendment to the report on Education, making it imperative that all members of the Biblical Class and Licentiates of the Conference own a copy of the Government and Principles of the Christian Church, also to be subscribers to THE CHRISTIAN SUN. The Conference thought it wise for a young man coming into the work as a prospective minister to be familiar with the doctrines of the Church, and to keep in touch with the actions and activities of its work through its official organ.

Drs. Harper, Atkinson and Fleming were appointed a committee on Christian union and rendered a thoughtful report touching the matter of unity of all Christian forces. This paper will later appear in THE SUN

The reports on Foreign Missions was presented by that apostle of missions, Rev. P. T. Klapp, signed by him, Mrs. W. H. Carroll and Miss Bessie Holt. It was recommended and urged that the work of missions be a definite goal in the Sunday schools, and that our young people be definitely guided in this important work.

The Committee on Superannuation recommended the action by the Southern Christian Convention at its last session, and the Conference so approved.

The Home Mission Board made report on the following Mission churches: Chapel Hill, Reidsville, Danville, Franklinton, Clayton, Hopedale and Addor. Mr. J. A. Dickey was reelected Executive Secretary and is to continue his work in that field for another year.

The report on Moral Reform covered about the usual recommendation, except that the Conference was asked to request President-Elect Harding not to reinstate the precedent set by Mr. Wilson to eliminate the inaugural ball at the President's inauguration next March.

The report on Religious Literature called the attention of the Conference to the great need in loyally supporting all our Church papers, and especially THE CHRISTIAN SUN, which is so vitally necessary to the progress of the work of the Conference.

Mr. J. A. Dickey, the Executive Secretary of the Conference, reported that he had done considerable work in the field in the endeavor to get churches to group themselves, adopt a sound financial system and put their work on a permanent and cooperative basis. To

be specific, the Secretary reported that he had visited sixty seven churches, sent out twelve hundred letters, secured thirty-one new members to the Christian Missionary Association and collected approximately \$600.00 on dues of the Association. The Association now has 254 members. Nearly \$2000.00 was collected during the year.

The report on Christian Endeavor urged the churches to adopt this method of training the young people. The pastors were urged to give Christian Endeavor a trial and a fair showing.

The Committee on Apportionments recommended that all apportionments remain the same as last year, with the exception of the following churches which requested a change in their apportionments: Antioch (R), Christian Chapel, New Hope (N. C.) Haw River, Damascus, Mt. Hermon, Morrisville, Danville, Six Forks, Mt. Auburn, Fuller's Chapel, Shady Grove (R), Ether and Poplar Branch. The request of these churches was referred to the Executive Committee of the Home Mission Board for adjustment.

The following standing committees were elected for the ensuing year:

Executive—R. L. Williamson, P. H. Fleming, W. A. Harper.

Education—N. G. Newman, J. W. Patton, W. C. Wicker.

Sunday Schools—R. L. Williamson, C. H. Stephenson, D. L. Boone, J. W. Stout.

Christian Endeavor—F. C. Lester, Miss Bessie Holt, Mrs. A. T. Banks.

Moral Reform—D. R. Fonville, J. D. Wicker, J. E. McCauley.

Superannuation—K. B. Johnson, E. L. Moffitt, L. M. Clymer.

Apportionments—J. Byrd Ellington, J. U. Gunter, A. L. Allen.

Religious Literature—C. B. Riddle, S. C. Harrell, B. J. Howard.

Foreign Missions—P. T. Klapp, Mrs. W. A. Harper, J. E. Franks.

Tabulation—L. L. Wyrick, C. E. Newman, Ed Harris.

Program—C. B. Riddle, W. A. Harper, Mrs. W. H. Carroll.

Christian Union—W. A. Harper, J. O. Atkinson, E. L. Moffitt.

Miscellaneous

The following miscellaneous items occur to us after the above was written and may be of some interest to readers:

Ministers and Licentiate present: J. F. Apple, J. O. Atkinson, A. T. Banks, B. F. Black, J. S. Carden, P. H. Fleming, J. E. Franks, S. C. Harrell, B. J. Howard, P. T. Klapp, J. W. Knight, F. C. Lester, D. A. Long, C. E. Newman, N. G. Newman, J. W. Patton, C. B. Riddle, G. R. Underwood, W. L. Wells, J. W. Wellons, T. E. White, J. D. Wicker, R. L. Williamson, L. L. Wyrick, G. C. Crutehfield, W. J. Edwards, S. M. Lynam, J. E. McCauley, D. T. McKinney, I. T. Underwood, W. C. Martin.

Rev. Stanley C. Harrell was received into Conference membership from the Eastern Virginia Conference.

Rev. R. P. Crumpler was ordered to be transferred to the Virginia Valley Central Conference and Rev. R. F. Brown to the Georgia and Alabama Conference.

The following special committees served during the Conference:

Collectors: W. J. Ballentine, J. A. Dickey; *Nominations*: Rev. J. W. Patton, Rev. P. H. Fleming, Rev. A. T. Banks; *Finance*: Rev. S. C. Harrell, Dr. E. L. Moffit, W. Luther Cates; *Enrollment*: Hon. W. T. Foushee, J. A. Dickey, Mrs. A. T. Banks; *Press*: C. B. Riddle, W. A. Harper; *Resolutions*: Rev. R. L. Williamson, Rev. J. W. Patton, Rev. G. R. Underwood; *Place of Meeting*: Rev. J. D. Wicker, Dr. P. H. Fleming, J. Byrd Ellington; *Preaching During Conference*: Rev. A. T. Banks, Hon. W. T. Foushee.

Rev. J. W. Harrell was granted a letter of transfer to the North Carolina Methodist Episcopal Conference.

President White's address was on this theme: "Big Jobs for Little Church".

The name of the church at Keysér was changed to Adzor at the request of the church there.

Revs. B. F. Black, C. H. Rowland, and W. W. Staley were present as deliberative members, all making splendid and acceptable addresses before the Conference.

Rev. J. W. Wellons spoke very interestingly and tenderly to the Conference. His talk was well received and a liberal offering made in his behalf, by the Conference.

Rev. W. M. Cook, of the Methodist Episcopal Church, South, was introduced to the Conference.

Rev. E. C. Fry was present on Wednesday and Thursday and addressed the Conference in the interest of the great work of missions, and especially our undertakings in Japan.

It was moved to instruct the president to secure the three gavels of the three former conferences and to have them made into one.

Rev. W. C. Hook, of the Virginia Valley Conference, was present the last day and was introduced to the body.

Danville, Va., was selected as the place of the next meeting and three days instead of four set aside in which to transact the business of the Conference.

Despite the heavy rains and unusually bad weather, the Enrollment Committee's report showed an enrollment of 122.

The total collections of the Conference amounted to \$8,287.61, with fourteen churches not heard from. The unusual bad weather hindered the delegates from most of these churches from attending.

As in reporting previous Conferences, we are confident that important references have been omitted. None have been done so intentionally, and we will thank any reader to call our attention to anything that should have been mentioned.

We are indebted to the Secretary of the Conference for his kindness in permitting us to take notes direct from the records, for this brief summary of the work done at the Conference.

AGAIN! AGAIN! AGAIN! AGAIN!

We have said again and again and again, that articles will not be published in THE CHRISTIAN SUN when the Editor does not know who the author is. Though we have repeated this from time to time, and though every Editor of THE SUN has had to repeat it, there continues to come articles without names. The occasion of this note is caused by an article signed "A Constant Reader", and giving us a "suggestion" and, in the meantime, a "little warming up" for not giving more publicity to the work of Evangelist A. Victor Lightbourne. "Constant Reader" sends us an article about a meeting recently held by Evangelist Lightbourne, but does not sign the article. We have only this to say: We make it a definite rule to publish all field items but have no way of being able to make a write up of a meeting held by Brother Lightbourne, or any other Brother, unless we could be there, or be able to get the facts. We can only depend upon the local church where meetings are held to furnish the reports. If a contributor does not desire to sign his or her name, for any legitimate reason, it will be withheld, if request is so made.

Will "Constant Reader" be careful to sign his or her articles so that they may be published?

TEACHING THE BIBLE BY USING THE SCREEN

If motion pictures are useful as a means of education, promoting social service and wholesome entertainment, why can they not be used as a means of teaching the Bible? Thousands of children are eager to go to the "movies" and see the thrilling stories of adventure and romance, some of which are wholesome, and uplifting, inspiring in ideals, others of which are degrading, deceptive and false in ideals. The idea of the International Church Film Corporation is to take advantage of this undirected enthusiasm on the part of so many of the children who attend motion pictures (and mature people too, for that matter) and direct it in such a way that it will give them true conceptions and ideals of life. In the meanwhile, an effort is being made to present parts of the Bible on the screen. This is done with great care and caution lest misinstructions of Biblical events may be given. Arrangements have been made with 5,000 churches for the display of films released through the corporation, including dramas, travelogs, educational subjects, and clean comedy.

SCHOOL WEEK

The Bureau of Education at Washington calls for the cooperation of the churches in the observance of "School Week," December 4-11. The Council of Church Boards of Education desires to emphasize the significance of this effort to call the favorable attention of the American people to the activities and needs of our schools and teachers.

Ideals of education in America were originally conceived and largely developed not by Government officials, but by private individuals who were as a rule di-

rectly or indirectly representatives of the churches. These men sought to provide the best education in institutions permeated by Christian convictions and ideals.

The later, and in recent years rapidly increasing, attention of town, state and federal governments to education is an indication that the action of the churches has leavened the entire nation. During the proposed "School Week" the people cannot think too much, and pastors, professors and teachers cannot talk or preach too much about questions concerning the education of the children and youth of the land.

Let the pastors and the people of the churches, and the teachers and students in all institutions of learning, private and public, vie with each other that "School Week" may strengthen the will of the people to support more adequately all these institutions, and to provide educational facilities, methods and processes more than ever worthy of the confidence and devotion of the nation.

(Signed)

A. W. HARRIS, *President.*
ROBERT L. KELLY, *Ex. Secy.*

GENERAL NEWS

President Wilson has accepted honorary life membership in the National Democratic Club.

Paderewski announces that owing to neuritis in his hands he will never again play in public.

A fire near the opening of the Arnold mine, Earlington, Ky., has imprisoned three white men and thirteen negroes and little hope is entertained of rescuing them.

Laborers employed in the State, War and Navy Department Building, Washington, who talk to any one during working hours except regarding official business, will be penalized, so stated the superintendent of buildings November 15.

The Japanese population of the three Pacific states has increased to a slower rate since 1910 than the ten previous years, according to figures by the Census Bureau. In Hawaii, however, there has been a decided increase.

George E. Collins, Governor of the Colorado Chapter of American Mining Congress, states that gold production in the United States will steadily decline unless the industry receives more support from the Federal Government.

Don't Forget to Make Your
THANKSGIVING OFFERING
TO THE
CHRISTIAN ORPHANAGE

LIGHTHOUSE OBSERVATIONS

J. E. MASSEY

THE INDUSTRIAL PROBLEM

Along with the fall of prices there inevitably comes the fall of wages and an increasing threat of unemployment among the working classes. The lowering of wages and unemployment is not confined to any particular part of the country or any one class of manufacturers, but it is nation wide and affects millions of people. *The New York Times* estimates that there is a twenty per cent average decrease in the salaries of workers in the various industries of the country. Some industries, of course, are affected more than others, especially in the case of the men and boys' clothing trade, cotton goods manufacturing, and textile manufacturing and trades, there is a marked decrease in the wages given to the employees. Not only this, there is also a continuous decrease in the number employed in carrying on the work.

Examples of this change of our industrial life are not difficult to find. In New York City alone the clothing trade industry has dismissed 35,000 workers, and has made a sharp reduction in the wages of the remaining workers, and until prices are lowered enough to attract the customer, still more men will either become idle or suffer further reduction in salaries. Cotton manufacturing establishments of New England and the South are reducing wages, in most instances from twenty to thirty per cent. In some instances the mills have closed because of the high cost of production and the heavy reductions made to the consumers.

One explanation of the present conditions is that the manufacturers are reducing production in order to create shortage in various commodities and thus maintain prices at an artificial level. But this is only one side of the question. The employment on the other hand asserts that the laborers used the war to hold them up and establish wages on a scale that is entirely incompatible with normal prices. They say that the public has put on the brakes and refused merchandise at the prices that must be obtained in order to let them out, and that the only solution is in this decreased production until it either costs less or the demand for goods at present prices has increased.

Of course if this condition continues, the responsibility will be placed somewhere. One thing we can be almost sure about is, that profiteering is responsible for the excess prices that led the buying public to strike. Until the extremely high wages are lowered and the profiteering has sufficiently vanquished from our midst, the present industrial problem will not be solved.

Employees of the Southern railway who had been with the company for twenty-five years, were awarded medals by Fairfax Harrison, president of the company, in Charlotte, N. C., November 15.

CREDIT TO THE AMERICAN NEGRO

Too often we have taken for fact that the American negro has never done anything for his country (It seems hard for many people to recognize that he has any country); we have even looked upon him as being incapable of contributing anything to the America in which he has lived, oftentimes passing an uneventful, jocund, merry-go-lucky existence. To say that he has made a distinct contribution to American democracy, contradicts this narrow, time-worn attitude. But as a matter of fact, the American negro has played a greater part than most people think.

Who has not heard of Frederick Douglass or Booker T. Washington, at some time or other, either in fact or in joke, well-meant or ill-meant, and who has not recognized that there is something great enough about these two orators and spokesmen of their race to merit our sincerest praise? Against the peculiar racial adversity under which they struggled, in circumstances which were discouraging, to say the least, these men grew to prominence, served their race and country.

Not only has the colored race produced orators and educators; it has also produced painters, poets, singers, and one sculptor. One of the finest painters that America has ever produced, judged by the French Academy of Art standards, is a negro. In the field of poetry Paul Dunbar has admirers all over the country. His songs are not sordid or commonplace, but they are possessed with a truly democratic, American spirit. Then we must not forget that the "only original music that America has yet possessed is the music of the negro 'spirituals.'"

We must not forget that the negro has done something worthy of merit. The old negative attitude of blindly discrediting what he has done, is wholly selfish and detrimental to the whole country, both black and white. It has been the means of keeping back the best that is in the negro, by always anticipating the worst. If we perform our duty toward the negro in a Christ-like way, we will help make him a better citizen by expecting and looking for the best that is in him.

GENERAL WRANGEL BEING DEFEATED

General Wrangel's army has been suffering severely before the advance of the Bolshevik army in South Russia. According to the report of *The New York Times* correspondent from Constantinople, November 15, 1920, 30,000 were killed and 40,000 were captured of the anti-Bolshevik army in the battle around Perekop. The character of the fighting is most desperate. Since the Bolsheviks have been baffled in the attempt to penetrate Poland, they have directed their efforts toward Southwestern Europe.

Ex-Governor Richard I. Manning was elected president of the American Products Export and Import Corporation, Columbia, S. C., November 16.

A PAGE FOR PREACHERS

SENSATIONAL METHODS

What is more deplorable in our Church life than the methods many of the clergy are employing to secure an audience? Whistling women, free lunches, shady politicians (posing as brilliant statesmen), moving pictures with an offensive smear of religion on them, represent some of the offerings in the Church notices. And the topics of the sermons! What poor, benighted heathen would even guess these performances had anything to do with Christianity?

The writer, who recently spent nine months in Los Angeles, observed the following in the *Los Angeles Times* "Has God Got Your Number?" "The Wild-West Man," "The Man in the Moon," "Pussy Cat, Pussy Cat, Where Have You Been?" "A Wonderful Invention—A Lunch Box, Hand Mirror, and Bath-tub in One." The authors of these are Presbyterians, Baptists, and Methodists, all men of prominence in their respective denominations.

Happily there are hosts of ministers who are upholding the dignity of the Church, who are above this miserable vulgarization of religion, but the number of those who fill the Church columns of the secular papers with their disgustingly sensational advertisements seems to be on the increase the country over. The Church page is beginning to suggest a riot of department store bargain counters, a printer's ink scramble for business. It is beginning to be a noisome, indecent reek of commercialism.

What shall we do with these degraders of the Christian pulpit? We must either correct them to a belief in the power of the gospel of Christ or, in the event of our failure to do this, escort them out of the gospel ministry.—*A Layman in the Continent.*

DR. JEFFERSON TO PREACHERS

The Christian pulpit has been a hotbed for the growth of all sorts of curious and unearthly tones. Twangs of various twists, singsongs of melodies, howls of different degrees of fury, and roars of many types of hideousness have tarnished the fame of the pulpit and caused the ungodly to blaspheme. The cause of these vocal monstrosities and outrages is that the preacher forgets he is talking to individual men. He thinks he is talking to the world, and that is why he shouts. He has the idea the he is preaching to the town and consequently he roars. He imagines he is addressing a crowd, and his vocal mannerisms are caused by foolish imagination. He gets his eye off the individual, and his blunder reports itself at once in his elocution. The moment he comes out of the pulpit he speaks naturally. The most incorrigible pulpit howler or whiner speaks like a man as soon as he reaches the foot of the pulpit stairs. He is cured by remembering that he is talking to individuals.

Let him remember this in the pulpit, and many of his elocutionary sins will fold their tents like the Arabs. Preachers do not preach to society or humanity or civilization. They preach to men like themselves. When they come face to face with the individual heart their style becomes natural, with every tone genuine and every inflection true. This is the cure also for disease of rhetoric. There are stilts rhetorical as well as stilts elocutionary. A preacher who has imagination and a facile command of words is sure to go on rhetorical stilts unless he keeps his eyes on the individual. The individual is the preacher's life preserver.—*Watchman-Examiner.*

THE INTENT AND CONTENT OF THE SERMON

Sermon-making is a great business and a hard task. The difficulty partly arises from the intellectual demands of a noble theme upon the preacher and in part is a physical ordeal and a vocal strain, but it is due for the most part to the fact that in making a sermon the preacher is trying to make men. A faithful pastor is doing by his arguments on Sunday what he is trying all the week to accomplish by his example and service—to transform sinners into saints, many of said sinners not being anxious to be so transformed. This is the intent of the good sermon, which, moreover, must also have contents. The particular contents of a sermon vary almost infinitely with occasion, audience, age, and preacher. But in general it may be said of all homiletic endeavors that they must address themselves both to the intellect and the emotions of men, in such ways or degrees as to produce conviction of sin, and to provide motivation to righteous and self-sacrificing conduct. The ideal sermon contains something for the head, something for the heart, and something for the will. If the preacher does not prepare assiduously for his Sunday task, he will not long command the respect and attention of thinking men; if he "makes nothing" of his morning discourse, the people will make nothing of it either. The heart, too, must be comforted and fed, for many weep, and others are nigh to tears, while all crave consciously or unconsciously love from somewhere, and in a degree, of caressing or petting from the fathers in Israel. But the great end in view is the bending (not breaking) of the will of man, so that it will incline to the ways of God and consecrate this life to the great arrears and satisfactions of the life to come. The desideratum is the man in action—a Christianized product whose behavior will be valuable to God and serviceable to his fellowmen. The whole man, a complex character, must become Christ's. Such was the ideal of Paul, such shall be the aim of every preacher of the present day. Any sermon which falls short of this realization fails in that degree and way: and any discourse, however defective from a theoretic homiletic standpoint it may be, which becomes a means of accomplishing the salvation of the tripartite man, is a success.—*Zion's Herald.*

WOMAN'S REALM

MINUTES OF THE EIGHTH SESSION OF THE WOMAN'S MISSIONARY CONVENTION OF THE NORTH CAROLINA CHRISTIAN CONFERENCE, DURHAM, N. C., NOV. 13-14, 1920

The Woman's Missiouary Couventiou of the North Carolina Conference met in the eighth session with the Durham, N. C. church at 10:30 a. m., November 13, 1920.

Mrs. L. L. Vaughan led the devotional services. Mrs. J. P. Avent welcomed the Convention, to which Mrs. J. O. Atkinson responded.

The President, Mrs. W. H. Carroll, read her annual address. Its recommendations were submitted to the Committee on Apportionments. Her address was ordered printed in The Christian Sun.

Miss Chiyo Ito, of Japan, being supported by the young people while she is studying in Elon was presented.

Dr. W. A. Harper gave an account of the outlook and needs of the mountain work in Carroll County, Virginia.

The following Societies volunteered to send clothing to destitute families in the mountain field: Burlington, Graham, Elon, Greensboro, Raleigh, Sanford, Liberty (V) and Durham.

The reports of the officers were then made and ordered filed as follows:

Secretary—Mrs. W. A. Harper,
Treasurer—Mrs. W. R. Sellars,
Superintendent Young People—Miss Bessie Holt,
Superintendent Boys' Work—Mrs. N. G. Newman.

The President announced the following Special Committees:

Apportionments: Mrs. W. R. Sellars, Mrs. J. D. Kernodle, Mrs. L. L. Vaughan, Miss Bessie Holt, Miss Mae Gunter, Mrs. J. W. Patton and Mrs. J. R. Avent.

Nominations:—Mrs. J. O. Atkinson, Miss Lessie Stauffer, Mrs. C. B. Riddle, Mrs. L. L. Brinkley, Mrs. L. M. Clymer and Mrs. J. J. Henderson.

Resolutions:—Mrs. Corrie Holt, Mrs. D. P. Barrett and Mrs. Walter Hardeu.

Banner:—Mrs. D. E. Sellars and Mrs. T. W. Chandler.

Mrs. D. P. Barrett, of Porto Rico, was introduced and told of her experiences in Porto Rico, answering many questions of the delegates.

Adjourned for luncheon in the church.

Afternoon Session, 2:30 P. M.

Devotional services by Mrs. J. D. Kernodle. The enrollment showed twenty-two different Societies represented.

Reports of the year's work heard from the various societies. Mrs. J. J. Henderson and Miss Bessie Holt were appointed on a committee to confer with a like committee of the Eastern Virginia Woman's Board relative to providing literature and programs for missionary work and a maximum of \$125.00 was appropriated for this purpose.

The following officers were reported by the Nominating Committee and elected.

President—Mrs. W. H. Carroll,
Vice-President—Mrs. J. P. Avent,
Secretary—Mrs. W. A. Harper,
Treasurer—Mrs. W. R. Sellars,
Superintendent Young People—Miss Bessie Holt,
Superintendent Cradle Roll—Mrs. N. G. Newman,
Superintendent Boys' Work—Mrs. J. W. Patton,
Superintendent Literature and Mite Boxes—Mrs. J. J. Henderson.

Miss Bessie Holt gave an address on Our Young People's Work.

Rev. J. V. Knight gave an address on A Plea for Our Boys. The Apportionment Committee's report was read, discussed and adopted, setting the goal at \$6000.00.

The Committee on Banner awarded the banner for 1920 to the Burlington Society.

The Entertainment Committee assigned homes to the delegates.

Evening Session, 7:30 O'clock

Devotional services by Mrs. C. B. Riddle. Rev. D. P. Barrett gave an address on Latin America and Its Need of Christ.

Dismissed with prayer by Rev. S. C. Harrell.

Second Day, Sunday, November 14, 1920

The delegates attended Sunday school at 9:30 o'clock in the church, a special class being arranged for them. At eleven o'clock Dr. J. O. Atkinson delivered the Convention sermon, to the great delight of all. Benediction by Dr. Atkinson.

Sunday Afternoon Session, 2:30 P. M.

Devotional services conducted by Miss Mary Gunter from the 42nd Psalm. Prayer by Rev. S. C. Harrell. It was voted that the \$240 apportioned to Young Men's Missionary Society of the Greensboro church and paid directly to the Mission Secretary, be counted in the total raised last year, and that a special vote in the Treasurer's report call attention to this matter.

It was voted to print the minutes in the Christian Annual. The matter of district rallies was thoroughly discussed and referred to the Central Executive Committee.

The time and place of the next meeting were referred to the Central Executive Committee.

Committee on Resolutions report was adopted, moved and carried that the offering be given our return missionary, Rev. D. P. Barrett.

Dismissed by Rev. S. C. Harrell.

MRS. W. H. CARROLL, President
MRS. W. A. HARPER, Secretary

VISITING THE CHURCHES AND CONFERENCES IN ALABAMA AND GEORGIA

On Saturday evening, October 9, 1920, I went to Reidsville, N. C., to be with Rev. W. L. Wells' congregation on Sunday. I talked to his congregation on Sunday morning and the New Lebanon People, fifteen miles in the country, at three o'clock in the afternoon. Here a Young People's Missionary Society was organized with fourteen charter members.

I boarded the Southern train No. 54 at Reidsville at 7 o'clock and arrived at Cragford, Alabama, Monday evening at 6:30. Brother W. D. Mitchell met me and took me to his home, sending me, the following morning, to New Harmony church where the Alabama Conference convened.

This was the third Alabama Conference that I have attended. The church letters proved to me that this was the *best yet* in every respect. After this Conference adjourned, I visited the following churches until the Georgia and Alabama Conference convened: Dingle's Chapel, Cragford, Wadley, Beulah and Spring Hill. A Young People's Missionary Society was organized at Spring Hill.

The Georgia and Alabama Conference was, like the Alabama Conference, filled with good things from beginning to end. By request, I met with the people of the new church recently organized at La Grange, Ga., on Thursday afternoon.

Leaving La Grange at 12:00 o'clock Thursday night, I arrived at Ambrose, Ga., Friday morning at 6:15, and spoke to the Ambrose congregation that night. Mr. T. J. Holland conveyed me to Douglas by automobile Saturday morning, where I boarded the train for Swainsboro. I was met there by Mr. J. S. Stephenson's son, who took me through the country to Kite, Ga. At the request of Rev. H. W. Elder, who left on Thursday night for Texas on an errand for the Mission Board, I talked to these

good people at both morning and evening services. Leaving Kite Monday at noon, I arrived in Burlington Tuesday evening at 7:00 o'clock (having traveled over 1500 miles, visited twelve churches, made fifteen missionary talks, organized two young people's missionary societies and two women's boards, and visited fifteen homes) feeling that I had had one of the most pleasant, and I hope, most profitable, trips I have made in the far South. I received a letter last week from the Superintendent of Young People's work of our Alabama Woman's Board saying that they had organized another Young People's Missionary Society.

I wish I had time and space to mention each home and each person who did so much to make my stay pleasant. Words are inadequate to express my appreciation. May the One who rewards all good, be gracious to each and every one.

BESSIE I. HOLT

THANKSGIVING

What if the gold of the corn lands
Is faded to somber gray?
And what if the down of the thistle
Is ripened and scattered away?
There's gold in the gathered harvest,
There's homely and hearthsome cheer
And so we will be full joyous—
The day of thanksgiving is here.

A sigh for the vanished splendor
Of the autumn's purple and red,
For the goldenrod that is whitened,
For the gentian bloom that is dead.
Then turn to the hearthstone cherry,
Behold, 'tis the time of year
To count our blessings and mercies—
The day of thanksgiving is here.

Bare and brown in the shadows,
The meadowland meets the gaze,
Where the bold, blithe bee went seeking
Its sweets in the summer days.
The honey is stored in plenty,
So what if the winter is near?
The time is not one of repining—
The day of thanksgiving is here.

The fruit has matured in its season,
The sunshine has ripened the seed,
Then sing to the Lord of the harvest
A song of thanksgiving indeed.
The moon and the noon have passed by us,
'Tis the sweet afternoon of the year,
So let not your tribute be lacking—
The day of thanksgiving is here.
—Good Housekeeping.

YOUR PLEDGE

to the

Men and Millions Forward Movement

Don't forget, if it is due this month.

That's all

THE CHRISTIAN ORPHANAGE

A THANKSGIVING APPEAL

The Thanksgiving offering. How much are you willing to give? Will you give the value of one day's work to help clothe, feed and care for the little helpless, fatherless ones? Give more if you will.

Will you do your part? Will you see that your church does its part and makes an offering that you will be proud of? It encourages us to greater and nobler things when you back us up in our efforts.

Do you want to see us reach our last goal for this year? Every goal set in the past has been reached. We are depending on *you* to push us up to this one.

Just a little more than eight thousand dollars to get us up to it by the end of the year. If you will do your part and your church does its part we will reach it.

Count your many blessings during the past year and then remember the one hundred little children who have been refused a place in our orphanage this year because we had no room. Ask God to direct you in making this offering and then follow the dictates of the spirit. Let us make an offering unto the Lord. He has said "Inasmuch as ye have done it unto one of the least of these * * * ye have done it unto me."

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR NOVEMBER 24, 1920

Amount Brought Forward\$20,841.90

Sunday School Monthly Offerings

(North Carolina Conference)

First Christian church, Burlington, \$55.73; Plymouth, 3.50; Shallowford, 4.15; Bethel, 7.60; Raleigh, 5.00.

(Eastern Virginia Conference)

South Norfolk, \$11.11; Suffolk, 25.00; Ivor, 1.55; Berea, (Nansemond Co.) 10.00; Washington, St., Portsmouth, 3.00.

Northern Churches

First church, Huntington, Ind., \$7.40. Total, \$134.04.

Children's Home Fund

Interest on money in Savings Department, \$200.00.

Thanksgiving Offerings

Miss Mamie L. Kimball, Wise, N. C., \$5.00; Mrs. G. M. Slifer, Lewisburg, Pa., 5.00; Mrs. A. Maxon, Jamestown, Ohio, 5.00; Mrs. S. S. Nelson and sister, Mineral Springs, N. Y., 3.00; Miss Margaret Isley, New Bern, N. C., 2.50. Total \$20.50

Special Offerings

W. H. Thomas, Durham, N. C., on support of children, \$25.00; Mr. J. H. Jones, Newport News, Va., on support of children, 21.50; Woman's Board, S. C. C.; 140.70; Dr. G. S. Watson, 14.60; Interest on money in Savings Department, 279.34. Total \$481.14.

Total for the week, \$835.68; Grand total, \$21,677.58.

MISSIONARY

AN OPEN DOOR IN THE FAR SOUTH

As is known to many CHRISTIAN SUN readers, Rev. J. B. Orr, one of our faithful ministers of the Alabama Conference, has been living and preaching in Texas for several years. Brother Orr has often urged that we undertake work in Texas and has appealed to the Mission Secretary to make a visit to the church which he has established there. At the recent annual session of the Mission Board, it was voted that Rev. H. W. Elder, who had personal acquaintance with Brother Orr, pay him a visit and find out as to the prospects there and the needs of our cause in that place. Accordingly Brother Elder made the trip as requested and makes his report as follows:

Birmingham, Ala., November 5, 1920.

Dear Dr. Atkinson:

I am on my way back to Georgia from Texas. I preached for Brother Orr eight days and nights at Sand Hill. The weather was bad nearly all the time I was there. It had been raining for some time and the roads were muddy. It rained both Sundays I was there. I found Brother Orr well and delighted with my trip.

Brother Orr has done some good and faithful work and everybody speaks well of him. This church is in a fine country. The people are prosperous and seem to be contented. There are no negroes in this community and the most of the people own their homes. There are fifteen or more men who own their homes, members of the Christian church. They love their pastor and their church. There are several families in the community who belong to other churches, but they work together in unity. They have Sunday schools and a splendid singing class. The community has voted bonds and are fixing to build an up-to-date high school building. The present building belongs to the community as a school and church building. This church is located in Upshaw County and is a splendid farming community. This is in the hill country and is well timbered. They are grading a road from Gilmer, the county seat, in front of the church, spending about \$5,000.00 to the mile. This will add much to the community. We did not try to have a revival, but I enjoyed preaching for them. We ought to have gone to Brother Orr's assistance long ago. But better late, than never.

I left Gilmer on November 1, for Corsicana. My wife's sister, Bessie, who married W. H. Chewning lives there. I spent one night and day with them. I also visited Rev. M. D. Chewning who went to Texas from Alabama about twenty-seven years ago. He is now seventy-two years old and quite feeble. Corsicana is a beautiful city of fourteen thousand. It is in the oil belt and they are doing much work there. My brother-in-law has two wells on his place and is sinking the third. I

left there on Tuesday afternoon for Dallas, Texas, and enjoyed immensely the view of the prairie land. This is a great country. I left Dallas Tuesday night via Shreveport, Louisiana, to Monroe, Louisiana. I ran up to Haide Wednesday afternoon and spent the night with Brother W. H. Allen and family. I was their pastor twenty-seven years ago at McGuires, Alabama, and it was a delight to go into this home. I preached for them that night in their school building. They have organized a Sunday school here and are using our literature. They report to the Home Department of our school at Vanceville, Georgia once a quarter. This is a fine field for mission work. I am here waiting for a train. My train was one hour late getting here. The Christian Church faces a great open door. Shall we enter?

H. W. ELDER

Bro. Elder in a personal letter urges that we employ Bro. Orr for all his time and have him preach every Sunday in the outlying districts from our Sand Hill church. This church will pay half the salary and Bro. Elder says he will give \$25.00 on the salary if our Board can arrange for Bro. Orr to give the Texas work his full time.

J. O. ATKINSON

OUR MOUNTAIN WORK

It will be of interest to many SUN readers, and particularly to the young people of our Young People's Missionary Societies in North Carolina and Virginia to know that Miss Iola Hedgepeth is located at Fancy Gap, Virginia, and is happy in the great sacrifices she is called upon to make to carry on the work for us there. She has already enrolled thirty-six in her day school. In this number she has girls eighteen and twenty-two years of age who never attended school a day before. Miss Hedgepeth writes most interestingly of her work and of the zeal manifested on the part of her pupils to learn. There are one hundred and twenty-eight children in the district but she will of course not be able to reach or enroll all of these. She has rented an old building and is to have it fitted and furnished for school purposes. I have shipped her four dozen standard desks, blackboards and other necessary equipment for her school room. Among the needs which she mentions are clothing for children and women, either ready made or in material that can be made into warm clothing. Some of her pupils come to school in tatters. She also needs all kinds of material for hand and constructive work in school; two dozen pairs of scissors, colored cardboard, needles, colored thread, pages for paper cutting from magazines, story books (to be given to a few who can read); pictures, which illustrate Bible stories, Scripture cards, Testaments and song books, individual drinking cups. It is her desire to provide a hot drink for the pupils at lunch as their food is so often lacking in proper

nourishment. Hot cocoa is what she hopes to prepare. Sugar and chocolate would therefore be much appreciated to the extent of \$8.00 per month. And then that which she needs immediately is a church organ, as she has begun Sunday school and Christian work on Sundays in her school room.

The women of the North Carolina Woman's Conference in session at Durham, N. C., Saturday and Sunday, November 13 and 14, decided to send to eight destitute families sufficient clothing for the children that they might have the apparel necessary in order that they can go either to day school or Sunday school. Eight Societies took the families, one each, and I am advised that this help should go forward at once by Parcel Post. The young people of the Virginia Conference have decided to raise \$900.00 for this work the coming year and of the North Carolina Conference \$500.00. We have an idea that this will greatly appeal to our Young People's Societies but it will not be adequate by any means to equip Miss Hedgepeth for the work and to send her the assistance which will be necessary in a few months. I hope before long to tell SUN readers even more than they have seen yet, something of conditions as they exist and of the actual work being done to relieve the situation and to carry enlightenment and Christianity into the homes of these mountain people.

J. O. ATKINSON

DEVOTIONAL

SUFFOLK LETTER

The most important exercise of the soul is in prayer. It is the only exercise in which all believers can engage. All cannot read the Bible; all cannot sing; all cannot give; all cannot attend public worship; but all can pray. Hodge defines prayer as "the converse of the soul with God"; and Montgomery says: "Prayer is the soul's sincere desire, uttered or unexpressed; the motion of a hidden fire, that trembles in the breast." The modern phrase is "talking with God"; but this last definition or expression, seems to be lacking in the dignity that belongs to prayer.

There are three kinds of prayer: Secret, private, and public prayer. Hodge says secret, social, and public; but what is better than my statement or his, might be called *secret*, *family*, and *public* prayer. Closet or secret prayer is clearly taught in Matt. 6:6, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which is in secret shall reward thee openly." Joshua seems to have had family worship in mind when he said, "as for me and my *house*, we will serve the Lord"; and David said: "Evening, and morning, and at noon, will I pray, and cry aloud." "Peter and John went up together into the temple at the hour of prayer"; all these forms of prayer seem to be taught directly, or

are implied in the Word of God; and all of them are necessary for the development of individual, family, and church life. The church is built on the family, the family on the individual, and the individual on Christ.

Secret prayer is known only to the individual and God; family prayer to the family and God; public prayer to the Church and God. The easiest prayer is secret prayer. Here there is no intrusion of others to mar its sincerity and its faith. The holy of holies is the closet where the Christian prays. There is nothing to prevent genuine adoration, thanksgiving, confession, and supplication.

Family prayer is more embarrassing and more likely to contain formality. What others think and feel influence the mind. If some members of the family are not in harmony with family worship, it makes it hard for the head of the house. This family prayer-spirit should be cultivated in the earliest history of the home. Children should grow up in the atmosphere of family prayers. Family life is the root of the church and all life is cultivated at the roots.

Public prayer enters a new field and has its dangers as well as opportunities. There are two kinds of public prayers: written and extemporaneous. Written prayers fail to meet the changed conditions and growing needs of men, and extemporaneous prayers often lack thought and reverence. A good written prayer, or printed prayer, is better than a poor extemporaneous prayer; but a prayer thought-out in secret would be an improvement on both. Attention to public prayers will discover a tendency to address the people rather than God. It is a difficult matter to lead the congregation to the throne of grace without thinking of what they think of the prayer. What is called prayer thus becomes an address to the congregation rather than a prayer to God. It is often a good address, but a poor prayer. Any minister will find, upon an examination of his own public prayers, that they are too long, too extemporaneous, too much of an address to his congregation, and too barren of the real spirit of prayer. His thought should not be of what the people *think*, but of what the people *need*, and how to lead their minds in the spirit of *reverence* up to God; and the people can help in this by entering into the spirit of prayer with those who lead in prayer. Criticism has often led the minister into the very error that renders prayer of little value in public worship. The whole congregation should follow prayerfully in the public prayer.

W. W. STALEY

ASK

Never until the height and depth and breadth of Christ's love have been fathomed will the possibilities of His prayer promise be known. Jesus said "ask anything", but most of us try His "anything" on a very small scale. In fact many try almost everything else before they think of trying His prayer promises in the everyday affairs of life. There is nothing which any

child of God can legitimately do, there is no duty at home or abroad, there is no decision to make but this same Jesus who said "ask", is ready to direct the course of such an one.

When I read these words which the Holy Spirit had recorded in the Word: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God", I know it is my duty to talk over everything which comes into my life with the One whom I have pledged to serve all the days of my life. Often has the writer, with many others, proved our Lord in that "everything by prayer", and found Him ready to take the lead in even the small affairs of life. The work does not necessarily have to be world-wide in its scope before we can talk it over with our Lord. Whether your work is world-wide, whether it is confined to the four walls of your home, your office, the sick-room or even the kitchen, Jesus understands the need and He is ever ready to direct the course and lighten the burden.

The "everything by prayer" life does not mean a life of idleness or shirking responsibility. On the other hand it means a life of increased service, the busiest life we have ever known. As we live the "everything by prayer" life, our Lord keeps showing us more and more we can do to His glory, either in our home or out in the world. Jesus was always busy and He keeps His followers who are constantly asking Him so busy that many times they feel they are "pressed out of measure, above strength." But "His grace is sufficient," His "strength is made perfect in weakness", and His "if ye ask, I will do it" is infallible.

But with each "ask" there is an "if". Between His "ask" and "I will do", there is a condition which has to be complied with. "Whatsoever ye shall ask, that will I do," but we must ask in Jesus' name. The privilege of using Jesus' name in these great prayer promises is given only to His friends. We are His friends if we are doing whatsoever He commands us. If we are doing that, because of our love for the Son in whom God is well pleased, though we are undeserving, for the Son's sake our requests are granted. The Lord's "whatsoever ye shall ask" is ours if we are filling the place Jesus has chosen and ordained us for.

"Ask what ye will and it shall be done unto you", if ye "abide in me, and my words abide in you". Not only are we to remember His words, but they are to be the living principal which governs our life before the "everything by prayer" will bring His "whatsoever ye shall ask" in answer to our petitions. We are to "pray and not faint", to preserve and not grow weary or give up though the answer is withheld for a long while.

"What things soever ye desire, ye shall have them", if when ye pray, thou canst believe. The faith must be strong enough to take Jesus at His word. It must be strong enough to believe that those things which He saith shall come to pass, before the things we desire can be ours. "Again I say unto you, that if two of you

shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." This is another promise so great, its possibilities have never been fully realized. Jesus' "anything" is again promised, but the condition is perfect harmony between the two, Jesus in the midst, and the two in harmony with Him.

That night when our Lord gave His very strongest prayer promises, there was leaning upon Jesus' bosom, one of his disciples whom Jesus loved. One who was drinking in and treasuring up every word of that last long, intimate talk of the Master's. Many years after Jesus had said "ask what ye will and it shall be done unto you", after many years of testing and trying out these promises and finding they held good, this same disciple could say, "and this is the confidence that we have in him, that if we ask anything according to his will, he heareth us, and if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him".

Is your confidence in Him so great, have you proved Him so far in prayer, is your will so completely lost in His that you can say I *know* that He hears me, I *know* that I have the petitions that I desired of Him?

MINNIE LOHR

Mt. Vernon, Ohio.

"IN EVERYTHING GIVE THANKS."

By Rev. William J. Hart, D. D.

"Am I to thank God for everything? Am I to thank Him for bereavement, for pain, for poverty, for toil?" These were the questions that George Matheson, blind, but determined, cheerful and successful, asked himself. His answer is noteworthy and voiced in the precise language of Saint Paul: "Be still, my soul; thou hast misread the message. It is not to give thanks for everything, but to give thanks in everything." Such a feeling enabled him to write the lines which will long live:

"O Love that wilt not let me go,
I rest my weary soul in Thee."

"Thank God that things are no worse," folks sometimes say. That doesn't seem to be especially inspiriting; yet when we observe, sometimes by contrast, how much worse our condition might really be, there appears to be good sense in the suggestion. An old legend of the King and his Prime Minister carries with it this thought. Thus it runs:

"From the time of the old Revolution
When we threw off the yoke of the king,
Has descended this phrase to remember,
To remember to say and to sing:

"'Twas King George's Prime Minister said it
To the king who had questioned in heat,

What he meant by appointing Thanksgiving
 In such times of ill-luck and defeat.
 'What's the cause of your day of Thanksgiving
 Tell one, pray?' cried the king in his ire,
 Said the Minister, 'This is the reason—
 That things are no worse, O my Sire!'

"And whatever of care and of sadness
 Our life and our duties may bring,
 There is always the cause for Thanksgiving
 Which the Minister told to the king.
 'Tis a lesson to sing and remember;
 It can comfort and warm like a fire,
 Can cheer us when days are the darkest—
 'That things are no worse, O my Sire!'"

Being asked how he acquired the habit of good cheer, which never seems to fail him, Bishop William Burt said to have answered: "Maybe the remark of a child that I once overheard helped me to learn to complain and grumble as little as possible. While I was studying at Milbraham Academy, I spent a few days with this child's father, a good man, but a chronic growler. We were all sitting in the parlor one night, when the question of food arose. The child, a little girl, told cleverly what each member of the household liked best. Finally it came to the father's turn to be described.

"'And what do I like, Naney?' he said, laughing.
 "'You,' said the little girl, slowly—'well, you like 'most anything we haven't got.'"

Spurgeon it was who stated that it is a pleasant sight to see anybody thanking God, because the air is heavy with the hum of murmuring and the roads are dusty with complaints and lamentations. A unique suggestion was once made by Dr. Maltbie D. Babcock to the effect, "that instead of having one day set apart for thanksgiving, it would be better to set apart one day for complaining, and cram into it all our worries, leaving the rest of the year clear for gratitude."

When the young students were in military training for positions as officers in the national army at Madison Barracks, N. Y., in the summer of 1917, the idea of community singing in the army was developed, and W. Stanley Hawkins, of Rochester, directed this work. He said the favorite song of the men was "Keep the Home Fires Burning," but the next choice was "Pack Up Your Troubles."

A man paid a superb tribute to his mother when he said that he remembers that as a boy he caught the idea that his mother was always finding "wayside texts," and therefore the children of the family grew up with the feeling that the "world was full of God." If they happened to be walking on a starlit night in winter she would call their attention to the star-studded sky. A note of awe would be in her voice as she remarked, "Just to think that anyone could look at that and then say that there isn't a God!" Then she would repeat the strong words of the psalmist:

"The heavens declare the glory of God;
 And the firmament showeth His handiwork."

Thus it was that in all nature and throughout all life she found evidences of the wisdom and the love of God.

"All things to me are a perfect delight,
 The wind whistling in the night,
 The stars which shine,
 The whole host of Heaven is mine."

The soul, resting in God, is secure in its sense of peace. With unshaken confidence in the Heavenly Father, the saint learns how "in everything to give thanks." The intervening mile between Loch Lomond and Loch Long was covered in a walk by Dr. J. H. Joyett. The impressions made and the lesson learned are thus stated by the famous preacher: "Loch Lomond is an inland lake, and when I left it its waters were disquieted and boisterous, lashing the shore with angry waves. Loch Long is an arm of the sea, and its waters were perfectly calm, and I looked through its lucid depths and see the seaweed rooted on the rocks beneath. And the life of the soul, when it is like a small, measurable lake, is easily disquieted, and little disturbances toss it into convulsions. But when the soul knows God, when it recognizes its vast relationship, when it feels the tidal flow of the infinite within the waters of the breast, it has the secret of a great calm, and the little things leave it undisturbed." Rejoicing Christians used to sing:

"Though waves and storms go o'er my head,
 Though strength and health and friends be gone,
 Though joys be withered all and dead,
 Though every comfort be withdrawn,
 On this my steadfast soul relies,
 Father! Thy mercy never dies."

Are you familiar with those lines, "Fust-Rate and Very Thankful?" They contain the life-story of one who "in everything gave thanks."

"Our country town still holds the fame
 Of Grandma C., a sturdy dame,
 Whose doughty deeds in house and field
 And church her energy revealed,
 And whose undaunted spirit shone
 Through phrase and manner all her own—
 'Fust-rate and very thankful.'

"Of all the echoes from her days
 Most clearly rings that homely phrase
 (It seems a text and sermon, too).
 When she was hailed with 'How d'ye do?'
 From friend or neighbor passing by,
 Unfailing was her quaint reply,
 'Fust-rate and very thankful.'

"No doleful tales had she to tell,
No martyr's murmur, 'pretty well!'
Not she. Her happy chronic state
With unction she announced, 'Fust-rate!'
And with an emphasis as glad,
Her grateful word would always add,
'Fust-rate and very thankful.'

"As the light survives the set of sun
Her bright and cherry word lives on,
A happy influence that spurs
Our hearts to utterance like hers;
And when friends greet us day by day,
Like her, we, blithe and grateful, say,
'Fust-rate and very thankful.' "

—*The Presbyterian Standard.*

PASTOR AND PEOPLE

HENDERSON LETTER

Beginning October 19 and continuing until October 31, we held our annual revival meeting under the leadership of Evangelist Victor Lightbourne, and Mr. Sam Davis, pianist. We realized from the beginning that we should be seriously handicapped because of lack of room, so put forth our best endeavors to secure as large an auditorium as possible, but failed to find any other than one of the other churches, which were kindly offered us. Considering the relatively small increase of seating capacity of these over ours, and from other considerations, we decided to continue the services in our church, which we did until the last day of the meeting, when we secured the Riggan Opera House for all the services.

To say that Lightbourne is great is putting it mildly, in fact, to express an adequate opinion of him, would subject me to criticism from those who have not heard him. Those who do not know me personally would accuse me of exaggeration; my friends, who know my rather conservative attitude toward people and things would probably think that I am beside myself, and that not because of much learning either. And Sam, too, is simply indescribable. He is still the talk of much of the town. Everyone was charmed and delighted with his wonderful improvisations on the old hymns as well as the new.

All the congregations Sunday were good. But at the evening service the opera house, which is said to seat about 1,500, or with the stage, 1,600 or more was filled until one of the managers asked the ushers not to send any more to the galleries.

I find this note is getting too long; so I must close, but with the Editor's permission and the readers' indulgence, I will give in another article an estimate of Mr. Lightbourne and his work as an evangelist.

R. L. WILLIAMSON

THANKSGIVING

Two years have elapsed since the signing of the armistice. The Prince of Peace is reigning in more hearts than ever before in the history of the world. We are on a higher plane of civilization than ever before. Uncle Sam stoops to no nation, but is looked upon as a model by the other nations of the world. We as American people, have some of the greatest problems of the world facing us. The nations of the earth are nearer together than ever before. Our national opportunity is the greatest we have ever had. The lovers of Christian Liberty are nearer united than ever before, despite the decline in the efforts of the Interechurch World Movement. God still loves his people. For these things I am truly thankful.

B. J. EARP

Vanderbilt University, Nashville, Tenn.

CHURCHES SHOULD TELL THE TRUTH

The ethical element in the creed of the advertising clubs of America is very strong. The motto of the national organization is "Truth." Unless advertising is honest, there soon would be no advertising. It has been the work of some advertising experts to root out the dishonest element in the columns of the various periodicals. The Churches are sometimes represented by advertisements that would meet the condemnation of the experts in the art of publicity. When a congregation announces that it is a friendly Church and yet provides no way for greeting and winning strangers, it has sinned against the code of good publicity men. There was an old method of fulsome announcement of a new minister in a community which was misrepresentation pure and simple. The reports of a great crowd at a church that was but a little more than half filled can be branded as pure falsehood. It does not pay to advertise an inferior article. Only staple goods can reap the full advantage of a publicity campaign. The autumn publicity of the Church should have for its motto "Truth."—*Christian Century.*

WRONG SIDE OUT

She didn't like the morning
And she knew that it would rain.
She didn't like her breakfast
And she pushed it back again.

At noon 'twas worse than ever,
And she cried for cakes and pie.
She wouldn't eat her dinner,
And she would sit still and cry.

She pouted till the evening
Of this very horrid day,
And all because, so early,
She got up the wrong way!

—*Exchange.*



“THANK YOU” NEVER HURTS

A small boy had a message to deliver to an elderly captain of industry. Afterwards the man of affairs met the boy's father. “Your boy will succeed,” he said sententiously, “because he is polite.”

One of the best features of the Boy Scout movement is that it teaches the market value of manners. Of course, it does not tell the growing lad that the forms of courtesy will put money in his pocket. It does not tell him that he can capitalize “Please” and “Thank you” in dollars and cents. But it teaches him the lesson that the beasts of the jungle taught Kipling's child hero, Mowgli, that a civil tongue in his head will carry him far.

It is such small trouble to use these ceremonies that require but the flicker of an instant of time. And if more flies are caught with honey than with vinegar, have we not often seen how politeness wins where rudeness loses? What is the use of rushing about the world knocking each other over in the hurly-burly of our eagerness to embrace an advantage which the world resents such roughness and yields its prizes instead to those who are gracious and graceful?

Among the best of good manners is promptness. Many persons have many of the sweetest virtues of character and “miss out” because they are too late. They come when the party is over and the fiddlers have gone home, and there is nothing left for them but confusion and regret. They attend a committee session long after it has assembled, figuring that everybody else will be late and so they might as well be dilatory, too. They are amiable pests in society and business. They have to be ruled out when it comes to transactions that must be put through on time. The American Army abroad was an efficient Army because it moved at the zero hour; it kept its appointments with the enemy and its “rendezvous with death.”

Another superior point of good manners is to listen. He has not learned to live right who interrupts in the middle of a sentence, any more than he who talks too long or too miscellaneously. The world wants people in whom the world can repose its confidence, and you cannot tell anything to people who listen with half an ear and half a mind. A great leader of men and of measures declared that his rule for success could be put in one word, “concentration.” He shut out from his mind the extraneous thoughts; he shut himself in with the main idea whenever he was considering a project. So his thoughts moved arrow swift to the mark, not to be diverted. When he listened, the business of listening engaged him; and when he spoke, he did nothing but speak. He didn't talk over the heads before him to posterity; he talked directly and flatly to those present. A vastly successful shipbuilder and steel magnate knows

the secret. When he is with you, he is with you only. He seems to be thinking of nothing and nobody else. You feel pleased and inwardly warmed, believing that your business must actually be of moment to his powerful personality. At once he has made a friend of you. When he wats you to do something, you are likely to do it. His personality has a power that mere machinery can never attain.

Never will the human soul be put out of business in human affairs. “Things never yet created things.” It takes people—real people—to stir people. Until the earth shrivels to a cinder and turns utterly cold—as long as our little speck in space is populated—personal influence will count, and in personal influence the deferential and considerate manners that are born of genuine godness of heart count primarily.—*Editorial in Public Ledger, Philadelphia.*

MY DOG

I have no dog, but it must be
Somewhere there's one belongs to me—
A little chap with wagging tail,
And dark brown eyes that never quail,
But look you through and through and
through.
With love unspeakable, but true.

Somewhere it must be, I opine,
There is a little dog of mine
With cold black nose that sniffs around
In search of what things may be found
In pocket, or some nook hard by,
Where I have hid them from his eye.

Somewhere my doggie pulls and tugs
The fringes on rebellion rugs,
Or with the mischief of the pup
Chews all my shoes and slippers up,
And, when he's done it to the core,
With eyes all eager, pleads for more.

Somewhere, upon his hinder legs,
My little doggie sits and begs,
And in a wistful minor tone
Pleads for the pleasures of the bone—
I pray it be his owners whim
To yield and grant the same to him!

Somewhere a little dog doth wait,
It may be by some garden gate,
With eyes alert, and tail attent—
You know the kind of tail that's meant—
With stores of yelps of glad delight
To bid me welcome home at night.

Somewhere a little dog is seen,
His nose two shaggy paws between,
Flat on his stomach, one eye shut,
Held fast in dreamy slumber, but
The other opened ready for
His master coming through the door.

—*Life.*

NOTES

Rev. J. B. Howard changes his address from Jonesboro, N. C., to Chapel Hill, N. C.

The North Carolina Methodist Protestant Conference is in session at Enfield, N. C., this week.

Dr. J. O. Atkinson will preach at the Burlington church next Sunday morning—also at night.

Read Brother Johnston's appeal in this issue and remember the orphans during Thanksgiving.

Dr. J. W. Harrell, who transferred his membership to the Methodist Episcopal Church last week, has been assigned to the church at Troy, Montgomery County, N. C.

We sympathize with Bro. J. D. Oldham, Elon College, N. C., in the loss of his only son, J. D. Jr., on November 20. The son was in his fourteenth year, and a favorite with the family and College community.

Rev. G. O. Lankford writes from High View, West Virginia, under November 17: "I am here for ten days to assist Rev. A. W. Andes in evangelistic service at Timber Ridge. The meeting has been ushered in with ice and snow. I trust that it may close in spiritual warmth and power."

WHAT SHE WAS GRATEFUL FOR

Finite man can never conceive what it costs God to provide atonement. George Innes, of Philadelphia, in one of his addresses on stewardship, tells of a young girl whom he met in a leper asylum while he was studying missions at first hand in India. Upon the eve of her wedding, she was appalled to learn that she was a leper. All her earthly hopes thus frustrated, she went to the asylum, where at first she was tempted to doubt God's love, but, finding others in worse plight than herself, she tried to comfort them with the comfort whereby she herself in her girlhood had been comforted by Christ, for she had learned of Christ from the missionaries. She led scores of lepers to Christ, with all that that meant of hope and joy. Then she began to thank God for her fate, because of the opportunity it gave her, and for the new light that this dispensation of providence threw upon the meaning of the Scripture which says, "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him." (2 Cor. 5:21). Although this girl realized that her own service and suffering were by no means vicarious in the sense of that of our Lord, her experiences, both tragic and blessed, helped her toward a better understanding of what he gave up in leaving heaven to have contact with sin in his incarnation, and to make atonement for a lost world. —*Sunday School Times.*

A BIG MAGNET

One of the most dangerous places in all the seas is near the coast of Denmark, where there is a little island that goes by the name of Bornholm. The seas do not run unusually high about it, nor are the currents strong, but when the mariner approaches it the needle of his compass begins to act in the strangest and most unaccountable manner. Instead of pointing north it switches around and points to Bornholm, so that if it happens to be dark and stormy the pilot may guide his ship straight on the rocks, thinking he is making due north. This strange condition exists for the reason that Bornholm consists almost entirely of magnetite or magnetic iron, and it draws the compass needle like a powerful horseshoe magnet.

This influence is felt even at a distance of miles, and on the island being sighted by mariners on the Baltic Sea they at once discontinue steering their course by the needle, and turn, instead, to the well-known lighthouses to direct their craft. Between Bornholm and the mainland there is also a bank of rock under water which is very dangerous to navigation, and because of its being constantly submerged vessels have been frequently wrecked at this point. The peculiar fact in this case is that the magnetic influence of this ore bank is so powerful that a magnetic needle suspended freely in a boat over the bank will point down, and if not disturbed, will remain in a perfectly perpendicular line.—*Selected*

LOSING COLLEGE BOYS AND GIRLS

We have just read of a rector in an Episcopalian parish who in the presence of the writer of this item took his pencil and crossed out of his membership book the names of a half dozen or more young folk who had that morning gone away to college—in this instance to tax-supported colleges. Very well. How easy to cross off those names! How impossible to write down other equal number of names who can take and fill the places of those so easily eliminated in the long years of influence which stretch ahead.

Our own pastors may not take out their pencils and deliberately erase the names of their young folk from membership lists. Really they don't have to do that in order to have the Church lose them. They need only to neglect them; they need only to neglect to write the college pastor about them; they need only to let those young folks drift, while their pastors are indifferent to their care by the Church at the college town. That is all. No such physical weariness as sharpening a pencil and turning the pages of the membership book and using up the physical energy necessary to cross out the names. Just neglect the young folks. Let it become plain to them that their pastor does not care for their interest and even salvation the price of a two-cent stamp. That is all that is necessary to have the Church lose several hundreds—yes, thousands—of her choicest young lives. —*Central Christian Advocate.*

MARRIAGES

STONE-MARTIN

A beautiful autumn wedding took place Tuesday afternoon, November 16, 1920, at three o'clock, at the home of Mr. and Mrs. William Henry Martin in Colonial Place, Norfolk, Va., when their only daughter, Miss Louise Taylor Martin, became the bride of Mr. Clarence Edward Stone, formerly of Chicago, but now of Norfolk.

The home was artistically decorated with palms, ferns and Southern smilax. The bridal party entered the spacious drawing room to the strains of the beautiful Lohengrin wedding march, rendered on the violin by Mr. Alvah Barlow.

The ceremony which was solemnized before an improvised altar of white lattice entwined with Southern smilax, amid palms and ferns and soft shaded lights, was performed by the bride's pastor, Dr. L. E. Smith, of the Third Christian church, Norfolk, the impressive ring ceremony being used.

The bride, who was given in marriage by her father, was lovely in a stylish traveling suit of manking blue peach bloom cloth and hat of the same shade. Her flowers were a shower bouquet of bride's roses and lillies of the valley.

Miss Mary Alice Plummer of Portsmouth, Virginia, was the bride's maid of honor and only attendant. She wore a lovely afternoon frock of soft brown crepe satin beaded, and a large picture hat. Her flowers were an arm bouquet of Ophelia roses.

The bride-groom had as his best man Mr. Clyde W. Rogers.

Following the ceremony there was a large reception held, and later in the afternoon, Mr. and Mrs. Stone left for an extended honeymoon through the west. After the fifteenth of December, they will be at home to their friends with the bride's parents at 537 Maryland Avenue, Colonial Place, Norfolk, Virginia.

Mrs. Stone was formerly a student at Elon College.

OBITUARIES

SOCKWELL

Mrs. Mollie Sockwell, widow of Robert Sockwell, died at her home in Guilford County, N. C., November 12, 1920, after a lingering illness. She was in her seventy-fifth year and had been a member of Bethlehem church since early life. She leaves one daughter and many relatives. Her husband and eleven children preceded her to the spirit world. Funeral and interment at Frieden's Lutheran church, conducted by the pastor, Rev. Von Riser, and the writer. A good woman has fallen asleep in Jesus.

J. W. HOLT

MADDOX

Sister Hettie Maddox died November 3, 1920, at the age of forty-two years, and was buried at Moore Union Christian church the following day. Her health had been on the decline for more than a year. She professed faith in Christ very early in life and joined the church at Moore Union where she has lead a beautiful Christian life.

The deceased leaves to mourn their loss, a husband, three sisters, five brothers and a host of relatives and friends. Funeral services were conducted by the writer, assisted by Rev. Mr. McLaurin of the Presbyterian church. May God bless the bereaved family.

P. T. KLAPP

IRELAND

Daniel Milton Ireland departed this life November 12, 1920, at the age of fifty-one years and three months. He connected himself with Berea Christian church very early in life. When his father died he took charge of the family, and was in a sense, a father to his sisters, neices and nephews, and proved himself faithful in this capacity.

Surviving are four sisters, two brothers, and many friends. The crowd that attended the funeral was proof of his many acquaintances and friends. The floral offerings were beautiful. Burial services by the writer, assisted by Rev. A. F. Isley. May God bless those who mourn for this beloved brother.

P. T. KLAPP

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5. Indicate the wording that you want placed on the envelopes or leave the same with us.
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WHICH SPIRIT HAS YOURS ?

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- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

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EDITORIAL

MINISTER VERSUS PREACHER

The old contention that there is nothing in a name and that a rose would smell the same if called by some other name—may be true in some instances, but untrue in others. We argue not the point, but point out the significance of what a word may have. "Preacher" is an old word. It had its origin in the days when the Word was preached to the multitudes. The word suggests public delivery of the message—and that is what it is. It is interesting to note that Christ in addressing His disciples used the word *teaching* before He said *preaching*.

The Church is breaking away from the word "preacher" and using the word "minister." The word *minister* is a broader and more significant term. In it is both implied and expressed the need of the present conditions of the world. With great intelligence among the people, they are not so much in need of a *preacher* as they are of a *minister*. Christ did not say that He came to preach. "I came not to be ministered unto, but to minister."

The foreign minister of a country (or for a country) is not an instructor for public assemblies, but a guardian of the rights of his people. He ministers in their behalf. A man may be a great *preacher* but a poor *minister*. The man who can go among his people and meet all conditions, carry sunshine into dark rooms, spiritual right into places of business, and be a man among men, is a far better man for the average church than a great preacher—a man who can hold an audience by his eloquence.

Emphasis is now on *service*, and the man who *ministers* is the man who *serves*. The *preacher* instructs. The minister does more—he instructs and *ministers*.

Our colleges and seminaries would do well to shift the emphasis from public *speech* to public *service*. "He went about doing good" is one of the greatest epitaphs that can be written of any man.

The lack of oratory should be no hindrance for a young man entering the ministry. If he can minister to his people, his acts of love and mercy will speak so loud that he will be heard.

The country church that is satisfied with *preaching* alone and will not provide for *ministering* to its people will surely die. The day for such service has passed, though the controlling powers of the Church are satisfied to see some congregations eke out their existence for the lack of real ministering.

Is yours a *preacher* or a *minister*? Which?

CHRISTIAN EDUCATION

The other day we listened to an address by Dr. H. W. Chase, president of the University of North Carolina. Dr. Chase chose for his topic that present day theme—"Christian Education." The speaker's treatment was not theoretical, philosophical, or in any way impractical. It was plain and practical, and said Dr. Chase, "No man is educated who is not educated to serve his fellow-man instead of selfish interests." That is not a new emphasis, but one that needs to be repeated again and again. We are glad that influential men in Dr. Chase's position take such a stand. It is an index that the Church has a larger field in the realm of Christian education than to point out the defects of the State institutions. These defects can never be remedied by destructive criticism. There is a cooperation that the Church can use in connection with the State's Colleges and bring Christian training to them. It would be unwise for the State to attempt it, and likewise it would be folly for the State not to provide for the training of her youth.

The Church should have no desire to control the institutions of learning owned by the State, but the Church can influence the plastic minds that attend these institutions. The Church cannot do this by being aloof. The Church can reach these young men and women by churches, endowed chairs to give a definite type of instruction, etc. Shall the Church enter this open door?

A GOOD SUGGESTION

W. P. Baker, Literary editor of the Syracuse, New York, *Post-Standard*, we note from the Christian Advocate (Nashville), has a good idea of circulating valuable books. Mr. Baker names it his "Shelfless Library." His plan is this: when he finds a good book, one that is interesting to him, he reads it and instead of keeping it, passes it along to someone else, who, he thinks, will appreciate it. The following agreement is also passed along with the book on a slip of paper about six by four inches: "The rules of the library are these: The borrower agrees to put this book on his reading table, not on his book-shelf, and to read it without delay. He agrees when he has read it to pass it on to a friend who, he believes, will be interested."

This is a good suggestion and should be appropriated by those who do reading during these long winter evenings. We venture a further suggestion along this same line: Pass along your papers, especially your religious papers, and let your friends and neighbors enjoy them with you.

THE INTERCHURCH MOVEMENT AGAIN

The reorganization committee of the Interchurch Movement was in session November 3-5, in an effort to get the affairs of the Movement in some definite shape. The indebtedness of the Movement is being paid out of funds provided by the denominational boards which under-wrote the Movement's loans last year. We note that the Methodist Episcopal Board of Foreign Missions has paid more than a million dollars into the Interchurch treasury for this purpose. We note also that the Disciples of Christ are also very heavy losers. That denomination has set Sunday, December 12, as a day to make a special offering to help meet the obligations of its boards.

The financial part of the Interchurch Movement is a sad chapter. No doubt but that some good has come out of the surveys and the activity, which caused great numbers of men to do some religious work for the first time, but in general the whole thing seems to be a failure.

PATCHED AND PADDED SERMONS

We take the following from the *Pacific Methodist-Advocate*, which we think is worthy of reproduction, and also worthy of consideration:

"What would you preach on today, if you were in my place?" This question a young preacher asked one Sunday of one of his lady members, a lady celebrated for her plainness of speech. "If I were in your place and had made no preparation up until now and did not even know what I should preach about, I wouldn't preach at all." Right. And we wish this could be said to every lazy idler who lets a whole week slip by and then on Saturday night or Sunday morning grab up "Peloubet's Notes" or a bone-dry volume of "Skeletons" and steals off to steal a sermon. It's an offense against his God, his sacred calling, and an insult to his people. We know of preachers doing this very thing, and we have even heard them brag about it. Shame on them! Of course they

bragged about how quickly they could prepare a sermon, and they seemed to imply that they held the world's championship for throwing sermons together in the shortest space of time. The only question we had after we heard them was that it took as long as they claimed. The sermon which, like Solomon Grundy, is born on Sunday, will take sick on Monday, get worse on Tuesday, die on Wednesday, be buried on Thursday, and the same thing said of Solomon can be said of such sermons—"that was the last of it."

GENERAL NEWS

Plans are being made to drop about 20,000 government employees in Washington about July 1, 1921.

The Chemical Warfare Service has announced that 70,552 Americans were gassed during the World War.

President Wilson has improved in health so that he is now able to walk about the White House without the use of his cane.

Memphis, Tenn., leads all cities in the United States in the number of homicide cases. This city has led in this record for ten years.

Marshal Foch says that the best aid that America can give Europe at the present time is to uphold and back up the allies in their efforts to secure the enforcement of the Versailles Treaty.

Franz von Rintelen, a German agent, has been pardoned by President Wilson on condition that he leave the United States. He is expected to sail for Germany within a few weeks.

Japan has cut her military estimate for the next fiscal year from \$120,000,000 to \$115,000,000. The expansion of the aerial service is provided for, but otherwise there is a general scaling down.

President-elect Harding has arrived safely in the city of Panama, having passed through the canal on a mine sweeper. He is making a study of the Isthmian problem which is one of the objects of his journey.

The production of petroleum in the United States during the month of October amounted to 39,838,000 barrels, an increase of six and one half million barrels over the production in the same month last year.

During the football season just finished there has been a total of eleven lives taken. The victims were for the most part young men who went into the game without much instruction as to how to protect themselves.

Coal storage stocks of meats and lard in the United States on November 1 had reached the lowest point in several years, and reports stated that if no more was available, there was only a sufficient amount to last the country about fourteen days.

LIGHTHOUSE OBSERVATIONS

J. E. MASSEY
A WAVE OF UNEMPLOYMENT

Unemployment is one of the biggest problems which the public as well as the employer has to deal with at the present time. Manufacturing concerns, especially in textile industries of the country, are turning off employees by the thousands, consequently increasing the army of idle people daily.

The cause of this wave of unemployment is difficult to express in terms of any one particular thing. Of course it is to be attributed mostly to the changing of industries from their war-time basis to normal peace-time basis. During the war new industries were builded up and many old ones thrived from abnormal conditions. Now that their products are in less demand, and that the public has struck for lower prices, these industries are undergoing changes to suit normal times. Employees that flocked to these industrial centers of the country find they will have to either go back to the country, town or city from which they came, or that they will have to switch off into some other industry, or department of the industry in which they have been working.

This unemployment, as it has been stated, is sweeping the whole country, but no where is it felt more keenly than in the large industrial centers of the North and East. Detroit which normally has a transient working population of 10,000, at the present time has 75,000 idle,—with nothing to do but drift around, dissatisfied, unrestful, seeking other jobs which are in many instances inferior to the ones which they have occupied during the war times. Some cotton mills of New England have been closed on account of the present slack in trading conditions, causing many to lose their weekly support, while in the South similar conditions of unemployment or lower wages have caused unrest among textile workers.

The old saying: "the idle brain is the devil's workshop", ought to remind the public that these unemployed must be given something to do—something to keep off a possible wave of crime which usually follows idleness. There is no need for any pessimistic outlook of the situation developed thus far. Optimism,—a brotherly feeling for the "fellow without the job" by helping him find employment, is about the best means to solve the problem.

DECREASE IN CRIME

Judging by the smaller numbers of arrests and imprisonments in New York City and other large cities, there has been a marked decrease in crime during the last ten months. According to the report of Sheriff Knott of the Tombs Prison (New York City), there has been more than 2,000 fewer arrests made since March, than there was in the same length of time previous to that date.

Though the Sheriff declines to speculate on whether the dry law was in any way responsible for this decrease, undoubtedly less liquor has helped to make less crime. One never sees the drunken victims of the "old days" when breweries were active and bar-rooms were frequented from morn till night. It is very seldom now, that one finds a drunken person anywhere about these places which once bred such a large percentage of the city's crime. Another thing that is to be taken into account is that since the war people have become better adjusted to peace-time conditions. No doubt there will be a still greater decrease in crime, provided people find employment and keep busy during the critical labor adjustment period, through which we are now passing.

CONTINUOUS TROUBLE IN IRELAND

Ireland seems to continue to be one of England's biggest problems. Every day brings news of clashes between the Sinn Feiners and British Royal troops. On Sunday, November 21, fourteen officers and civilians were shot and killed in a Dublin hotel, presumably because they were connected with courtmartial proceedings against Sinn Feiners.

England has planned to put on a rigorous drive against these agitators of Irish freedom and independence. But unless England can affect a settlement of Ireland's troubles soon, the tide may turn so strongly against the Royalists that the world will fare better with a self-governed Ireland. The situation seems to be more and more like a "house divided against itself,"—a very difficult thing to make stand.

SCOTLAND GOING DRY BY DEGREES

Though the last election held in Scotland in November was not a complete victory for the prohibitionists, it showed that they have not fought in vain. Out of the one hundred and ninety-six districts which voted, twenty-four voted to reduce license and eighteen will go dry. The prohibition-workers will continue their campaign with hopes of gaining other districts in the next election in spite of the rather "canny" attitude shown by many of the Scots.

DR. FRANK CRANE SAYS:

Tyranny, grafting, bulldozing, and swindling are not inherent in any scheme, nor the exclusive possession of any class. They are inherent in human nature.

Any absolute monarchy contains within itself the seed of abuse.

The more honest a man is, the more pleased he is to have his accounts audited and his doings watched.

The wicked it is that continue to love darkness rather than light.

A good deal of railings of one class at another are in substance no more than accusations against that evil nature that is common to all classes.

PASTOR AND PEOPLE

VISITING THE CONFERENCES

I attended the Eastern Virginia Conference at Holy Neck where I used to attend church seventy-five or eighty years ago. The old preachers who were there when I attended church have all passed away. Uriah Rawles and Joshua Livesay were some of the first ministers whom I knew there. These were followed by William Jones, R. H. Holland Robert Rawles; also W. B. Wellons, who, however, was not a pastor there.

Great has been the change. The old plank house which used to be there has been substituted by a brick building, modern in its equipment and everything is very convenient. It is one of the best country churches I know of and is located in one of the best communities. I was glad to be present and shake the hands of so many children and grandchildren of people I once knew.

We had a pleasant Conference. Everything went off nicely and was thoroughly provided for. There was possibly twice as much dinner every day as was consumed; good accomodation at night and a great many more could have been taken care of with ease.

After having made a most pleasant visit at Holland, I went to Norfolk. Here I met Frank Hitch, who married my niece, who died several years since. Two of his children, Arthur Hitch, and Mrs. Pinkney Pane, have nice families coming on and their grandfather is so proud of the children (Also their Uncle James.) I attended service at the Third church on Sunday and it was a pleasant service. I spent a few days in Norfolk the following week, visiting my relatives, and enjoyed the time thoroughly.

After leaving Norfolk, I stopped over in Henderson, N. C., where I spent a day and night with Miss Dora Ayscue and her sisters—all my spiritual children. There I met several persons afflicted, and these I prayed for. I shook the hands of so many dear friends.

I attended the North Carolina Conference which convened at Parks' Cross Roads, beginning November 16. I spent the time while there with Mrs. Wellons Parks, whose home is near the church. The weather was so rainy and cold the first day that I could not attend. The meeting of the Conference was pleasant. I attended Conference at this place in 1853—sixty-seven years ago, it being the first of the Conferences held here. At that time the house was on old building, hewn down and nicely dressed, but did not excell the capacity it needed for its congregation. I joined the Conference in 1854 and arrangements were made for me to preach at that place, with other churches as a circuit. I preached here three years—1855, 1856 and 1857. My labors resulted in much good. It had been a custom with different denominations to criticise other churches severely. They had been accustomed to criticising ours and calling us a society without any legal authority to marry, administer the ordinances of the Church, etc. I at once took them up and proposed to discuss these questions

with them, and the other preachers said, "James, they will whip you to death—you are only a boy." I replied that if they did, I would get it in the face—I would not be running. We soon changed the tide, notwithstanding the opposition we had, and we all worked out smoothly together. This was a dear people to me.

The Conference this year was a pleasant session, and resulted in much good, I hope, for our Church. The meeting place of the Conference is an excellent country church, and was ready, able and willing to take care of the Conference. However, owing to bad weather, they possibly did not have half those expected to accomodate who were expected, and that they were prepared for. Some who prepared for company were entirely disappointed at not having any.

We did not make arrangements for all the churches to have preaching this coming year, but trust that we will be able to do so soon. The next session of this Conference meets at Danville, Va.

I am at home again, but am anticipating one more trip before I go into winter quarters. I will report this trip in a later note to THE SUN.

J. W. WELLONS

THREE SUNDAYS IN THE STATE CAPITOL

On November 3, this writer and his companion came to the Capitol city to live. No special significance to November 3, except that happened to be the day when most politicians receive notice to move. On arrival we were met by Bros. C. H. Stephenson, son Hermis and P. T. Hines, who arranged for us to go to the Bland Hotel for lunch, after which time through the kindness of Brother Hermis Stephenson we saw the city and were brought to our home about 3:30 p. m., where we are now conveniently and happily established.

We are conscious of the fact that we are following a long line of great and good men in the Raleigh work—and that makes us all the more anxious about the work. We are finding a number of interesting things about the work that are exceedingly hopeful. One in particular is the church organization. We never saw a church better organized. This credit goes to Rev. Geo. D. Eastes and a number of busy business men of the church, who believe in putting things on business basis.

The church has an official board composed of twenty men of the church under leadership of Mr. P. T. Hines, that meets and discusses church problems, business problems of the work, monthly programs, new undertakings and report to the church conference. I have never seen a board of any kind more harmonious and enthusiastic over its work. Such a board puts new life in the pastor, for he is aware that they are upholding his hands and knows the work will have to succeed—as we lift our hearts to God for it.

Yesterday was our third Sunday in the city. At each of the services, congregations have been fine. Yesterday being the best of all. Interest in the Sunday school under leadership of Prof. L. L. Vaughan, the C. E. under leadership of Miss Gladys Poole, the Woman's Missionary Aid Society under leadership of Mrs. L. L.

Vaughan, are all making fine progress and have had some live meetings. Our C. E. is leading the Thanksgiving Service with a sunrise prayer meeting, and we predict a great time. The offering will go to the Baby Home at the Orphanage.

There seems to be no reason why the work should not go. There is more real enthusiasm among the members for the work than any church I have seen. The greatest need of the work, as I see it, is an adequate church edifice. But this will come later. The church is putting on a very elaborate program for next year. This includes a program of "Community Service" large enough to reach all country churches, culminating in a one week institute in our church, in the spring or summer. The team for this work will soon be organized.

Other reports from church services, and general work will be given later, and especially of the church program, which a congregational meeting of the church will discuss on Wednesday night. We ask the Conference churches as a whole to pray for the work here. We need a strong, live wideawake organization here, and the foundation for it is already laid. There is no reason why we should not go forward with a work like we have here.

J. VINCENT KNIGHT

320 W. Morgan St., Raleigh, N. C.

POUNDED

Saturday before the second Sunday in this month, and Sunday included, Piney Plains church gave me and wife a very fine pounding. There was included so many good things for the table that it would be almost impossible to mention them all. One thing in particular deserves mention because of its unusual appearance in pounding, and that was a pound of pennies.

We appreciate these good things from this kind and generous people and most of all appreciate the spirit that prompted the gift. May our heavenly Father richly repay them and make me far more useful in this church.

J. LEE JOHNSON

THANKSGIVING SERVICE

The Christian Endeavor society of the First Christian church, Raleigh, N. C., held a unique and very happy Thanksgiving service at 7:00 A. M. Thanksgiving Day. This had been announced and heralded as a "Sun-Rise" service and when "Old Sol" actually appeared above the eastern horizon he found a great crowd of people, young and old (no, all young), waiting for him. Special invitations had been given to the other C. E. Societies and B. Y. P. U's of the city to come. Quite a number of these people did, helping to swell the local congregation to a large and appreciative audience for the program was rendered as follows:

Subject: "Thanksgiving"; Leader: Rev. J. Vincent Knight; Song, Praise God From Whom all Blessings Flow; President's Proclamation, Miss Gladys Poole; Governor's Proclamation, Mr. L. N. Brown; Prayer; Song, "America"; Scripture lesson, Psalms 103; Lead-

er's Remarks; Special Music, Miss Mae Stephenson, Miss Louise Brockwell; For What Am I Most Thankful; Everybody; Song, "In The Sweet By and By"; Closing, A Chain of Prayers.

Following this service a Thanksgiving offering was received which will be sent to the Christian Orphanage, Elon College, N. C., for the benefit of Children's Home.

H. M. RHODES

SUFFOLK LETTER

Much has been written on the question of aliens in America, and grave questions remain for solution. When America's population was small, and laborers were needed, immigration was encouraged and immigrants were welcome. Recent years have revealed dangers to the peace and integrity of the Republic. The question of religion enters into the equation, race is a factor, and language is not the least of the problems to be solved by this country.

The influx of large numbers of Negroes from the South into the Northern cities, where there is a large foreign population, has caused race and industrial trouble, and, in some cases, riot and bloodshed.

But this letter was not intended to discuss these interesting and important questions.

This is a letter written on what is understood as the Negro question. I wish to say a few things about the Negro race, and his place in American life. It is the only race outside of native whites that is *genuinely American*. Other races cling to their language, their traditions, love for the country from which they came, and many of them return to their native land, after they have saved some money; and many of them send their earnings back to their native country. One would think that the Negro, since he was brought to America and remained in slavery for nearly a hundred years, would want to return to his native land; but not so. He has no love for Africa, he does not want to return to Africa, he sends no money to Africa, he would not speak the African language, if he could; he is *genuinely American*.

The Negro race is the most musical and most religious race; but he cares nothing for the religion of his forefathers. He accepts the Bible and the Christian religion with a simple and loyal faith. No skeptic has been found in the Negro race. As a race it is docile, friendly, happy, and useful. Had the race been left free from suggestions by would-be missionaries and teachers, the South would be the freest, the happiest, and the most prosperous area in the world. Designing or ignorant men and women, have led the race away from their greatest opportunity and their highest interests. Misguided and designing leaders of their own race, inspired by imported suggestions, have created feelings that do not belong to either race as they live together in the South. I will suggest that the white and colored races in the South are held together by a natural bond of sympathy and good will stronger than any other opposite races in the world. They really love each other in the true relation

of the races, and one can hardly get along without the other. Left to their own thought, their own sympathies, their own religious and civic ideas, they would cooperate in the finest type of civilization.

The enforced importation of the Negro race and his settlement in America was, in results, like the deliverance of the Israelites from Egyptian bondage. Slavery in this country was far better than life in Africa; and led to their freedom and the prospect of a great future. The Negro race is the only race that has no competition in his own field. Think of the \$100,000,000 earned with his *fingers* in picking out the 10,000,000 bales of cotton in the Sunny South. No machine can drive him from that field. Think of the deluded people who neglect poor foreigners in their own cities and weep over the happy Negroes in their genial clime.

W. W. STALEY

ENCOURAGEMENT AND COUNSEL

*Dear Brethren and Sisters
of the Alabama Conference:*

To my mind, the greatest opportunity that has ever been presented to our Church came when the Men and Millions Movement was introduced, and great numbers of our people made pledges to that fund. In fact, the most of our people gave as they were able to give, but since that time everything has gone to the bottom and times have so changed that I know some of them will be unable to redeem their pledges for this year. But brethren do not get discouraged. The Lord will provide. Let us pay what we can and strive to meet our obligations in the future.

I am sure that no section of our country has been so hard hit as the South. But do not forget God and His Kingdom. There are a number of people in our great South who are unable to pay their rent, or provision debt, or for their fertilizer. Some are not able to buy shoes and clothes to keep their families comfortable this winter. I, for one, expect these people to redeem their pledges fully for this year, but what I am trying to impress on your mind is the fact that our pledges were made in good faith, and we must not forget our Kingdom promises. We should pay what we can now and trust Him to provide for us to live and meet the demands later on.

There is not so much danger in times of depression as there is in times of prosperity. If we forget God we plunge ourselves into idolatry and defeat. If we remember Him, He will lead us out into a large place. God bless the struggling men and women of our Church, for I am in hearty sympathy with them and am praying for them every day.

G. D. HUNT

Wadley, Ala.

The regular cash bonus as established by the Ford Motor Company on January 1, 1920 will be continued on the same basis, notwithstanding the fact that there has been a decrease in the price of Ford cars. The bonus checks this year will exceed seven million dollars.

THE CHRISTIAN ORPHANAGE

SUPERINTENDENT'S LETTER

When you read this letter "Thanksgiving Day" will have passed. But we will long remember what a beautiful day it was. Clear, cool sunshiny and pleasant. How thankful each of us ought to have been when we looked back over the past year and counted our many blessings.

I trust that many who enjoyed the beautiful day made themselves the happier by remembering the little children at the Christian Orphanage. We are trying to raise the largest Thanksgiving offering this year in the history of the institution. Will our faith in you be made stronger by your offering on that day?

Will you help us reach the goal we are striving to reach? The value of one day's work seems to be appealing to our people, as a number have sent in checks.

Don't forget that our goal from the first of November to the last of the year is \$10,000. Just ten rungs in the ladder to climb and we have already passed two of them and nearly up to the third one.

We are already looking up toward the top one and we have faith enough to believe you will push us up there by the end of the year. You have been so loyal to me that my faith has grown from year to year and you have always seen to it that I reached each goal.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR DECEMBER 1 1920

Amount Brought Forward\$21,677.58

Children's Offerings

Dorothy Moore, \$0.10; Margaret Earp, 50; Ruth M. Sanford, 20; Hellen, Mildred, and Maurene Isley, 2.50; Benn and Cas Veazy, 2.00; Leonora and Lewis Welch, 1.00. Total \$6.30.

Sunday School Monthly Offerings

(North Carolina Conference)

Wentworth, \$10.39; Palm Street, 2.00; Chapel Hill, 3.27; Piney Plains, 4.92; New Lebanon, 1.00; New Lebanon Baraca Class, 1.00; Bethlehem, (Alamance) 5.26; Haw River, 10.82; Mt. Auburn, 6.55; Graham, 2.00.

(Eastern Virginia Conference)

Berea, (Norfolk) \$4.20; Rosemont, 41.08.

(Virginia Valley Conference)

Leaksville, \$2.10.

(Alabama Conference)

New Harmony, \$1.24; Wadley, 3.90.

(Georgia and Alabama Conference)

Ambrose, \$1.23. Total \$98.96.

Children's Home Fund

R. L. Holt, \$200.00; Alfred W. Haywood, 25.00; W. A. Newman, on pledge, 20.00; Mrs. W. A. Newman, on pledge, 5.00; "A Friend" on pledge, 25.00; E. C. Holt, 10.00; Mrs. V. A. Estes, 1.00. Total \$286.00.

Special Offerings

T. L. Jones, on support of children \$35.00; J. H. Jones, Newport News, on support of children, 30.00; Ladies Missionary Society Christian church, Lebanon, Ohio, 12.05; Mrs Julia Utley, 15.00. Total \$92.00

Thanksgiving Offerings

Mr. A. S. Dunn, Lynchburg, Va., \$5.00; Young Men's S. S. Class, Majenica church, Warren, Ind., 13.05; Miss Stella Sharpe, 5.00; Miss Iola Williams, 5.00; "Friend" Reidsville, N. C., 2.00; W. H. Etheredge, 5.00; K. H. Watson, 5.00; Mr. and Mrs.

(Continued on Page 11)

REV. E. K. McCORD, MISSIONARY*

John 15:13, "Greater love hath no man than this, that a man lay down his life for his friends."

I am to speak to you tonight of a man who had this greater love.

Edward Knapp McCord was born October 28, 1870 at Wallkill, N. Y., and died in Dayton, Ohio, April 26, 1920—thus lacking six months and two days of rounding out a half century of earthly existence in the flesh.

He worked hard on a farm in his boyhood days, and at the age of seventeen was born again, not of blood, nor of the will of the flesh, but of God, and at once united with the church. He was educated in the public schools of his community, in the high school at Newberry, N. Y., his collegiate training being at Starkey Seminary and at the Christian Biblical Institute. June 29, 1897 he was married to Miss Edith Powell, who was the daughter of Rev. D. E. and Rachel Powell. To this union were born a son and a daughter, who with the widow, survive him.

He was ordained to the ministry of the Word in the Christian Church by the N. Y. Southern Christian Convention, in 1895, when he was twenty-five years of age, and immediately entered upon the pastorate of the Christian church at Binghamton, N. Y. After serving this church acceptably from April 1895 till December 1898, he was called to the pastorate of Wolfeboro, N. H., and was in this pastorate till December 1899, when he decided to dedicate his life to the service of God in a foreign land, and amongst a people groping in heathen darkness because they had not the Gospel of the Son of God. Accordingly he was put under appointment by our Mission Board in October 1899 and assigned to work in Japan. With wife and child he sailed from San Francisco January 24, 1900, and reached Tokio, the following month. He gave eight years to mastering the Japanese language and preaching, teaching, and scattering the good news of Salvation through Christ, on this first trip. On February 6, 1908 he landed in America on his first furlough, and spent three years in the home land endeavoring with all the consecrated energy and devoted strength he could command to awaken our people at home to a sense of Japan's great need of the Gospel and of our responsibility to supply that need.

Early in January 1911 he returned to Japan, and for more than six years literally poured out his life, among the multitudes of unsaved Japanese who moved him with compassion and with pity because they were indeed sheep without a shepherd. In July 1917 he landed in America on his second furlough, from which without his knowing it, he was to go no more to the land of the cherry blossom and pagan darkness, a land which he had learned to suffer for and to love as he did his own soul; but from that furlough was to go on April 26, of this present year to the land where the rose of Sharon fills the gardens of paradise with divine fragrance, and ladens the air with the holy incense of heavenly love.

From July 1917 to April 26, the time of his going away, contrary to the counsel of his friends and associates he worked at a pace beyond human endurance, and ere he knew it the brittle cord of life was snapped. Here was a life that burnt itself out with twenty years of incessant toil and burden bearing. Do you see how those twenty years divided themselves?—fourteen in the foreign field, toiling by day and by night, to bring home to the Japanese the story and the life of our

Christ; six years here in America trying to bring home to our hearts the needs of the Japanese for the gospel and to awaken us to a sense of our responsibility in sending them the gospel. At the time of his sudden and unexpected death he was acting Secretary of Missions, and was editing **The Christian Missionary**, and was preaching, lecturing, teaching missions to our people in all parts of our Zion.

I have taken some pains to bring these facts to your attention as a background of that larger and better life our missionary lived, and to serve as a foundation of that structure which he so nobly reared for our help and inspiration.

A life like McCord's cannot be pressed into historic statement, but is expressed in the service he rendered and the sacrifices he made that the world through him might be better, and the Christ he served should be glorified.

There were two outstanding elements in McCord's character I wish to speak of:

I. His unswerving devotion to a great principle.

The two most powerful forces in the world are principles and personalities. It is by these two forces that the living movements of the world are advanced, by the truths which they embody and the men who embody them. They are different. Great principles exist separate and apart from personalities. Great truths, that is to say, great principles, existed before men discovered them, and apart from any man that discovered them. Truth is truth whether man discovers it or not. That the world was round and not flat, was a truth centuries before man discovered it. Man's blood circulated in his own body ages before Harvey ever found it out and told the rest about it. All right principles exist independently of their discovery and are ever operating on life by the Divine Spirit. We believe this because we believe in God who is the truth. But we hold also that God is seeking men who will advance the truth by making it a part of themselves; and who will give to principles a home and a leverage in their personalities. It is the very glory of God that He is truth; that is to say, He is what we want to have. God is Truth. Man holds truth, or in instances truth seems to grip and hold man. A great truth grips a man like a vise and the truth seems to constrain the man and send him forth.

This man of whom I speak, was gripped and sent forth into our world with a great truth. That truth literally dominated all he did, controlled him in his every act. It was this great and gripping truth I read you from John's Gospel, "Greater love hath no man than this, that a man lay down his life for his friends". And who were this man's friends? They were the multitudes in a heathen land who did not and could not worship God, because they knew nothing of God so that they might worship Him. He offered up his life that they might have life and have it more abundantly through Jesus Christ whom to know aright is life everlasting. May I read you what one of his colleagues on the foreign field wrote of him while he was yet on the field there:

"Being left parentless while young he had to step lively and he keeps it up. This fits him for being a good missionary in the work here. He must travel much in his large field, and he goes all the way from trains, on his own feet. He preaches anywhere; in church, if there is one; in lodging houses; at tea houses, with a box for a desk, and with a background of beer boxes; in private houses, and by the wayside; through all kinds of weather, through heat and cold, water and snow, and slush and mud, he goes and after that he keeps on going." He had to go. A great principle controlled him; a great truth gripped him, and he went forth to lay down his life for his

(*Memorial address by J. O. Atkinson, Mission Secretary Southern Christian Convention at Burlington Christian church, under the auspices of the Woman's Missionary Society, Sunday p. m., November 7, 1920)

friends. And now let me give you a word of testimony to this man's controlled and obedient life. This word is from a Japanese in Tokyo, Rev. Mr. Matsuno of our Japanese Christian Conference, "He spoke our language even better than many of us. A man of sound judgement, with a bleeding heart: full of jokes and full of tears; loving and beloved, his life was to us a real pattern of Christian modesty." Here then was a man dominated with a great and undying principle, that principle that would cause a man to lay down his life for his friends.

II. He had an indomitable faith that would not let him be Conquered.

Out yonder in Japan he saw the millions perishing without Christ, yet he was never conquered or discouraged. He had the faith to believe they would be reached through Christ. Here at home he saw a church indifferent, unconcerned, not sensible of their responsibility. Yet he had the faith to believe we would some day wake up. This drove him to work often 18 to 20 hours a day. But his faith in us and in God never faltered. It gave him a vision of things afar off. He veritably wrought as one seeing the invisible, for he sought a city which hath foundations and whose builder is God. Such faith we have record of in the world's category of the really good and great in Hebrews eleventh chapter. And as these obtained a good report through faith, but received not the promise because God provided some better thing for us that they without us should not be made perfect, so the highest tribute any of us can pay McCord is to make his life perfect by carrying on the work which he so well began and for which he gave his life. His perfection depends upon us. Shall we fail him now, or shall we in faith and love bend ourselves to the completion of the great task to which he dedicated his life?

DEVOTIONAL

WHAT DOES "CHRISTIAN" MEAN?

Great words come into popular use without bringing any definite content with them. Ask twenty men in succession what they mean by "democracy," and their answers will be not only different but conflictive. The same confusion will mark response to inquiry about "Americanism." No wonder if it appears regarding the word "Christian." That is not because it is vague, but because it is vital—so vital that it has many aspects appealing to differing needs of men.

Nor are the differences of reply confusing until one is insisted upon to the exclusion of the others. It is not saying that one idea is true, but that no other idea is true, which makes the confusion. And even this confusion is not the serious element in the matter. The root trouble is the weak consent to consider every meaning unimportant because there are so many others. There is not much to choose between the mind that sets itself up as a final judge over all other minds, requiring that they see and express vital truth as it does, and the mind too spineless to have any convictions because so many other convictions on the same subject are conceivable.

Plainly, "Christian" must have some connection with Christ—with what he taught or with his spirit or with himself. The circle or divergence must have a radius leading back to him as center. It may sweep a wide field as Paul's preaching did, but the center controls it.

It is proper to use the word "Christian" to describe an ideal, though it may be far from achievement. In

so far it is like the word "democracy" for "world brotherhood." Public speakers often declare that America is not a Christian nation, and of course it is not, if they mean that its ideal is achieved. Yet it may be called a Christian nation if by the word is meant that its predominant ideals are of the Christian type. In the same senses it is and yet is not a democracy. Sometimes there occur in it hideous contradictions to anything that can be called Christian, but the thing that makes them hideous and impossible is their contradiction to ideals more widely accepted than cynics are ready to admit.

The same use of the word applies to many men. They do unworthy deeds, and critics declare that they are not Christians or they would not do so and so, and that is true, if being a Christian means having accepted sincerely an ideal of life. An early believer declared that at a certain point he had not attained but was only following after in hope that he might some day attain what was yet only an ideal. All the while he was "Christian," and so may a nation or a Church or any other man be Christian.

The word can be used to describe a spirit, and attitude toward the world and toward other men. In Scripture there is no name given to the system of faith that we call the Christian religion. It is not called either a religion or Christian. Neither word occurs more than three times in the whole Bible and they are nowhere connected. The commonest Bible word to describe it is "The Way." It was recognized by enemies and believers as a way of living, an outlook on life. Room would be left in it for manifold expressions of the spirit, and possibly some men who have lived by it might behave so differently from others that they might be thought to have different codes. But the test would be not in what was done so much as in the spirit that controlled the doer.

To be sure, the word "Christian" in this meaning does not obviate the need of intelligence in discovering the way in which deeds should be done. The world cannot be renovated merely by having a group of people with the Christian spirit, unless they are willing to find out wise ways of expressing it. A general feeling of love is necessary, of course, but it must work out the solving of its problems by sheer intelligence. It is love that safeguards men from shrewdness and its meanness, but it is intelligence that safeguards love from weakness and irresponsibility. This needs to be kept in mind when the Church faces labor and racial and world situations. The Church may be Christian in spirit and yet be unwise, but it is sure to be unwise if it is not Christian in spirit.

The word "Christian" may be used also to express a personal relation to Christ, with or without an adequate extension of it to one's fellow men. For a long time being a Christian was thought of almost exclusively as a matter of eternity and God. In the reaction against that, and in enthusiasm for the second great commandment, it has become common to declare that a man is not a Christian if he fails or goes wrong in some social act.

Along with that goes the current assurance that a man is a Christian when he is socially right, even though he pays no attention whatever to God or his will. It is well to come back once in a while to the fact that being a Christian is not all impersonal and social, that a man may be rightly called a Christian when he accepts Christ's relation to God, even though he may not see or realize how much that demands in social duties.

The word "Christian" is too rich to be restricted to any one use of it. And the ideal ought to be to give it its full content in life, no matter what content lips may give it.—*The Continent*

CHRISTIAN EDUCATION

A COMING NECESSITY

(The Herald of Gospel Liberty)

To read the statistics which show that only ten percent of the Sunday-school teachers in a city like Dayton are taking any sort of teachers' training, and to know that only a very small number of the other ninety percent ever have had any such training of any kind, is to realize the desperate need for the pastors and churches throughout the country immediately to be stirred in some way to a realization of the fact that our Sunday schools are practically failures measured by the standards of real educational institutions. And they never can hope to do any better until they be given a trained and qualified teaching staff.

Somehow it has been slow to enter into the minds of church people that it is just as imperative to have trained teachers in the Sunday school as it is an educated ministry in the pulpit. The pupils in the Sunday school are even more impatient with ignorant and disqualified teachers than the people in the pew are with unprepared ministers. For the great majority of the Sunday school pupils are daily in contact, in the public school, with the most highly qualified teaching, under conditions most conducive to thorough study and learning—and that which they find in the Sunday school makes a sad contrast indeed to their day school work. This will grow increasingly true as a still larger and larger percent of our Sunday school pupils come to be those who have been educated in modern high schools and colleges. This condition makes it absolutely imperative upon every church to plan at once to make improvements in the teaching ability of its Sunday school staff.

Of course it is out of the question for the average Sunday school to make a sweeping and immediate reformation. But it ought not to be impossible for any Sunday school to make a beginning. However small or poorly equipped the school may be, there are surely two or three or more promising and capable people in its membership who can be induced to take teachers' training and other work the better to qualify themselves for the privilege of teaching in the Sabbath school. And it will be possible for every teacher to secure for herself some of the best books and periodicals to assist her in teaching.

The whole Sunday school teaching proposition is going to have to be put on a new basis. It will have to be dignified by a new appraisal in the mind of the school itself. If there has been a lot of slipshod and no-account teaching, it is because our schools, almost without exception, have stood for that sort of thing. In large part they have been contented just as long as they have had a teacher that could hold a class—it did not matter much whether they had any ability or fitness for the work or not. It has been the exception rather than the rule for Sunday school teachers to spend any respectable amount of money for books and periodicals to help them in their work. Almost invariably they depend on only the "quarterly" and somebody's "notes". It is only a matter of chance if they read anything or attempt anything for their class out of the regular cut and dried Sunday school stuff. But a live pastor and superintendent might make something worth while out of even such teachers as those if the teachers had any real conception of the part that they themselves must play in building an efficient Sunday school. But in most cases they do not. According to their idea, they fulfill the obligation resting upon them as teachers when they get to Sunday school—almost any old time before the classes begin their lessons will do!—and "take care" of their class. In almost no school is it considered a binding and obligatory part of the teaching position to attend the teacher's meeting and the business sessions of the Board. The teachers and officers come or not as they please, and have little or no conscience in the matter. Now just so long as the schools permit that sort of thing, the whole teaching question will remain unsolved and the matter of religious education in our churches will be a humiliating failure.

The teaching position must be made one that will be considered a real privilege to be sought. The most fundamental mistake is when we make it such a cheap thing that we "beg" folks to take it against their will. It ought to be clearly and emphatically understood that no one would be allowed to teach who did not throw her whole heart and life into it as a most precious service unto her Lord. How rarely ever have we known of a school to try prayer instead of coaxing as an enlistment method of securing a sufficient number of the right kind of teachers. When the church wants more missionaries or more preachers, it unitedly prays for them with the faith that the Spirit will search out the proper ones and turn them to the work with compelling power. And we do not believe that the Sunday school teaching problem ever will be settled until we put it in the same plane and go about our recruiting with the same methods.

It would be well if every school would make it clearly understood that those who are not willing to spend at least a little money and a considerable bit of time for such preparation will not be considered by the school as worthy to have the honor and privilege of a position on the teaching staff conferred upon them. We think that herein lies the secret of the trouble in most schools. They have "begged" people to teach, and forced classes

upon those who do not want them. Thus the teachers have placed no real dignity or value upon the teaching position simply because the school itself has not done so. If the school has faith enough and courage enough to lay down the clean-cut requirements that the teacher must at least make an attempt to qualify herself, and then put the whole teaching proposition on the basis of a high and holy privilege—too high and too holy to be given out to just any one or entrusted in the hands of those who are careless or indifferent with it—we believe that the whole matter of religious education will quickly be lifted to a far higher plane than it has been and that the school which does this will have far less trouble in securing a sufficient number of teachers than it has had under the old method of “begging them to take a class”.

And right now is the time of year to begin. The long evenings are coming when most folks have more leisure and opportunity for study. It ought not to be overly difficult for any school, in the town or in the country, to organize and carry forward a training class for at least a short course of study—and that would make the beginning out of which great things can grow.

THE CHRISTIAN ORPHANAGE

(Continued from Page 7)

A. E. Lumsden, 10.00; Mr. and Mrs. Paul S. Kennett, 5.00; Zelma Wicker, 7.00; E. J. Brickhouse, 50.00; Rev. and Mrs. W. B. Coule, 2.00; Mt. Pleasant Sunday school, 12.00; Mr. A. J. Daughtry, 10.00; Miss Alice Vaughan, 1.00; Miss Pearl Farmer, 1.00; Christian church, Straughan, Ind., 5.00; D. V. Carter, 10.00; Christian Church Sunday school, Winchester, Va., 25.03; Caswell Cotton Mills, Kinston, N. C., 25.00; H. C. Bason, 2.00; Rev. and Mrs. J. F. Apple, 10.00; North Highland Sunday school, 10.00; John A. Mills, 25.00; Philathea Class, Holy Neck Sunday school, 5.00; Mr. and Mrs. B. F. Gwatney, 10.00; Mt. Lebanon Sunday school (Val. Va.) 6.80; Bethlehem (Alamuce) 17.30; Pleasant Ridge, (Guilford) 6.69; Mrs. A. M. Johnson, 10.00. Total, \$307.88.

Total for the week, \$791.14. Grand total, \$22,768.72.

CHILDREN'S LETTERS

Dear Uncle Charley: I am late again but I have not forgotten you and the little orphans. Wish I could visit you and bring you a pocket-book full of money, but as I cannot do that I will do that which I can, so I am enclosing 20 cents—my dues for October and November. I am going to school at Knap of Reeds. We have four teachers. Prof. G. J. Green, one of Elon's students, is principal. We go on a truck and my brother drives it. *Ruth M. Sanford.*

Well, Ruth, I know you have a good time at school and enjoy the rides on the truck. It is real fun, isn't it? —“*Uncle Charley.*”

Dear Uncle Charley: Please let us join the band of cousins. I am five years old, have blue eyes and white curly hair. Am going to kindergarten and enjoy it fine. Hope I can do my own writing soon. Brother is two years old and has light hair and brown eyes and we

all think he is the sweetest baby in town. Please find enclosed \$2.00 for our Thanksgiving offering.—*Beuna and Charles Veazey.*

I am glad to give you a hearty welcome to the corner. It was so nice of you to join at Thanksgiving time. You must write often.—“*Uncle Charley.*”

Dear Uncle Charley: We are sending \$1.00 as our Thanksgiving offering. Hope all the cousins are well and will enjoy a happy Thanksgiving. With love to the orphans.—*Leonora and Lewis Weleh.*

You are among the first to mail in your offerings for Thanksgiving. I hope you will have a happy Thanksgiving and a good dinner.—“*Uncle Charley.*”

Dear Uncle Charley: I have been to school six weeks. I like to go fine. I am in the second reader. My school is closed now on account of diptheria but mother hears my lessons at home. Enclosed you will find \$2.50 as a Thanksgiving offering toward the new orphan building from Helen, Mildred and myself.—*Maurine Isley.*

I hope you and your little sisters will not take diptheria. If it should get in our Orphanage family I do not know what we would do.—“*Uncle Charley.*”

Dear Uncle Charley: I did not see any letters from the children is last week's SUN, so I am going to write this week. I am staying down in Georgia while daddy is in school at Nashville. I wish you and the little cousins were down here to help me eat pecans and peanuts. I am enclosing 50 cents.—*Margaret Earp.*

How I wish I was down there to help you eat pecans and peanuts. I am very fond of both. I guess you miss “daddy” and I'll bet he misses you.—“*Uncle Charley.*”

Dear Uncle Charley: I have not written this month so will write now. It is real cool now and it was so warm a week or two ago that we feel it badly. I go to school every day. I have not missed a day from school yet and I don't want to if I can help it. How are the cousins now? Hope they are all well. It is not but a week until Thanksgiving. I like for it to come for I always enjoy our holidays. I am enclosing ten cents for this month.—*Dorothy Moore.*

I guess you will have a big dinner Thanksgiving—with a turkey and cranberries. We will not have turkey this year.—“*Uncle Charley.*”

CARD OF THANKS

We desire to express, through the columns of THE SUN, our sincere appreciation of the many acts of kindness and love shown by our friends during the hours which were made sad because of the death of our dear son and brother, “J. D.” Jr. May the Father's richest blessings rest upon each one who added to our comfort and consolation.

J. D. OLDHAM AND FAMILY

Elon College, N. C.

WOMAN'S REALM

OUR WOMEN'S WORK IN THE SOUTH

Our women in the South are infants in organized missionary work, not that we have not been interested in missions all along, but that definitely our work began but a few brief years ago.

On Friday morning April 29, 1910, the Southern Christian Convention in session at Suffolk, Va., passed the following resolution:

WHEREAS, There is at the present time no distinct uniform Missionary Organization for the women of the Southern Christian Convention; be it

RESOLVED, That a committee composed of women, one from each Conference, be appointed by the President at the present session of the Convention, said committee to be known as the Woman's Board for Home and Foreign Missions in the South.

The duty of the Board when appointed shall be to prepare a constitution, submit same to the several Conferences for approval, and ask that the Conferences appoint a Woman's Missionary Board for Home and Foreign Missions.

In accordance with this resolution the following Woman's Board was adopted: Mrs. McD. Howsare, President, Norfolk, Va.; Mrs. L. F. Johnson, Raleigh, N. C.; Miss Bettie Stephenson, Roanoke, Ala.; Mrs. H. W. Elder, Richland, Ga.; Mrs. J. O. Atkinson, Elon College, N. C.; and Mrs. W. H. Carroll, Burlington, N. C. Just why no woman from the Virginia Valley Central Conference was appointed I am sure I cannot tell.

Soon after the appointment of this Committee Mrs. Howsare moved from the South and left the Woman's Board without a head. In January 1912 Mrs. C. H. Rowland was appointed to succeed Mrs. Howsare as president. Mrs. Rowland took up the work at once and under her leadership it began to grow.

When the Convention met at Elon College in 1912, we women were able to report the work started with eight societies in the Eastern Virginia, six in the present North Carolina, and two in the Georgia and Alabama Conferences. The Convention at this session made the women's work permanent and elected the first regular Woman's Board as follows: Mrs. C. H. Rowland, Franklin, Va.; Mrs. L. F. Johnson, Raleigh, N. C.; Mrs. H. W. Elder, Richland, Ga.; Mrs. W. A. Harper, Elon College, N. C.; Mrs. W. H. Carroll, Burlington, N. C.; Miss Bettie Stephenson, Roanoke, Ala.; and Mrs. W. T. Walters, Winchester, Va.

On May 29, 1912 a meeting was held in Raleigh, N. C., attended by the following women: Mrs. C. H. Rowland, Mrs. L. F. Johnson, Mrs. W. A. Harper, Mrs. W. T. Walters, and Mrs. W. H. Carroll. Dr. J. O. Atkinson was present throughout the meeting and contributed greatly to the success of the same. At this meeting the financial goal for the next two years was fixed at \$1,000.00 a year and apportioned to the various Conferences. Constitutions for the various organizations were adopted and ordered printed and steps were taken to print a monthly program in *The Christian Sun*. It was a small beginning but most great movements so begin. The women present can never forget the inspiration of those days of beginning in our work.

The first Conference Woman's Board was that appointed by the Eastern Virginia Conference on November 3, 1911, and consisted of Mrs. C. H. Rowland, Franklin; Mrs. W. H. Dick, Suffolk; and Miss Margaret Brickhouse, Norfolk. In this same month Woman's Boards were appointed in the three conferences

of North Carolina and in August of 1913 in the Lineville church the Woman's Board of this Conference was appointed, being composed of Mrs. W. T. Walters, Winchester; Miss H. C. O. Mortz, Lacey Spring; and Miss Ivie D. Andes, Harrisonburg. In October 1912 the Alabama and the Georgia and Alabama Conferences also appointed Woman's Boards, so making our general organization complete.

But general organizations are but the alpha of our work. These organizations must be perfected in each church. This goal we are far from reaching, though we are persistently pursuing it, and we shall not pause in our efforts till it is realized.

A fully organized Church from the standpoint of the Woman's Board will have the following organizations: Woman's Society; Young People's Society; Willing Workers; Cradle Roll; and Boy's Missionary Society.

We have only a few congregations fully organized and so I say again, as in the beginning, that our work is in the infant stage of its development. One church, the First church, Greensboro, N. C., also has a Young Men's Missionary Society.

These local organizations are for a purpose—two purposes rather. First, they are to create interest in and knowledge of missions among the membership and constituency. And secondly, they are to raise money through regular dues, special offerings, and public rally day occasions for Home and Foreign Missions, to be divided equally unless otherwise designated between these two enterprises of the Kingdom.

From the very beginning we have recognized the large place of mission study in our Women's and Young People's Missionary Societies. For this purpose we have recommended the regular books adopted by the Missionary Education Movement. During months of September 1919—July 1920, we issued, however, a pamphlet each month which our women in many instances used in place of the regular mission study books. These pamphlets were: *Women and the Kingdom*; *My Money and I*; *God's Missionary Program for His Church*; *My Missionary Creed*; *Our Women and the Men and Millions Forward Movement*; *The Fruits of Missionary Zeal*; *Jesus and Women*; *Missionary Zeal in Missionary Literature*; *Woman's New Day of Christian Service*; *Program for Missionary Rally Days, 1920*; *Women and the Kingdom*.

Beginning in the summer of 1918 a program has been annually issued for Woman's Missionary Rally Days in all the churches. These programs have been sent to each congregation and the money so raised has been requested to be turned into the treasury as a literature and expense account fund. It is hoped through this method, too, to stimulate widespread interest in the general topic of missions.

In May 1913 the first session of the Woman's Convention was held at Elon College. At that time it was decided to meet each biennium for a one day's session at the same time and place as the Southern Christian Convention, beginning with the 1914 session. Those who have attended these Conventions know their value and inspiration. In addition our Convention Board, holds a session in the summer of the years in which the Convention does not meet for planning and furthering our work.

Most of the Woman's Boards in the several Conferences now hold annual Conventions of their own for one or two days, shortly preceding the annual Conferences, reporting their work of course, officially to the respective conferences. Experience shows that the best results come by this method, and eventually we hope all the Woman's Boards will hold separate Conventions each year preceding the annual session of Conference.

Financially, our women have every reason for gratitude and thanksgiving to God for results achieved. We have been in active work now but four brief bienniums and here is our showing:

Money Raised By Biennial Periods

19-14, \$1,960.27; 1914-16, 3,116.25; 1916-18, 5,585.97; 1918-20, 12,753.35.

Our Goals for 1920-1922

Money to be raised, \$25,000.00; New organizations added, 50; New members added, 2000; New subscriptions to Christian Missionary, 2000.

Apportionment To Conferences

Eastern Virginia, \$10,000.00; North Carolina, 10,000.00; Virginia Valley Central, 3,000.00; Alabama, 1,000.00; Georgia and Alabama, 1,000.00.

Finally

Our women in Eastern Virginia, in addition to their regular apportionment, are raising \$1200 each year to support Rev. H. S. Smith and wife when they are ready to go to the foreign field. The Eastern Virginia Young People are to support Miss Iola Hedgepeth in her work among the Virginia mountaineers. Our women of North Carolina similarly are raising \$1200 a year to support Rev. H. S. Hardeastle when he is ready to take up his work in the foreign field. And likewise our North Carolina Young People are to support two girls from Japan field in Elon College beginning this fall.

For all of this we give thanks and take courage for the greater tasks and undertakings ahead.

MRS. W. A. HARPER

MISSIONARY

MY FIRST DAY IN TOKIO

In the early morning of September seventh I was awakened by the sound of much shouting and singing, and upon looking out of my port hole I discovered what all of us aboard the Korea Maru had been longing to see—the lights of Yokohama, the port of Tokyo. From then on everything was hurry and bustle and excitement. Everyone was anxious to get ashore as soon as possible.

The morning was misty and did not afford us the coveted view of Fujiyama, the grand old mountain of Japan, but it was a very interesting sight to see the numberless fishing smacks start out on their hunt for game. They are small boats with usually only one large, oblong sail, and as they make their way in the light morning breeze out toward the harbor mouth they tell the mute story of the countless men and families whose welfare is wrapped up in the experiences of the day's toil.

After the simple medical inspection the big ship lifted her anchor and moved slowly toward the dock. Mr. Y. Takahashi, son of our pastor Takahashi at Oji church, is freight clerk on the Korea, and as we neared the dock I found him at my side ready to lend any necessary assistance. And he proved to be a friend indeed for both my messages from the boat to Bro. McKnight and Woodworth had gone astray and neither were there to meet me. But my good young friend was equal to the occasion in every particular and I suffered absolutely no inconvenience.

The first face I recognized as we drew up, was that of older Takahashi. The son, without my knowledge, had wirelessly ahead to him that I was aboard and he came down to meet us both. It seemed good to see a familiar face in this strange land, (I recognized him from his photograph) and his greeting was most cordial indeed, though he could not speak English and I could not speak Japanese. A short time later Rev. Matsumo, of the Azabu church appeared and in the presence of these two Japanese brethren the reality of our work in Japan began to deepen.

Passing the customs at Yokohama has no terrors for one who has gone through once, for the officials are extremely courteous and the examination, in my case, was very brief. Loading my trunks and hand bags on two jinrikshas, which I saw for the first time outside the dock, we were soon on our way to the electric station bound for Tokyo. The distance to the station was not far and we walked. I shall never forget this first touch of life in Japan. We walked in the street of course, (there are very few sidewalks in Japan) but with little fear of being run over. Once in a while one would hear the familiar toot of an automobile, and a little more often see a horse with a rickety wagon, but there was an endless stream of rikshas and carts drawn by men, and countless feet clattering along in all sorts of wooden shoes and sounding for all the world like the rat-a-tat-tat of a routed cavalry host.

After a pleasant chat with Dr. Frank L. Brown and several other Sunday School Convention workers we boarded the car for Tokyo, a ride of eighteen miles through rows of tiny houses and plots of ground checkerboarded into little rice paddies full of half clad farmers busy at their tasks.

A long ride in one of Tokyo's famous pigeon-hole street cars brought us within walking distance of 26 Kasumi cho, a large, three story, English style house, set well back from the street—a good precaution, I fancy. Perseverance at the door-bell finally brought forth Mr. Zendo Takahashi and his dainty little wife who announced that none of the missionaries were at home and that they did not expect them until Thursday, when they were looking for me to arrive. Nevertheless, we were graciously ushered into the large office-like room of this big house which is really the headquarters of our Japanese work, where Mr. Garman takes care of the treasurership and all of the many other details of his work, where missionary meetings are often held and where the McKnights and Miss Stacy are staying while in language school.

Although the dinner hour was passed, Mrs. Takahashi kindly sent out for a combination American-Japanese meal consisting of fruit and a big bowl of rice, egg and small pieces of chicken cooked together. The Japanese name for this dish is "oyako domburi" meaning "mother and child"—the chicken the mother, and the egg, the child. A pair of chop sticks lay by our bowls.

Rev. Matsuno, who dined with me, picked up a fork, and with a feeling of relief I did likewise, while the chop sticks lay idle until later on when he showed me how to use them.

At four o'clock Dr. Woodworth arrived, stating that he was expecting me to arrive two days later on the China. We were mutually glad to meet and were soon on our way to see something of the section of this great eastern city in which our work is located. We passed the great Azabu Middle school where 800 select boys are in educational training, and also the Azabu church of which Rev. Matsuno is pastor. As darkness fell we passed down Juban, (10th St.). It was crowded with people, for in the evenings the merchants spread their wares right out on the street where the prospective buyers can see them easily, and about nearly every stall there stood a crowd of eager people. In his unique way the Doctor explained that if we should stop in front of one of these the owner might object, but if we went to a side street it would be all right, and almost before I realized what was happening, we had stepped to a side street and were singing in English, "Jesus Loves Me, this I Know". When we had finished the third stanza, a hundred Japanese were crowding about us, blocking the street so that a cart could scarcely pass. And such a crowd as this can be secured at almost any corner any night in the week. Dr. Woodworth introduced me, and interpreted while I spoke. Later he gave a considerable message in the Japanese tongue. They listened attentively all the while and seemed loathe to have us depart.

Moving on finally, we entered a little Japanese tea house and leaving our shoes at the door, were ushered to the second floor where we squatted on the floor while a neat Japanese girl served us a plate of "sushi" made of rice prepared with five different styles of fish. There was tea, of course, and I had my first introduction to the Japanese manner of pouring it. The water in the tea kettle is always kept hot and is poured on the leaves in the little tea pot only a few moments before the tea is poured into the tiny handleless tea cups.

In the course of our evening walk we made a pleasant call upon a Mr. Ando, who lives by the side of a very nice M. E. church which he had built in memory of his mother. We also called at the Azabu Y. M. C. A., occupying a quarter of an acre of ground, and where sixty boys receive food and lodging at Y25 (\$12.50) a month.

When we returned home we found the McKnights had arrived and there was a genuine old-fashioned American reunion at 26 Kasumi cho, as a fitting climax to my first day in Tokyo. And when it was all over I crept into my bed under the mosquito netting and slept the sleep of the happy tired.

WILSON P. MINTON

Tokyo, Japan.

NOTICE

The Christian Missionary Association of the Eastern Virginia Conference will meet with Old Zion (Lambert's Point) church, Norfolk, Tuesday, December 7, at 10:30 o'clock a. m., in regular annual session. We hope all members of the Association will arrange to attend this meeting, and continue their membership in the same. The session will be for one day only.

I. W. JOHNSON, *President*
Suffolk, Va., Nov. 24, 1920.

NOTES

THE SUN office will be glad to secure for readers any book on *missions* that is desired.

Rev. J. W. Wellons, Elon College, N. C., is spending some time on a pleasure trip to Richmond, Virginia. He will, incidentally, preach a few times while away.

Matter for publication in THE SUN is accumulating now and we are endeavoring to publish it in order received. Be patient if your article should not appear promptly.

Rev. W. F. Jordan, of the New Jersey Conference, but now residing at Elon College during his vacation, will fill the Burlington pulpit at both services next Sunday.

During recent Conferences many addresses were requested published in THE SUN. The authors of such addresses will confer a favor upon the Editor by sending these addresses before December 15, if convenient.

Contributors will please observe the rules of THE SUN not to publish marriages and obituary notes 60 days after the event. The Board of Publication authorizes us to adhere to the rule.

If you have anything that you desire to have published in THE SUN during 1920, the same should be mailed promptly. We are endeavoring to get all matter now on hand published by the close of the year.

Rev. R. F. Brown, Columbus, Georgia, writes under date of November 25:

"The darkest gloom was cast over my life last Monday, November 22, when a telegram reached me from Wedowee, Ala., announcing the tragic death of my mother. She was killed Sunday morning, November 21 by a runaway horse. She and one of her grandsons were out driving and the horse was frightened by a drove of hogs. Mother was thrown partly out of the buggy and was dragged for several yards. She died in about two hours after the accident. Her untimely death almost crushes my heart."

The Brotherhood will deeply sympathize with Bro. Brown in his sad hour.



THE ACORN BROTHERS

One bright autumn day two acorns lay on a bed of leaves under a big tree and stared out at the world. There was a great deal to see, and they agreed that it was good to be alive, seeing it.

The thing they enjoyed most was watching the wind play with the leaves, which were all dressed in lovely colors—clear yellow, gay red, and crisp brown—and were romping gaily through the woods and across the field.

If the leaves stopped for a minute to catch their breath, the wind came racing after them whistling and whooping, and away they would go scampering in every direction. Sometimes fifty leaves or more leaped into the air and waltzed round in a whirlwind. Then the two little acorns would chuckle out loud.

But though the wind was such a rough playfellow during the day, toward evening he generally calmed down and sang the leaves to sleep. It made the acorns drowsy to hear him. At other times he was mischievous and chased the leaves all night long.

The two acorns made friends with the birds, the bees, and the beetles. They liked to lie and watch the puffy white clouds moving in the sea-blue sky above them like small ships under full sail; and they never failed to watch the sun take off his pink nightcap every morning shortly after dawn.

The moon and the stars kept guard over them during the darkness, and once in a while the rain came through the woods and gave them a drink of cool sweet water. On the whole the two brothers were very well content, but they could not help wondering sometimes what their future would be.

"Can you make out what the oak tree is saying above us?" one of them asked the other on a clear October day. "She seems to be calling us."

They both listened. The oak tree was calling them, sure enough.

"Look at me," they heard her say after a while, "and see what you may become someday."

The larger acorn laughed at that. "Surely she's making fun of us," he said.

But the smaller acorn gazed upward and was struck anew with the beauty of the great oak tree.

"She must be able to see all over the world," he said to himself. "Her lowest branch is higher than the maple that stands near. How the birds love her! How the leaves cling to her! Many of the other trees are bare now, but she is still dressed in russet brown."

Then all at once he heard the tree speak again.

"Look at me, little acorn," she said, "and see what you may become in time."

"I don't believe," thought the little acorn, "that a

noble tree would try to deceive anything so small as I am." He listened again.

At that moment a voice spoke somewhere close at hand. "I am ready at any moment to help you climb," it said.

"We'll help, too!" cried other voices in a chorus; and the acorn was sure, though he did not know why, that it was the sun and clouds and the winds that spoke. He began to feel very much excited.

His brother only laughed at his hopes. "The idea of your becoming an oak!" he said. "Much you look like one!"

"Here comes the autumn wind," said the little acorn. "I will ask him."

The wind halted for a moment to hear his question.

"Can acorns become oaks?" he repeated. "Well, some think so." Then he was off again after the scurrying leaves.

There was silence for a short while. Then the little acorn said clearly: "I believe that I can become an oak. Help me, everybody!"

An hour or two later a little boy came through the woods with his hands in his pockets. Under the big oak he stooped and picked up the acorn.

"Let me see how far I can throw you," he said, and he gave him a far fling. The little acorn had begun his journey!

He fell to the earth some distance from his old home and settled down into a little cranny and fell fast asleep.

It was a long, long sleep; and as he slept the air grew colder and colder. The wind came and covered him with a warm quilt of snow, but the acorn did not even turn in his sleep.

When at last he waked he did not know himself. "What has happened?" he cried. "Am I punished for daring to think of becoming an oak?"

Then he remembered what the oak tree had told him long ago, and his heart grew braver. "How fat I feel!" he said.

A little later he noticed that his jacket was splitting. He decided to take a long breath and see what would happen. So he did, and rip! went the old coat that had fitted him perfectly before he fell asleep.

"That is strange," the acorn thought. "But everything is strange now."

He stretched himself and began to push upward. Somehow it did not seem hard to push. Day after day he climbed, always cheery, always hopeful. At last, one never-to-be-forgotten morning, he pushed his head up into the sunlight. There was the world again!

"Hello, little oak!" a voice said, and he felt a tap on his arm. It was his old friend, the wind, hurrying by. The clouds and the rain, too, spoke to him, and the big oak he used to know waved to him from the distance.

And so the little oak grew and grew, and before he had finished growing he shaded half a field.

His brother, the acorn that laughed at the idea of being an oak, had made a good meal for a hungry squirrel and had been forgotten long ago.—*Elizabeth Carrington Young, in the Youth's Companion.*

MARRIAGES

ARMISTEAD-GORT

On Saturday October 30, 1920 in the Washington Street Christian church, Lydia Gort, daughter of Mr. and Mrs. S. P. Gort of Portsmouth, became the bride of Homer Armistead of the same city.

The ceremony was performed by Rev. Henry W. Dowding, pastor of the Washington Street Christian church, assisted by Chaplain H. E. Rountree of the U. S. N., former pastor of the church.

The church was magnificently decorated by one of the local florists, the pulpit was one bank of palms and flowers. The bridal party consisted of best man, four ushers, maid of honor and four bridesmaids, all in evening dress.

The bride wore a traveling suit and was attended by her father, Mr. S. P. Gort.

The ceremony was followed by a reception. The contracting parties and the bride's parents are all highly esteemed members of the Washington Street Christian church the members of which wish them a long and happy life.

HENRY W. DOWDING

CATES-CARDEN

On November 11, 1920 at Graham Courthouse in Alamance County, and in the presence of a few friends, Mr. D. D. Cates of Burlington, R. F. D. 3 and Miss Kattie Carden of Watson, R. F. D. 1 were united in the holy estate of matrimony by the writer.

Mr. Cates is a member of Cross Roads Presbyterian church, and Miss Carden is a member of Mt. Zion Christian church. They will make their home on Burlington R. F. D. 3.

We wish for them a long and happy life together.

J. F. APPLE

OSBORNE-FRANKLIN

Mr. Edward Lee Osborne and Miss Pauline Scott Franklin, both of South Boston, Va., were happily married at 10 o'clock Sunday a. m. November 21,

1920 at the home of the bride's grandmother, Mrs. J. H. Boyd of the Pleasant Grove community, Halifax county, Va. Miss Pauline is the daughter of Bro. and Sister George Franklin, and is a charming and admirable young woman. Mr. Osborne is an employee of the Imperial Tobacco Co., South Boston, Va., in which town they will make their future home. A few relatives and friends witnessed the ceremony and gave heartiest congratulations and best wishes for a long and happy married life to the happy and deservedly popular pair. The souvenir ceremony of the Christian Church was used in the ceremony by the writer.

J. O. ATKINSON

THAREINGTON-PARKER

On November 24, 1920 at the Christian Parsonage, Franklinton, N. C., the writer united in holy wedlock, Mr. Clinton A. Thareington and Miss Betsey Boddie Baker. Mr. Thareington is a veteran of the World War, the son of Mr. and Mrs. W. F. Thareington, who are members of Mt. Gil-ead Christian church.

The bride is the accomplished daughter of Mr. and Mrs. Boddie Baker. Many friends were present to wish the couple a long and happy life.

B. F. BLACK

SMITH-MURRY

On Wednesday night, November 24, 1920 at Catawba Springs, a beautiful marriage was solemnized when Miss Zula Murry became the wife of Mr. Preston Smith. Miss Murry is the daughter of Mr. Isaac Murry and is well known among Elon friends, having been a student there for several terms. Mr. Smith is the son of Mr. Robert Smith and is the principal of the Wakelon school. The church was beautifully decorated and splendid music rendered before and during the ceremony. A crowded house witnessed the marriage and a large number was fed from the bountiful table of the bride's father.

May our Father's richest blessings rest upon them.

J. LEE JOHNSON

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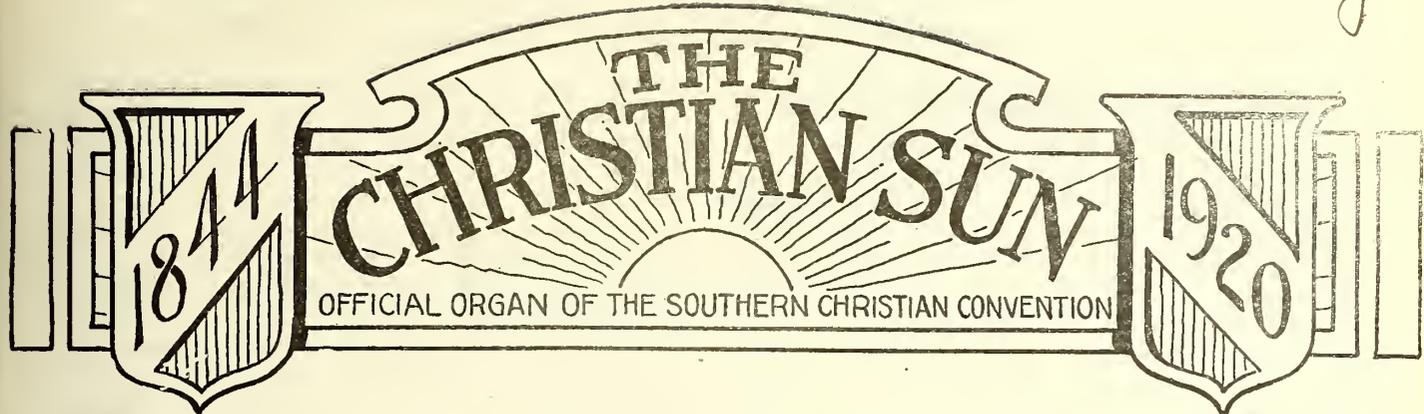
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BURLINGTON, N. C., DECEMBER 8, 1920

NUMBER 49

“Slightly Soiled”

I noticed the phrase recently in a store-window, as furnishing reason for the low price of a certain article. “Slightly Soiled—Greatly Reduced in Price.” The merchant does not expect to get normal prices for goods damaged, however slightly. The purchaser insists upon a perfect article when he pays the full price. He resents a slight soiling, even. I wish we were as careful in life: as insistent upon flawlessness and immaculateness. Unfortunately we have grown accustomed to the idea that one must not expect too much of human nature. The result is that we end by expecting too little. We speak of small sins and slight soilings of the spirit. If, however, a small stain on a fabric cuts the value alarmingly, what of a human soul? Jesus said, “Be ye perfect.” He did not say “Be approximately good,” or “Be relatively respectable”; He challenged us with the ideal. Always He was patient with soiled hearts, but always He resented the soiling.—*George Clarke Peck.*

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

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Give both your old and new postoffice when asking that your address be changed.

The change of your label is your receipt for money. Written receipts sent upon request.

Many persons subscribe for friends, intending that the paper be stopped at the end of the year. If instructions are given to this effect they will receive attention at the proper time.

Principles of the Christian Church

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name of the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

Marriage and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of one-half cent a word.

Original poetry not accepted for publication.

EDITORIAL

A FRAUD

A correspondent in *The Herald of Gospel Liberty* recently called attention to letters being received from a supposed theological institution, which offers to confer the degree of Doctor of Divinity for a nominal fee. Since reading this contribution to *The Herald* columns, we have been privileged to see some of these letters to men in our Southern Convention, and to receive some also. These letters are skillfully written, but any man who has sense enough to be the pastor of a church has sense enough to ignore the whole thing.

This "Institution of Theology" offers a short course by mail for a fee of \$5.00, and when the course is completed will confer the degree of D. D. for an additional fee of not more than \$15.00. Education and scholarship have already suffered too much because of conferring degrees upon men wholly unfitted for such recognition, but for a fraudulent institution to seek to bribe its way into educational ranks is a gross insult upon the name of education.

Honor to whom honor is due. Surely no minister of our communion will ever attempt to correspond with this supposed institution, for the purpose of taking the "course". It would, however, be well worth the time for each of our men receiving such letters to answer them and denounce, in no uncertain terms, the whole propaganda. Anyone is at liberty to clip and send this editorial, and furthermore, any correspondent has the permission to use the name of the editor.

This institution's latest communication is couched in this would-be-argument: "As every person who has qualified to practice medicine has the right to be called Doctor of Medicine, so every person who is prepared to preach the Divine Revelation of God, through Jesus Christ, should have the honor of being, and the right to be called, Doctor of Divinity."

Scholarship, where art thou? Shall thy name be dragged into the dust and trampled beneath the feet of unholy men? Rise up, ye lovers of study, and proclaim that education's fame shall not be dishonored!

A LAY SERMON

Brother T. H. Crocker, Middleburg, N. C., called at this sanctum the other day. Brother Crocker is a shoe salesman of the highest magnitude, but he is not only interested in shoe soles, but human souls. He is one of our leading and loyal laymen, a member of Mt. Auburn church, Warren County, N. C. He is of that sturdy and pioneer stock of the Christian Church, and seeks to help his denomination by every possible effort.

But this is not our topic. Brother Crocker will forgive us for this personal reference. He is just such a genial and devoted friend of *THE CHRISTIAN SUN* that our pen had to digress that much.

Here is the lay sermon. Brother Crocker says that his travel, his observation, and his experience teach him more and more that religion cannot be thrust upon a man like a suit of clothes. "More and more", said Brother Crocker, as we chatted, "I am convinced that the ideals of the community and the ideals of a church must be instilled into the youth of that community and the youth of that church."

Brother Crocker is right. Education, culture, refinement, religion, or whatever accomplishment or position that you desire to emphasize, cannot be taken on in a moment. We believe that a man can become religious in a moment's time, if he but accepts the conditions, but we do not believe that a man can become a trained professor of religion in a moment's time. "Ye must be born again", should be the great cry of the Church, but that does not mean that there should not be a thorough preparation for that birth. Men are not thrown into the Kingdom by miraculous events. The child that is brought up in an atmosphere of religion, guided and directed by parents of Christian faith, is easier to lead into the fold, than the child who has had only the opposite training.

A good place to *begin* is in the *beginning*. A good time to *reform* a thing is before it is *deformed*. Brother Crocker is right. We thank him for his visit and for his sermon.

THE WORLD'S PROPHETS

The prophets of the world are not all poets, artists, musicians, sculptors, and men of that type who stood out prominently in the centuries past, but in the prophetic class no one is more outstanding than the missionary. The missionary sees the world at possibly its worst. He sees men and women in the lowest strata of society and sees them picked up by the refining influences of Christianity and elevated to position and power. The missionary believes as no other that the solution of the world's problems, sin, poverty, and distress, lies in the acceptance and full application of the living Word of our God. The man on the home field can discern the check that religious influence has upon the evil of the land. The missionary not only sees the same thing, but he sees more—he sees the transforming power do its greatest work.

CONSIDER THE MATTER

THE CHRISTIAN SUN has been entering your home each week and you have no doubt learned to appreciate its value as a religious paper. Wouldn't you miss its weekly visits, with all the messages which it contains?

This Church paper would be of much value to some relative or friend who does not have the privilege of reading its pages each week.

Then why not give this person a six months' or a years' subscription to THE CHRISTIAN SUN as a Christmas gift?

Try it Christmas. Both the giver and the recipient will be benefitted.

"LOSING AT THE BUNG AND SAVING AT THE SPILE"

When Governor Bickett set out to defend his recommendation to the State Legislature on the Revaluation Act, he took as his text, "Losing at the Bung and Saving at the Spile".

Governor Bickett's text applies to a point in conduct of our denomination, a point wherein, as we see it, the Church is losing at the bung and saving at the spile.

When the Editor was in college he took the position, without reservation, that young men in college preparing for the ministry should not take church work. This idea was, and is, more or less personal, and we have no desire whatever to enforce a personal opinion upon the Church. However, we feel that there is enough of judgment, reason, and sound philosophy in the position for it not to be wholly ignored as a principle.

To our way of thinking, the Church saves at the spile and loses at the bung when it takes young men into its fold for preparation and either allows them, or forces

them from the point of necessity, to take practically all time in church work during their years of preparation. We have observed for years the ebb and flow of the ministerial tide. This observation of ours has lead us to see, as never before, that the Church is the ultimate loser in practically every instance when the days of preparation are broken into by church work. We are not unmindful of those who oppose us in this idea, in that they have always cited us to some of our most successful ministers who had to literally preach their way through college. We are sure, however, that these same persons will not forget to give full credit to the fact that these successful ministers could have reached a far greater point of success had all of their time been given to preparation. Practically every minister will tell you that he has found little time to study since leaving college and every day sees a need of a far wider preparation.

We know that the churches need the young men, and it looks hard and unfaithful for them not to serve when they are so much needed. But when we look back over the half done work; when we see a membership that has been fed on student preaching, and realize that the largest possible work of our Church is dependent upon the men prepared for the task, we can see wherein we lose at the bung and save at the spile.

Placing this matter in other terms, it means that we gain (?) now and lose later. So often a young man must decide between the success of his preaching and his studies, and nine times out of ten he neglects his studies. Suppose that he does not neglect his studies, then nine times out of ten he hurries off to an appointment with little or no preparation. There are two results from this. (1) He gets into the habit of making no preparation and that follows him through life. (2) The people get the benefit of a few rehashed sermons and the rehearsal of a few stories that they have heard for many years.

Let us put our ministerial students in college and have them stay there during the days of preparation. Raise the standard. It is far better to do this than to give them no work after they have made an honest effort in a misguided direction.

This editorial is an attempt to call attention to a loss, as we see it, to the Church, and not a personal reflection upon any one.

The wife of ex-Kaiser, William Hohenzollern, is in a serious condition and her recovery is not hopeful. The former Empress realizes that her recovery is doubtful and has requested burial in Germany.

Lord Mayor MacSwiney's widow arrived in New York, December 4, and will join others of her countrymen working in America for the cause of Irish independence.

A. W. McLean, Lumberton, N. C., has been appointed assistant Secretary of the Treasury, to succeed Mr. Shouse of Kansas, who resigned about two months ago.

LIGHTHOUSE OBSERVATIONS

J. E. MASSEY

STRICTER OBSERVANCE OF SABBATH MOVEMENT

A movement for stricter observance of the Sabbath is being carried on by the Lord's Day Alliance of the United States. It proposes that legislation be enacted to free the United States of the habit of too much work and pleasure seeking on Sundays. The abolition of Sunday sports and amusements including base-ball, motion pictures, motoring and traveling for pleasure on trains are among the things which the Alliance desires to accomplish.

The organization reports that it has a "fighting force" in twenty States with field men flooding ten other States with propaganda, according to Secretary Bowlby. A number of leading prohibitionists have endorsed the work and show an inclination to become active workers. But in addition to the number of enthusiastic workers, there are those who conscientiously criticize the movement as to methods and accomplishment. The belief of the latter class is that this return by law or otherwise to the Puritanical observance of Sunday will be a mistake and will be an injury to religion.

At the beginning of such a movement it is difficult to discover its true and right significance. There is no doubt of the good intentions of the promoters of legislation for stricter observance of Sunday, but theirs is a big task. Their views may suit certain people in certain conditions and sections of the country, yet contradict those living under other conditions and influences. Too much dictation of ideas may lead us away from the spirit of Christianity. Then, too much must not be depended on law and legislation, for people may be driven away from the Church instead of toward it. Such a method, we believe worked all right in the prohibition problem, but that is no reason why it will work in every case. Legislation is "short cut"; education of Christian standards of government is a process of development whereby people discover the newer, better, unknown ideals which make better legislation possible.

THANKSGIVING

Thanksgiving Day has passed, and thanks have been offered all over our land for the blessings of health, prosperity, and kindnesses which our Maker has bestowed upon us during the past year, but Thanksgiving should not end with the day. The day set apart by the American people, first celebrated by the Pilgrims, is only one day in the year. The other three hundred and sixty-four days should not be passed without giving thanks to the Lord. His blessings never end; so should our thanksgiving never end.

Aside from being thankful for what the Lord has done for us, we should always try to do something for Him—help the man that gives no thanks, help feed the

millions of starving children of Europe, help educate the uneducated and illiterate in our own county and state, help make the weak soul stronger by cultivating it with higher and nobler ideals. If we will do our part in these things we will find in the next Thanksgiving Day a more joyful day than ever. In other words, to appreciate the next thanksgiving day (which ought to come more than once in a year) we must sacrifice time and means in doing something worth while for others, for God. By this sacrifice we will learn to think more in terms of our Maker,—doing more for Him will help us to appreciate more what He has done for us.

ARMISTICE BETWEEN ARMENIANS AND TURKS

Will the massacre of the unspeakable Turk end? This has been a question which has held us in suspense for months and months, but maybe the answer is not far off. It is reported that an armistice has been signed between the Armenians and the Turkish Nationalists. The conditions give the Turks possession of Alexandropol, and the Turks, it is said, guarantee the safety of the inhabitants of the city.

COLBY TO VISIT SOUTH AMERICA

In order to strengthen our friendship and to bind together the nations of the Americas, President Wilson has commissioned Secretary Colby to visit South America. The President thinks that the importance of maintaining the good-will of our Latin neighbors cannot be over-emphasized. Secretary Colby's visit will also return the visits of the Presidents of Brazil and Uruguay to the United States in 1918.

NOBLE PRIZE AWARDED TO PRESIDENT WILSON

The Alfred B. Noble peace prize for 1920 has been awarded to President Wilson, according to a late report from Stockholm. This prize is given to Mr. Wilson in recognition of his efforts for world peace and concord. It is offered on the annual income of the Swedish scientist, Alfred B. Noble, who died twenty years ago leaving his \$9,000,000, the interest of which is distributed by his Committee in prizes. Besides the peace prize, there are four other prizes given annually to those influential in world literature, art, and other international accomplishments.

This makes the third time that the Noble peace prize has been awarded to an American. In 1900, it was given to Theodore Roosevelt, and in 1912 to Elihu H. Root. It is valued at about \$40,000.

ADRIATIC QUESTION SETTLED

The Adriatic question has been settled at the conference between the Jugo-Slavs and the Italians, says a report to London. The principal points of the settlement are: The Istrian frontier is practically decided in favor of the Jugo-Slavs; Fiume is made independent; Zara is placed under Italian suzerainty; the islands of Cherso, Lussin and Unie are granted to Italy.

PASTOR AND PEOPLE

COLUMBUS, GA.

We left Chapel Hill, N. C., November 3, and arrived here November 4. We were met at the station by Bro. T. F. Potts, who carried us to our boarding place which had been engaged in advance of our arrival. After a few days our household goods came and we are now comfortably situated in the parsonage.

Everything indicated that the people here are interested in church work. It seems that the church is very well organized for service. Different from previous beginnings, we commence our pastorate here with a series of evangelistic services. This series of meetings will begin Sunday, November 28, and continue about ten days.

R. F. BROWN

1020 Park Place, Columbus, Ga.

PROVISIONED

The members and some friends of Henderson Christian church again showed their appreciation of the pastor and his wife when on the evening of the 14th of October they visited the parsonage and left with us many good things to eat. These included: flour, (almost enough to last until harvest) rice, peaches, sweet and Irish potatoes, vinegar, pickles, lard, cocoa, olives, oatmeal, canned goods of several varieties, coffee, sugar (enough to last until preserving time), one table cloth, cash donation, meat, navy beans, canned snaps, etc. All were useful and are aiding very materially in reducing the high cost of living. We know not how to show our appreciation for this kind remembrance. We pray God's richest blessing on them, and will earnestly endeavor to serve them more faithfully and efficiently.

R. L. WILLIAMSON

HENDERSON LETTER

We are entering our third year with the Henderson church. The church in informing us of our call to serve them another year stated that an increase of \$250.00 had been voted. This makes an increase of salary totalling \$400 since we entered the work here. Coming as a complete surprise and without our asking an increase, the kindness and liberality of this good people is the much more appreciated. We hope to serve the church much more efficiently in the future.

R. L. WILLIAMSON

FULLER'S CHAPEL

It is our good pleasure to begin another year with this church. Our relationship with them has been pleasant. They have expressed in various ways their kindness to their pastor and his wife.

One of the promising features in the work here is the activity among the young people. The Missionary Society is still growing, not only in numbers but in influence. On the second Sunday in October they rendered

a helpful and enjoyable program, consisting of song, prayer and a talk by the president, who in well chosen words presented very interestingly the purpose of the Society and the work it is doing. Miss Pattie Coghill, who is president, is developing into a real leader, and she has associated with her in the work, Mr. Sutton, principal of the Buena Vista school and several of the teachers, besides young people of talent of the community. The Society now numbers 33.

R. L. WILLIAMSON

DR. WELLONS, AGE 95, PREACHES HERE TODAY

Venerable Minister, Lacking Five Years of Being Centenarian
Still Active.

Stopping in Richmond for the first time in about twelve years, the Rev. Dr. James W. Wellons, 95 years old, probably the oldest minister of any denomination in the United States, is now in Richmond as the guest of Mr. and Mrs. P. J. Kernodle, of West Franklin Street. Despite his advanced age, Dr. Wellons is still active in religious work and he will preach this morning before the congregation of the First Christian church at the services in the temporary headquarters in William Fox School.

Dr. Wellons entered the Christian ministry more than sixty-five years ago and has held many pastorates in Virginia and elsewhere. He is a native Virginian and many years ago assisted his brother in the organization of a Christian church at Suffolk, Va. He has passed through Richmond a number of times within the last decade, although this is his first stay in the city in twelve years.

The aged minister is widely known and highly esteemed and he is still a forceful and capable speaker. He has been located at Elon College, N. C. for some time. Dr. Wellons travels considerably and is still actively interested in church work. He has many friends in Richmond and a large congregation is expected to hear his sermon this morning.—*Richmond Times-Dispatch*: Sunday, November 28, 1920.

EVANGELISTS LIGHTBOURNE AND DAVIS

An Estimate

The following lines are written out of a deep sense of appreciation of the genuine services Rev. A. Victor Lightbourne and Mr. Sam Davis are rendering in the field of evangelism, with the hope that they may be used to impress the reader with something of the greatness of the work these servants of the Lord are doing in His vineyard. The following phases of their work appeal to me as fundamental and most important as they relate to true evangelism.

1. *Matter or content of the message.* Evangelist Lightbourne preaches the old gospel that Jesus died to give to the world: the gospel of sin, sorrow, suffering and woe; and a Savior Who can supply the deepest need of human experience. He magnifies the Bible and the Christ of the Bible. Upon the central and vital theme he brings to bear in a wonderful way truths from many sources.

He holds a ready key to many sources of knowledge, with which he unlocks the treasures of truth to all.

He gleans from many fields and gathers therefrom knowledge, and prepares it for the assimilation of all minds.

He digs deep for the richest ore of wisdom, which he purifies and refines to bless and beautify life and character.

2. *Style.* He is not a sensationalist. He is not a user of slang. His diction is pure and chaste, such as a mother would like for her boy or girl to hear and use. One girl who heard him in a talk at the high school, said to her mother: "Mother, I wish you could have heard him. He uses the most beautiful language I ever listened to." And yet, people of all walks of life hang on every utterance with rapt attention.

He does not make his great appeals to the emotions; yet his messages are soul-stirring and gripping. Many who hear him go away with a resolution to live a better life.

With an occasional, but very genuine touch of humor, and with abundant illustrations he adorns and illumines his thoughts so that the hearer's mind is alert to catch every word. His illustrations are drawn from many sources. Art, mythology, history, science, music, personal experience, and incidents from the various walks of life are brought under contribution and made to elucidate the theme.

3. *His work and methods.* The great thought of the evangelist when he comes to a new field is to reach the people, regardless of church affiliation. He seeks the cooperation of all the ministers and, through them, the people to whom they minister, and to those who do not attend church.

He sets up a prayer life that involves members of the various churches. Some of the groups formed during the meeting in Henderson are still holding meetings.

I think the Lord is using him to bring the churches together in cooperative spirit of work and worship, thus hastening the coming of His kingdom on earth.

This estimate would be far from complete if I should fail to give an appreciation of Mr. Lightbourne's pianist, Mr. Sam Davis, familiarly known as "Sam". In attempting this I feel at a great loss. I love music; it is one of the major parts of my life; but I am not an interpreter of music or musical genius, especially to others. To say Sam is the champion ragtime player of the world might not carry much weight to one contemplating holding a revival in his church. To say that he has consecrated this wonderful gift and talent and skill to the service of the Christ he found precious to his soul only a few months ago, would be more to the point. He draws mightily, and lifts the soul from the cares of life to the heights of worship.

R. L. WILLIAMSON

The winning of the war was an easy task compared with getting things adjusted now. The reason is evident: Then the people were of one accord; now we are divided.

THANKS

Mrs. Wells and children join me in sincere thanks to the good and generous people of our Reidsville church for the real pounding which they gave us Wednesday night before Thanksgiving. It came as quite a pleasant surprise to us, and we are so grateful to these appreciative people for remembering us in such a substantial way, with such eatables as flour, lard, sugar, coffee, cheese, honey, canned goods of various kinds, vegetables, oatmeal, rice, bacon, fresh meat, chickens, and other food articles. The supply was abundant.

May God bless and prosper every one who had a part in making the pastor's heart glad.

W. L. WELLS

Reidsville, N. C.

A Christmas present that goes 52 times the year—
THE CHRISTIAN SUN.

GREETING FROM PRINCETON

By day and by night my thoughts turn southward. My prayers go up continually for THE CHRISTIAN SUN, the Southern Christian Convention, and the good people thereof. I do not want space to preach, I give way to others more worthy than I; I do not want to counsel nor to advise, I give way to those wiser than I, but I do want to say I love the Church to which I am committed. I love the Christ whose Kingdom it seeks to further, and I love the people who have given me the privilege of laboring along side them during the past few years. Many of them said as I left them: "You must write for THE CHRISTIAN SUN" and I promised them I would, but time has been fleeting, tasks have been rather stupendous for one unaccustomed to doing the type of study required here, and until now I have not written. My health is good, my work is hard, and I am happy. Beyond these days of mental discipline; beyond this place of spiritual culture, lie fields full of challenge, and the Master, the ever-blessed Christ abides with us always.

JOHN G. TRUITT

Princeton Theological Seminary,
Princeton, N. J.

Copies of THE CHRISTIAN SUN for December 8, 15, and 22 will be mailed on December 23 to all who are to get THE SUN for a Christmas present, and in the same mail will go a letter stating at whose request the paper is sent and for what purpose, unless we are otherwise advised.

"THE UPWARD LOOK"

In a recent issue of THE SUN I notice an article from the gifted pen of Dr. W. A. Harper called, "The Upward Look." This article is an interpretation of the 121st Psalm and set forths the heart of the Psalm according to certain proper translations.

There is another interpretation which more nearly sets forth the heart of the Psalm than that derived from the figure of the individual's look into the hills around Jerusalem. That interpretation is given in the original Assyrian Shepherd's story. The story is as follows:

One evening when the shepherd called his sheep to the fold to rest for the night, one was missing. Immediately he sent his son to seek, find and bring home the lost sheep. All night long he vainly searched calling, "hoo-ha-ha-ha." No answer came. At last when the night was spent,—after the break of day,—he came out upon the side of a hill looking across a narrow valley, and called with a loud voice, "hoo-ha-ha-ha." Away down in the valley he heard the faint bleat of a sheep. Continuing his call and listening to the sheep's bleats, he found him, picked him up and carried him safely to the fold.

The Psalmist puts himself in the place of the sheep and as the lost sheep looked unto the hills from whence came his help, so David, the devout soul, said, "I will look unto the hills from whence cometh my help."

The above story is given by a shepherd of the Assyrian hills, as "the shepherd's" understanding of the original promptings of David's soul. It is perhaps not new; and here it may not be given as the translation suggests. But the above story is a fact and presents to us clearly the cry of the needy soul and the help of an Almighty God. It is easy for us to draw a mental picture of the lost sheep down in the valley looking up the mountain side unto his shepherd calling him. David the shepherd, out of such an experience, when looking to his God, found it very natural to say, "I'm a sheep." "I will look unto the hills from whence cometh my help."

How individualistic and personal is God's help!

H. E. ROUNTREE

Portsmouth, N. H.

If your daughter is going to get married Christmas and begin house-keeping for herself, start her right by sending her THE SUN as a Christmas or wedding present. And this also applies to the son.

RELIGION AND MODERN PROGRESS

It seems a pity that our finest minds are not directed to the pulpit. Such seems to be the acknowledged fact. If this be so let us accept the fact but not let the religious enthusiasm of the young of the community go down; let us rather do something to remedy matters. Christianity is the foundation of all that is good in our modern life.

What are other places doing about it? One of the most successful efforts to meet changed conditions has been through the motion picture whose power for good is as great as its power for harm. It is destined to become more and more a powerful influence in the cause of righteousness.

That no motion picture can take the place of a minister is self-evident. However, so great is the need that in international church film organization has been formed which furnishes three types of reels weekly at reasonable rates. Of these, one is for Sunday-school, one for night service, and one for a community program for the week.

For Sunday, such subjects as "David and Goliath," "The Story of Samuel." "The Ninety and Nine" and "The Lord is My Shepherd" are treated interestingly and reverently with them go the hymns to be sung, in large type. The Sunday-school reels are mostly missionary stories and the week day ones are wholesome drama, comedy, travelogs and education. Nor can the talking machine and record of church music be neglected in communities where musicians are scarce.

If the motion picture can be used by traveling salesmen, by teachers to illustrate a lesson, by doctors to visualize an operation, surely it can be used to show current events to the boy from the farm or help the whole family in its religious life.—*The Progressive Farmer*.

An accurate record will be kept of each subscription received as a Christmas present and the same will be cut off promptly.

THE MESSAGE THAT REACHES THE HEART OF MAN

(From lines of Sam Walter Foss)

Who will write the best song, who will paint the best picture?

Whose music is best?

He who understands man, knows the heart of him, loves him,

Above all the rest.

Put stars in your song and put skies in your picture,

Put mountains and seas;

But one heart throb that's tuned to the heart of a brother
Is greater than these.

Man first is your song; man first, and then mountains,
And woods and seas;

And know while you picture the star group of midnight
He is greater than these.

What is art, what is art and the artist's achievement,
Its purpose and plan?

'Tis the message that's sent from the heart of the artist
To the heart of a man.

PLEDGE CARDS

THE SUN office has pledge cards on hand made up in three different styles—weekly, monthly, and quarterly. These cards are at the very reasonable price of 30 cents per hundred and orders can be filled promptly. State which kind wanted when ordering.

Most presents are usually laid aside. THE CHRISTIAN SUN is not that kind—it keeps presenting itself.

Solve the problem of what to give for a Christmas present by sending THE CHRISTIAN SUN a year.

DEVOTIONAL

"WHO IS CHRISTIAN?"

This question is the topic of one of the Four-Minute leaflets issued by the "American Institute of Sacred Literature." Its evident purpose is to assail and undermine the position of the Evangelical Churches as to the essential mark of a Christian. Unless this is its intention, it has no excuse for being. The culminating sentence insists that we "face the issues of the coming age and make it clear that to be a Christian means to trust the living God and Father of Jesus Christ rather than to insist on a system of doctrine or rituals."

If all the the writer means is that denominations should not refuse to recognize as Christian those who truly accept Christ as Lord and Savior, as the Roman Catholic Church refuses to recognize Protestant believers, few will join issue with him. If, however, he means that the Evangelical Protestant Churches refuse recognition to such (unless the practice of close communion can be so regarded) he is mistaken. There is scarcely a Protestant Church that demands either a system of doctrine or ritual as a prerequisite to the recognition of any of Christ's true people.

The motive of the paper seems to lurk in the allusions to Christian people who "try to excommunicate one another for divergence in doctrine" and who "waste time on the things that divide *good men*." The Evangelical Churches recognize and aid one another and are more and more willing and planning to cooperate in serving Christ and saving men. But they are not yet willing—we trust that they will never be willing—to recognize as Christians those teachers and schools and organizations which repudiate Christ's elementary teachings as to his person and saving work.

The author defines a Christian as "one who shares the life and manifests the Spirit of Jesus Christ." But Christ himself declared that those who did not honor him as Son of God, and believe in him as Savior, were not of his sheep, were not the children of God, and would die in their sins. Nicodemus would doubtless have been classed by the writer of this pamphlet as one of the good men from whom we ought not to be divided. Yet our Lord Jesus plainly told Nicodemus that something was necessary before he could share the life and manifest the Spirit of Christ. The Churches have no right to erase the lines of difference which Jesus Christ drew.

And furthermore, one may recognize an individual Christian because of his true acceptance of Jesus and yet refuse to acknowledge as Christian the organization to which he belongs. Marcus Dods stated a great truth when he said that a Unitarian might be a Christian, but that Unitarianism certainly was not Christianity. As long as Unitarian Churches and teachers disown the Christ of the New Testament, the loyal Churches of our land must refuse to recognize Unitarian organizations as Christian. Certainly a Roman Catholic may be a Christian, as this writer says. But until the Roman

Catholic Church puts away its doctrines of pope and priest and mass and image-worship and penance and other teachings and practices destructive of pure Christianity, the Evangelical Churches cannot acknowledge her to be true to Christ.

On the cardinal elements of the Christian faith the Churches must stand firmly and without compromise. To do otherwise in the interests of unity or sympathy or supposed effectiveness would be to tear the roots from the soil and destroy the tree.—*Christian Observer*

WHAT IS IT TO BE A CHRISTIAN?

To this question it would seem that there could be but one answer. Every one will admit that to be a Christian it is necessary to follow Christ, to be his disciple. Yes, so far so good. But what is implied in this following? That may not be so easy to settle. The Master himself tells us that if we are to follow him we must deny self and take up our cross. He says this in substance on various occasions. Are we ready to look at it squarely and admit its plain implications? Whoever carried a cross, in those days when Jesus walked the earth, was on his way to execution as a criminal. We see not how Christ's reference to this can be mistaken or explained away in our modern manner as simply denoting some insignificant unpleasantness. Jesus was facing Calvary when he said this and he declares that if any man purposes to be his disciple he must follow him in that path of humiliation and agony—that the clamoring sinful self must be met by a resolute negative, a deliberate denial. He puts the matter a little differently by saying that the lower life, the self life, must be thrust decisively away if the higher life, the eternal life is to be saved or gained, that the acquisition of worldly profit is not compatible with the saving of the soul. Is this too severe? Is such a standard of discipleship unattainably lofty? The cross has come to be the symbol of Christianity. How little way into the hearts of men, even into the masses of Christ's professed disciples, the thought it typifies has penetrated. The sacrifice of self is very superficially interpreted. It is not considered as meaning much of anything. But will not the Master when it comes to the final settling up hold by his own language? And where will we be then?—*Central Christian Advocate*.

RELIGIOUS CENSUS OF PRINCETON

There is only one atheist in Princeton University, according to the last census reports of the institution. Although the University was founded by Presbyterians and has always been looked upon as a Presbyterian institution, there are 531 Episcopalians as against 512 Presbyterians. There are 92 Roman Catholics and 72 Jewish students, with 29 Christian Scientists.

The Methodist Church has 93 students and other denominations have the following numerical strength in the University: Congregational, 78; Baptist, 44; Dutch Reformed, 33; Lutheran, 32; Unitarian, 25; and Quaker, 20.

MISSIONARY

MISSION WORK IN THE GEORGIA AND ALABAMA CONFERENCE

During the last year there seems to have been a considerable increase in the missionary interest in our Conference. While we had some difficulties many years ago, we also have them now. But they are giving away, as we know more of what it means to be a missionary people. As we view the efforts of the past, it is more evident that there needs to be greater efforts put forth to instruct the young and more active people of the Church. There is our hope; not only in our Conference but throughout the entire Church.

Speaking of the conditions locally, we have never had a more effective worker in our section than Miss Bessie Holt. She never tires, and is always ready to go and talk in the interest of missions. Personally, I feel that there is an unlimited field of work for her. To the forceful, earnest way in which she presents the work, the people respond. I believe that in the years to come when the young people now being trained, throw themselves into the missionary task, then our efforts may be realized. There are no efforts lost in preparing the future Church.

The organization of the Woman's Missionary Board is the dawning of a new era. It has been true in the work of the Southern Convention. They are proving themselves valiant soldiers.

It is the purpose of the Executive Committee of the Alabama Missionary Association to hold one or more rallies during the year. It would not be a bad idea if some of the churches would invite the Committee to hold one of these meetings with them.

There are five Sundays in January and it might be possible to hold a Missionary Rally at that time.

E. M. CARTER

Wadley, Ala.

A GOOD EXAMPLE

Our North Danville, Va., Sunday school has decided not only to give a monthly offering to missions, but has elected a Missionary Superintendent to tell them once a month or oftener, about missions and to use his endeavor to create interest in missions among the pupils and teachers of the school. That is fine. Bro. Harris has been elected Mission Superintendent and has asked us for suggestions. We have asked Rev. C. B. Riddle, Publishing Agent, to send Bro. Harris at once, two little books, "The Why and How of Missions in the Sunday School" by William A. Brown, and "Sunday School Missionary Incidents and Exercises" by John M. Somerville.

The first of these books has an introduction by the great Sunday school expert, Marion Lawrance, in which he says "the chief reason, doubtless, for the lack of interest in missions, is that the membership of the church

were not, in their youth, given a missionary vision". He most highly commends this small volume to all Sunday schools desiring to create an interest in missions, and believes that no school can follow the plans of the book without "getting a great blessing in increased zeal for the Kingdom." The other volume, "Sunday-School Missionary Incidents and Exercises" is gotten out by the Presbyterian Board of Publication and Sabbath School Work, and undertakes to put into the hands of Sunday-School Missionary Superintendents and teachers stories, exercises and incidents with which they can interest the pupils in the school in missions. It gives eighteen brief "Stories from The Field", and five "Fifteen-Minute Programs" for the Sunday school. It also tells emphatically and interestingly of "Missionary Education in the Sunday school."

There are many other such books that the Mission Secretary has which he thinks will be of great interest and real worth to those who are trying to interest their schools in missions. We sincerely trust that many other superintendents will follow the example of Bro. Harris and by the expenditure of a few dimes, get that which will be worth thousands in money and in character for their Sunday schools.

J. O. ATKINSON

CONTRIBUTIONS TO MISSIONS BY OUR SUNDAY SCHOOLS

The following list does not include all the schools that are now making a monthly offering to missions, as some treasurers report only once a quarter, but it shows the amounts sent in by the schools mentioned and will show that many of our schools are falling in line most loyally with what the Board and Conventions have adopted.

Contributions received for October and November:

Ambrose, \$2.62; Bethlehem, (Va.) 2.35; Big Oak, 1.00; Burlington, 133.19; Chapel Hill, 6.43; Catawba Springs, 43.68; Durham, 24.46; Graham, 5.35; Holy Neck, 12.07; Holland, 23.50; Hanks Chapel, 2.75; Henderson, 11.16; High Point, 2.06; Isle of Wight, 5.00; Ingram, 2.67; Ivor, 3.68; Linville, Va., 4.08; Liberty, (Vance) 8.19; Lebanon, 1.96; Morrisville, 2.34; New Hope, 2.25; New Providence, 15.13; New Lebanon, 3.70; Pleasant Hill, 3.98; Richland, 1.50; Rose Hill, 9.21; Reidsville, 2.98; Raleigh, 5.00; Sanford, 16.00; Wadley, 6.30; Wentworth, 1.00. Total \$365.59.

Does your school desire to join us in this great work for the Master?

J. O. ATKINSON

Love is the thing that all of us know about, and yet hard to define. Anyway if it makes you think more of your neighbor, though he is not without faults; if it causes you to wear a smile, work hard, be congenial and offering a helping hand to the unfortunate, it is a safe thing to follow.

THE BIBLE AND MISSIONS

Rev. J. O. Atkenson, D. D., Mission Secretary
Southern Christian Convention.

No reader of the Bible has caught its full and fundamental message who has not discovered that that message is missionary through and through. And this fact explains why there are no great preachers, or Bible teachers, in anti-missionary or non-missionary churches. A preacher is great, and teaches with authority, in proportion to the manner in which he interprets the Bible to his hearers; I mean the Bible in the fullness of its spirit and meaning. And no man can interpret that which he has not discovered. And again, I say, he who has not discovered that the Bible is through and through a missionary Book has not discovered its deep, full and fundamental meaning. There is one reason, and just one, why our church, your church, any church, the Church is fettered. And that is because we of the church do not bend our minds and souls and strength to the study and exposition of God's Mission Study Text-Book, the Bible. I set up this claim then. The yellowest man of China, the brownest man of India, and the blackest man of Africa, have the same right to hear the Gospel and be redeemed by the Gospel as the whitest man of America. And the Bible from Genesis to Revelation carries the inescapable teaching that we of all races have one Father, are of one blood, must be saved, if saved at all, in the same way, namely: by believing in the same Redeemer. Now that is just half of what the Bible teaches. The other half is this: It is the bounden duty, as well as the solemn obligation, of those in this family who have been Redeemed, to carry the message of redemption to the rest of the family who have not been redeemed. My Scripture for both sides of this great truth are (1st) Genesis I, "In the beginning God created the heaven and the earth; and God said 'Let us make man in our own image.'" Now that does not say "The white man, nor the yellow man, nor the black man;" It just says **MAN**. And again the Holy Spirit through Paul in (Acts 17:26) declares "And God hath made of one blood all men for to dwell on all the face of the earth." And that which the Bible teaches is substantiated by every science now known to man. I say that is one-half of Scripture, namely that there is just one race of men, to wit, the human race; and that there is just one kind of man, to wit, mankind.

Now the other half of Scripture is this: That I am my brother's keeper: That I should love the Lord my God with all my strength, and my neighbor as myself, and that he is my neighbor whom I may help anywhere on this earth. I doubt if we carry in mind the full significance of the good Samaritan teaching of Christ. In this allegory Christ is trying to show a certain lawyer who his neighbor is. A certain man goes from Jerusalem to Jerico and falls among thieves who rob him. Now a priest, who was a Jew, sees the poor, pitiable, robbed victim and refuses to help him. Also a Levite, another Jew, passes along and also refuses to help him. Now notice that the Priest, the Levite and the robbed man were all from the same town, Jerusalem. They lived close together, but they were in no sense neighbors. Now the plain inference is that there is just one reason why neither the Priest nor the Levite helped the man who was robbed and left half dead, and that is because they were both Jews and he was not a Jew—just a certain man from Jerusalem. Their race prejudice, their sectarian prejudice, their national prejudice was so strong that they would not stoop to help the one who was down, because possibly he was of a different race, sect or nationality. Now look what happens. A hated and despised Samaritan journeys this way. He too sees the robbed and wounded man. This Samaritan, mind you, does not live in the same town, not even in the same country with the wounded, robbed victim. But he has compassion on him, takes him up, cares for him, shows mercy on him: not because he is of the same race or country, but because he is a man, that's all.

Now this last, declares Christ, is neighbor to the robbed victim, because being of a different race, he has mercy on him. "Go ye and do likewise," says our Lord. That the Bible is world wide in its scope, and makes the fortunate responsible for the unfortunate, the saved responsible for the unsaved, the

strong the burden bearers of the weak, proves it to be the missionary Book of all books, God's handbook of missionary teaching for all teachers and preachers and Christian workers everywhere.

I desire now to take three cross sections of Scripture and show the unmistakable missionary spirit and teachings of each.

I. God's attitude to world-wide missions as shown by His dealing with the Jews.

I heard a college president once say in teaching a Sunday school class, that he believed the reason God had one chosen people, and no more, was because He had such a hard time teaching and training that one people to be right and to do right and two or more such peoples as were the Jews would have overtaxed the wit, wisdom and strength of God himself to keep them straight. I want to declare that the reason why God had a chosen people, and only one, was that He might teach them to be torch-bearers for Him so that through them He might light up every dark soul that came into this world, and the reason why such a task seemed difficult and doubtful of achievement was because those torch bearers, instead of doing as they were bidden and urged to do, hid their torch under a bushel and absolutely refused to let their lights shine into the uttermost parts of the earth. God in His wisdom chose the faithful Abraham and those who should descend from him to evangelize this earth; and as long as there was any promise or prospect of Abraham and his seed doing this deed, they remained the chosen and favored race of God. But when the Jews proved by unmistakable evidence and by an obstinate and rebellious spirit that they would not exert themselves to this end, then God's hand was withdrawn from their help, and they became a race scattered through all lands. I think we do not bear in mind the unmistakable fact that God chose Israel as trustees for man, a nation of priests who were to make known His love and saving power to all people. In Exodus 19:3-6. we see this new born race as it looks back across the Red Sea to its days of bondage and forward to the Land of Promise. Now at this moment Moses received from the hand of God the nation's commission. Let me read it to you: "Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests and a holy nation." What is the significance of this Scripture? I want to give you a line of Cowan's comment on it: "First of all this Scripture calls upon Israel to get her bearings. First let the people learn the reason for their separate existence. It was God who had brought the children of Israel, not to Canaan, not to glory, but to "Himself." Now their future as his own people will depend upon their obeying His voice and keeping His covenant. Such was God's character and such His plan with Israel that only in this way could He make them His special own, above all peoples, that they reflect His glory among men. They must not forget that all the earth is His and all its peoples. If He takes this one tribe to His heart for the time, it is not to forget the rest, but to do good to all. His aim is that Israel shall serve Him as a Kingdom of priests, a nation set apart to prophetic service. Now when the priest and the prophet are a nation, the people for whom they minister and to whom they prophesy are the other nations of the earth." The fundamental and unspeakable tragedy of Israel was its failure to discern the meaning of God in choosing them as His Servant nation. As Helen Barrett Montgomerie so pointedly says, "What God meant for men, Israel monopolized."

He called them out as a peculiar people, a nation of priests and prophets, "A light to lighten the Gentiles, and the glory of thy people Israel." Now instead of Israel measuring up to its high and holy privilege of carrying salvation to "the end of the earth," it became a nation of Pharisees, thanking God that it was not as other nations, and then in the wrath of an outraged God this nation perished miserably behind the hedge of a law interpreted to exclude all Gentiles from the promises of Jehovah. This nation called to be a holy nation, a peculiar people, a nation of priests, a light to all the world, turned from the world wide vision of her prophets to the narrowness and the legalism of warring sects, and though they were the custodians of the ideal of a Kingdom of God on earth, failed to recognize the King when He came. It was indeed, it is for-

evermore the tragedy of history, this failure of the Jewish nation to perform the service for which it had been chosen and set apart by God. It was the vision of this heart rending and unspeakable tragedy over which Jesus wept as He looked upon the Holy City from the Mount of Olives. "The Jew, set apart to witness to the one true living God to all the earth, failed, and his candlestick was removed out of its place."

Brethren I think of another people called out, especially favored of God, a people with the highest and holiest principles ever given to man, a people who have the Bible as their only rule of faith and practice, Christian Character, the one test of Church membership, and Christian as their only name, to these also have been committed in a most peculiar way the oracles of God. After more than a hundred years of God's grace and graciousness, what have we done to carry this light to the ends of the earth? I ask in the words of another: "Will the Christian Church prove another tragic instance of the thwarted purpose of God? Walking not by the flickering light of the Old Testament, but in the full blaze of light that streams from the Cross of Christ, inheriting His promises, His commands, His love for the whole wide world, I declare to you that this Church of ours has failed up to the present moment, to interpret her own worldwide mission." Shall our candlestick be removed out of its place also?

II. There is another section of Scripture which forces itself upon our attention here, viz. God's attitude to worldwide missions as shown by revelation through His Son. Those of you who have taken the pains to read critically the 4th chapter of John have discovered two things. First, it was not to the Jews, but to a despised Samaritan woman that Christ first announced His Messiahship. Second, it was not the Jews, but the despised men of Samaria who first discovered and said unto the woman, "Now we believe and know that this is indeed the Christ the Savior of the World." Christ indeed came unto His own, but His own received Him not, and the despised Samaritans, and not His own, were the first to acknowledge that "He was the Savior of the World." This then was the revelation God made through and by His Son. "God so loved the world," (not the Jewish race merely, not any race merely, but the world) "that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life!"

Now I ask you to look at the grand climax of this marvelous and matchless life: He has finished His work of atonement. Sin is vanquished and put away. Satan has been conquered and brought to nought. Death is robbed of its horrors and the grave of its sting. What is next to be done? What is left that can be done? He appears to His disciples. What command now does He give them? Matthew's Gospel tells us of only one "All power is given unto me; go ye therefore and teach all nations."

Mark tells us of only one, "Go ye into all the world and preach the Gospel to every creature!"

Luke's Gospel tells us of only one: "That repentance and remission of sins should be preached in His name among all nations."

John's Gospel has one "As my Father hath sent me, even so I send you."

The first chapter of the Acts also records the Lord's last words before His Ascension! What are they? "Ye shall be witnesses unto Me unto the uttermost parts of the earth."

The greatest missionary spirit that ever visited this planet was the Lord's Christ. From beginning to end of His wonderful and matchless earthly career, He tried to impress His disciples with the plain truth that He had come to seek and to save the lost of all the earth. He sought to train them in that spirit of greed and boundless cosmopolitanism that would include all men in its sweep. For God had through David said to him "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." Jesus Christ was to have the faith to ask; and His was the task of instructing and inspiring His disciples to have the faith, though few, to undertake to reach and redeem a world in His name.

III. And then notice God's attitude toward world-wide missions as the Bible reveals it through Paul and the early converts to Christianity. Someone has rightly said that the book of Acts is a record of how the Gospel, taking root in Jerusalem swept out not only into Asia, but into Europe as well. And all of us know that the epistles of Paul, containing more than a third of the New Testament are really a bundle of missionary letters—letters from a missionary to missionary

churches, relating how missionary work may be carried on and telling why it should be carried on. And Revelation is a dream telling us what is to take place when the Christians of all countries have become missionary. Unless we catch the missionary message of the New Testament, we miss its central and fundamental teaching.

I close with the thought pronounced in the opening of this address, namely: There can be no great preacher of the Word who ignores the missionary message of the Bible. I long to see the day when there shall be great, towering, giant preachers in this Christian Church of ours. That time shall come when we shall catch and carry to the homes and hearts of our youth the missionary vision and the missionary message. For the man or woman who tries to teach or preach the Word of God without having the missionary message at the center of his or her teaching must teach not a full and free, but a narrow and restricted Gospel. I have never yet known a great Bible teacher or preacher in a non-missionary or anti-missionary church. The burden of world-wide salvation must be upon the preacher's heart before he can deliver the message of might and fullness and power. It is not sufficient for a preacher to have a passion for the souls of those whom he can see with his natural eye, or reach with his human voice. If he is to be a great preacher of righteousness, he must have that passion that His Lord had, a passion for the multitudes of unsaved in all this broad earth, and a faith in God strong enough to make him believe that though he is a weak man, he is strong enough in Christ to enter soul and body into Christ's program of saving the wide world to Him.

Only he who preaches a gospel for all the world preaches a full and not a restricted message. And the Bible only yields its richest truths and treasures to him who reads it as God's missionary book for all peoples.

WOMAN'S REALM

WOMAN'S WORK IN THE EASTERN VA. CONFERENCE

It seems to the writer that no year in our work in this Conference has the work started off as hopefully. We have had so many letters of inquiry as to what we are to do for the coming year that we feel constrained to quote from some of these that you may see the interest manifested. Here is one from a pastor's busy wife, Mrs. G. O. Lankford. They have done things so efficiently in this Society that we have often wondered just how they did them. She writes: "Could you furnish me a copy of the report of the Woman's Board that was read at Holland? I was there and heard it, but, of course, could not remember all of it and I thought it would be well to have it read at our meeting next week. In that way we will have the year's work before us." Again she writes: "Your letter with the information came just in time for our meeting. We had our Thank Offering and it was more than twice last year's. We are planning and hoping this will be our best year yet." Mrs. A. G. Massey writes from Dover, Del., and says: "I am asked to write you concerning our Thank Offering. Where and to whom shall we send it?" Then she tells of the work done last year and how they are planning for better things. Mrs. Harward, our Board Secretary, who, because of rain, was unable to attend meeting in Holland, writes: "I should like to have a few facts to present to our next meeting. I feel that I have missed so much by being absent. I am going to do my best to get some new societies." And she always does make things come to pass.

Mrs. John King, the new President of the Suffolk Society, insisted that we come down and meet with her women. We went and found them lined up behind her. Mrs. King has the ear marks of a good officer, she wants to know what is expected of them, lay their plans and proceed to do it and we bespeak a splendid year's work here for this year. We also had a privilege of looking in on the Girls' Society while there and found they, too, were interested and planning the year's work. Word came from the women at Damascus that they are enthused over the idea of having our Conference with them next fall. Let us all labor to make the occasion memorable in being the best in our history. We believe it will be. Next week we want to talk about our plans for the year. In the meantime, see that your society has a thank offering service. We want \$500 from this source. Aren't we women of Eastern Virginia thankful that much for the privileges we enjoy?

MRS. C. H. ROWLAND

Franklin, Va.

WOMAN'S MISSIONARY CONFERENCE

Treasurer's Report

1919-1920

WOMAN'S SOCIETIES

Antioch	\$ 61.60	Memorial Temple	112.95
Berea Nan.	161.95	Mt. Carmel	64.05
Bethlehem	116.87	Newport News	77.45
Cypress Chapel	69.39	Oakland	160.00
Damascus	121.22	Portsmouth	118.23
Dendron	144.30	Rosemont	203.10
Dover, Del.	85.88	Suffolk	811.00
Eure	20.00	South Norfolk	27.20
First, Norfolk	64.35	Spring Hill	8.50
Franklin	152.85	Third, Norfolk	123.91
Holland	156.12	Waverly	161.70
Holy Neck	203.03	Wakefield	87.45
Ivor	17.87	Windsor	59.70
Liberty Springs	145.30	Union Southampton	27.75
			\$3,563.72

YOUNG PEOPLE'S SOCIETIES

Berea	\$ 25.60	New Lebanon	44.35
Burton's Grove	74.02	Portsmouth	12.00
Bethlehem	68.00	Suffolk	501.25
Dendron	63.84	Spring Hill	1.50
First, Norfolk	166.69	South Norfolk	6.23
Franklin	32.20	Waverly	51.00
Holland	130.00	Wakefield	17.15
Liberty Springs	45.70	Tidewater S. S. Association	38.60
			\$1,278.13

WILLING WORKERS' SOCIETIES

Berea	\$ 62.53	Spring Hill	1.00
Franklin	25.25	South Norfolk	4.35
Holy Neck	34.10	Waverly	16.00
Suffolk	30.52	Windsor	27.00
		Holland	50.00
			\$250.75

CRADLE ROLLS

Holy Neck	18.00	Holland	7.20
Bethlehem	5.81	Rosemont	33.10
Dendron	\$ 5.15	Suffolk	1.65
Franklin	14.75	Waverly	5.00
			\$90.66

GRAND TOTAL

Woman's Societies	\$3,563.72	Willing Workers, Societies	250.75
Young People's Societies	1,278.13	Cradle Rolls	90.66
			\$5,183.26

Mrs. MARTIN L. BRYANT,

Treasurer.

In addition to the total of \$5,183.26 a special offering was taken at our meeting Thursday, October 28. A check for \$100 was presented to Mrs. D. P. Barrett of Porto Rico.

Christmas season is now approaching and much thought is being given to the coming event. So often we wonder if not too much is given to what we desire to do then and not enough to what the event of Christmas means.

AN APPEAL

To the Churches and the Christian People of America:

The Christian Churches of the United States are called to recognize and accept their responsibility to assist the distressed peoples of Europe, who are suffering, to the full, the grievous consequences of a war from which we as a nation have emerged relatively unscathed.

The signers of this appeal have recently visited Europe, some under the special commission of their respective ecclesiastical bodies and nearly all under the commission of the Federal Council of the Churches of Christ in America, which designated them as "Friendly Visitors" to the churches of Europe from the Christian people of America. Delegations have personally investigated the conditions in Europe, especially in most of the needy countries, including Hungary, Austria, Poland, Germany, Czechoslovakia, Roumania, Transylvania and Jugoslavia. They hereby testify, from intimate personal observation and thoughtful inquiry, that the descriptions of those pitiable conditions have not been exaggerated and are so extreme that they cannot be exaggerated. The need is urgent and desperate.

Great populations are hungry, almost naked, and are becoming the prey of epidemic diseases which, in their undernourished and impoverished condition, they are unable to resist. The recent death of one of our "Friendly Visitors" from one of these causes is a striking testimony of this fact.

The situation bears with special heaviness upon the children, not only because of their helplessness, but because the elemental materials for their nourishment are the things most needed. Millions of little ones are actually starving and millions more are so retarded in their growth that there is imminent danger of a rising generation of anaemic and underdeveloped men and women.

The needs of children in the form of food, clothing and medicines are immediately urgent and, although enormous, must be met and met at once by benevolent contributions which should be made entirely in the form of money. The approaching winter will bring added horrors. We find that the policy governing the child-feeding is based on self-help and local resources, both in personal service and commodities, and that everything possible is being done to promote responsibility and avoid pauperizing.

The responsibility is so great and the task of its economic, efficient and prompt administration is so imperative that it must be met through some great common and highly responsible agency. The European Relief Council has therefore been formed under the chairmanship of Mr. Herbert Hoover, composed of representatives of the responsible agencies, including the Federal Council. This Relief Council has the best knowledge of conditions, the most efficient leadership and the best facilities for the wise administration of this task.

We earnestly commend the accompanying appeal from the Relief Council, in which we have the most absolute confidence, to the Christian people of America, with the hope that pastors will present it to their people with all its force for as long a time as may be needed and that, especially, they will respond to the request that it be presented with all its power on Sunday, December nineteenth. Collections and individual gifts should be sent to Mr. Franklin K. Laue, Treasurer of the European Relief Council, Guaranty Trust Co., 140 Broadway, New York City.

A pathetic illustration of the need for this call was afforded by an orphanage visited by one of our delegations. The children were quiet and well-behaved, with intelligent faces, winsome children, to whom one's heart instinctively went out. A young woman with one assistant was in charge. Because money is scarce and food dear, they cannot afford servants, so these educated and refined young women do all the work of the orphanage themselves—making the beds, cooking and serving the food, and caring for the children. As we looked into the spotlessly clean and well-kept rooms and saw on every side the evidence of thoughtful and loving care, we had a feeling that He who of old took little children in His arms must be very near that place. As we went away, we could not forbear

(Continued on page 14)

THE CHRISTIAN ORPHANAGE

SUPERINTENDENT'S LETTER

The Sanford Christian Sunday school, Sanford, N. C., has the pleasure of being the first Sunday school to make a Thanksgiving offering for more than \$100.00. Our Sanford church is a working church and does things. We want twenty-four more churches to give \$100.00 or more. Will your church be one of that number?

My old friend, Mr. June Parker, of New York City (An Alamance boy) came to our rescue with a check for \$100. "June", as we know him, always helps us when we call on him.

Then our dear friend, Mr. M. Orban, Jr., Whittier, Calif., mailed us his check for \$100.00 for Thanksgiving. He is a great friend to us and we only wish we had the pleasure of meeting him in person and telling him how much we do appreciate his sympathy and help.

Now for the strong pull to reach the goal! Less than seven thousand dollars to reach it. See that your church and Sunday school gives one strong push and it will help me along way up toward the top. I am counting on you. You have never failed me in the past. *I know you will not this time.*

We need fifteen thousand dollars right away to complete the Children's Home. Make your Thanksgiving offering large that we may not have to stop work on account of funds.

We want you to have a part in this noble work.

Watch our financial report from now till the final report for this year and see that we reach the goal set. Now, is your time to do a real service for the Master. "To visit the fatherless ones" by giving of your means to provide a comfortable home for them.

Donations

The following goods have been donated since our last report: The Missionary Society of the Christian church, Machias, N. Y., one nice new quilt and one skirt; Woman's Missionary Society, Monticello church, one nice new quilt; Mr. Jas. M. Crabtree, one barrel potatoes; Misses Fannie and Pattie Bowland, one dozen half-gallon cans fruit; Miss Alma Turner, one dozen half-gallon cans fruit; Mr. I. J. Branch, one barrel potatoes; Holt, Gant & Holt, 53 yards blue denims; Pilot Cotton Mills, 92¾ yds. Chambras; Elmira Cotton Mills, 221½ yds. gingham; Va. Cotton Mills, 50 yds. dress goods; Pomona Cotton Mills, 122 yds. white sheeting; Neuse Manufacturing Co., 250 yds. Chambras; Travora Cotton Mills, 52 yds. canton flannel; Sidney Cotton Mills 1121½ yds. checks; Glencoe Cotton Mills, 100 yds. outing; Minneola Cotton Mills, 100 yds. outing; Revolution Cotton Mills, 350 yds. outing; Proximity Cotton Mills, 33½ yds. denims.

Ladies Aid Society, First Christian church, Goshen, Ind., two quilts; Ladies of the Christian church, Chapel Hill, N. C., one box containing sheets, coffee, hose, etc.; Ladies Aid Society of the Christian church, Wadley, Ala., three quilts, towels, sheets,

and pillow cases; Ladies Aid Society, Graham Christian church, apples, potatoes, canned fruit, hose, etc.; Sunbeam Workers Society, Graham Christian church, six pair hose, one chocolate cake for little folks; Graham Milling Company, one barrel flour; Hico Milling Company, one barrel flour; Miss Madge Moffitt, one box apples; Mrs. Lula Jones, Mebane church, one suit boys' clothing; Jr. Class No. 2 Berea church, Norfolk, Va., Mrs. F. M. Hall, teacher, two gallons apple butter.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR DECEMBER 8, 1920

Amount Brought Forward\$22,768.72

Children's Offerings

Virginia Pearl and W. T. Ayscù, \$0.20.

Sunday School Monthly Offerings

(North Carolina Conference)

Durham Sunday school, \$17.50; Lebanon, 3.20; Monticello, 1.00; Liberty (Vance), 8.06; Christian Chapel, 1.00; Shallow Well, 1.24; Good Hope, 3.70.

(Eastern Virginia Conference)

Union (Surry Co.), \$1.00.

(Virginia Valley Conference)

New Hope Christian church, \$2.10; Mt. Olivet, 7.00. Total, \$46.10.

Mrs. J. C. McAdams, \$5.00; Mrs. M. A. Walker, 25.00; Miss Edith Walker, 25.00. Total \$55.00.

Special Offerings

Mrs. M. S. McNeal, Hobson, Va., S. S., Sunday egg money, \$16.00.

Thanksgiving Offerings

Sanford Christian Sunday school, \$135.43; M. Orban Jr., 100.00; June Parker, 100.00; Linville Christian Sunday school, 12.00; Tolma Christian church, Trosa, Ind., 25.00; Dr. E. A. Crawford, wife and daughters, 25.00; Midway Christian Sunday school, Clymax, N. Y., 25.00; Missionary Society, Wheelers Grove church, Carson, Iowa, 20.00; Prairie Christian church, Kibana, Ill., 20.10; Mr. and Mrs. J. O. Lentz, LaFayette, Ohio, 10.00; Industry Christian church, Industry, Ill., 5.00; Ira R. Jordan, 5.00; Belwus Creek church, 5.00; Mrs. J. H. Massey, 5.00; Mr. J. H. Massey, 5.00; Randleman Sunday school, 6.29; Mrs. J. R. McNalley, 5.00; Mrs. T. B. Beal, 4.00; B. W. Johnston, 7.80; Richland church, Ga., 4.42; Mrs. Nova Rogers Deering, (one of our girls), 5.00; Mebane Sunday school and church, 21.00; Mt. Zion S. S. (Va.), 5.00; Ladies Aid Society, Wadley Christian church, 10.00; Mrs. Ben T. Holden, 10.00; Mrs. L. M. Fountree, 2.00; Rev. W. B. Fuller, 5.00; Ladies Aid Society, Bethlehem church (Alamance), 10.00; Mrs. J. W. Holt, 5.00; Mary Griffin, 5.00; Mrs. J. C. Goodwin, 2.00; Mrs. E. J. Hicks, 5.00; Mrs. J. L. Barksdale, 5.00. Total \$645.14.

Total for the week, \$762.44. Grand total, \$23,531.16.

A LETTER

Dear Uncle Charley: We are very busy, going to school and stripping tobacco. I haven't missed a single day at school yet. I get back some times time enough to pull off some tobacco; mama gives me a penny a stick. I guess W. T. tries to help some too.

We are looking forward to our Thanksgiving offering next Sunday.

Enclosed are our dues for November.

With love to all.—*Virginia Pearl and W. T. Ayscù.*

I am real glad to have your letter this week as it keeps the corner bright. I hope you will get a big price for your tobacco and then you can make a big "Thank Offering", can't you?—"Uncle Charley."

AN APPEAL

(Continued from page 12)

asking the young lady in charge: "Can you manage to get enough for all these children to eat?" A wistful tender look came into her face as she replied: "We give them all we have, but it is not enough. They cry for more. It is very hard. They are little children, and they do not understand."

They do not understand. Do you?

"God has forgotten us," a hungry little girl wailed to her sister. The sister's lip trembled, but she, bravely replied: "No, God has not forgotten us, He has told somebody to help us, and that somebody has forgotten us."

It was Jesus who said: "Inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto me."

The United States is the strongest and most resourceful nation in the world and "we that are strong ought to bear the infirmities of the weak."

(This appeal is signed by 43 of America's leading ministers and laymen. Names omitted for lack of space—C. B. R.)

NOTES

Do not forget to send that Thanksgiving offering to the Orphanage.

Rev. W. F. Jordan, Elon College, N. C., spoke very acceptably at both services of the Burlington church last Sunday. Bro. Jordan is a member of the New Jersey Conference and has been engaged by the American Bible Society for the past twelve years, his work being in South America.

Rev. B. J. Earp writes under date of December 1, as follows: "I am having to leave Vanderbilt University today, at the advice of my doctor. Doctor White has been treating my eyes for a month, and now I have almost reached a nervous breakdown, the consequence being that I have been recommended to the open air till my nerves are in better shape. I have no plans at present whatsoever as to what work I shall take up. Temporarily I shall be at Richland, Ga."

We feel that we are justified in quoting the following paragraph from a personal letter from Rev. H. S. Hardcastle to the Editor under date of December 1:

"Elon in Yale was made very happy last night when Drs. Harper and Atkinson unexpectedly dropped in on us. What a great season of fellowship we all did have. As you know our 'Colony' includes Rainey, Coach Johnson, 'Smitty', and me, and in addition we have a Defiance College man, Rev. E. B. Flory with us. We had a regular reunion together and it made me hungry to come back to old Elon. I am planning to do that some day."

COLLEGE STUDENTS TO MAKE SURVEY

America's big task at present in regard to prohibition is to interpret it properly to the rest of the world. Pre-eminent in that work is to truthfully give the results of prohibition. Just what are the facts is the continuous query that comes from the people of other lands.

To give these facts the students of America have taken it upon themselves to do. Under the auspices of the Intercollegiate Prohibition Association, and at the direction of the professors of Economics and Sociology in the various colleges and universities, college students, early in 1921, will make a survey of their own communities and ascertain just what effect prohibition has had upon every line of industry, business and investment, and just what the result has been in regard to crime, health, recreation, scholarship, home life and social welfare. These facts will be carefully gathered, painstakingly checked, and sworn to before a notary by either the professor in charge or the students who secure the material.

A LETTER FROM DR. D. A. LONG

Dear Brother Riddle: I hear many encouraging words here, in regard to the way Brother Knight and his wife have entered upon their labors with the members and friends of the First Christian church in this city.

Do not fail to send me THE SUN to 114 Plant Ave., Tampa, Fla. I will leave this city for Tampa tomorrow, via Florence, S. C.

I would be delighted if our Mission Secretary could go to Florida, look out a good place for the establishment of a Christian church, and eventually a Conference. So many of our people from N. C., Va., Ohio, Ind., Ill., New York, and other States go to Florida every winter. Many go to stay. We are not acting wisely. A little concert of action, and we could soon have a number of churches.

My brother William will fill my appointments at Mt. Auburn while I am in Florida.

Truly,

DANIEL ALBRIGHT LONG

Raleigh, N. C., December 3, 1920.

THAT POCKET TESTAMENT

That pocket Testament that you have been planning to buy to give as a Christmas present can be secured at THE SUN office at 75 cents per copy postpaid. We have something nice for that money. Order early.

BIBLES FOR CHRISTMAS PRESENTS

We have on hand a fine collection of Bibles suitable for Christmas presents. We regret that we do not have catalogues and descriptive circulars that we can send customers, with the exception of a circular that covers only a limited part of our stock. Catalogues and circulars are furnished us by the Bible publishers, and during the last few years prices and materials have been so uncertain that the publishers have found it difficult to standardize catalogues and circulars.

If parties desiring Bibles for Christmas presents will be kind enough to write us stating briefly the kind of Bible wanted, we are satisfied that we have it in stock and will take great pleasure in replying immediately or will send on approval. Owing to the congestion of the mails and rapid sale of stock from now until Christmas, orders should be placed at once.

DON'T FORGET

Don't forget that the most appropriate present for a Sunday school teacher is a copy of Peloubet's Select Notes or a copy of Tarbell's Guide. The price of either book is \$2.00 per copy when delivered at this office, or \$2.10 when sent by mail. These volumes have grown with increasing popularity from year to year and further praise is unnecessary here.

We also have "The Gist of the Lesson" by Dr. R. A. Torrey at 40 cents the copy.

SOME CHRISTMAS SUGGESTIONS**Books For The Children**

Bible Stories for Boys	25c
Bible Stories for Girls	25c
Matt of the Water Front	30c
Good Night Stories	40c
The Other Side of the Rainbow ...	40c
Lantern Stories	40c
Billy and Bumps	30c
From the Thames to the Trosachs ..	20c
Bright Side and Other Side	20c
Hurlbut's Story of the Bible	\$2.00

For The Sunday School Teacher

Peloubets Select Notes	\$2.10
Tarbell's Teachers Guide	2.15
Torrey's Gist of the Lesson	40c

For The Pastor

Pastor's Ideal Funeral Book	\$1.25
Pastor's Ideal Vest Pocket Manual ..	75c
Bible Dictionary	\$2.50 to \$10.00

SMILES**Why Wasn't He?**

When Eve upon the first of men
The apple prest, with specious cant,
Oh, what a thousand pities then
That Adam was not adamant!
—*The Gateway* (Detroit).

No Use

Johnny: But, teacher, I haven't a comb!
Teacher: Can't you use your father's—Hasn't he a comb?
Johnny: No, he hasn't any hair.
—*Cartoons Magazine*.

A Lesson in Physics

Teacher: "What are the properties of heat and cold?"
Small Pupil: "The property of heat is to expand and cold to contract."
Teacher: "Now give me an example."
Small Pupil: "In summer when it is hot, the days are long; in winter when it is cold, the days are short."—*Chicago News*.

**JONES-ELLIS**

Mr Elton Jones and Miss Callie Ellis of Nansemond County, Virginia, were married at the home of the writer on Sunday, November 28, 1920. The young and happy couple have the congratulations of their many friends.

H. H. BUTLER

GILMORE-BLAND

On Sunday, November 21, 1920, at 2:30 P. M., at the home of Mrs. S. V. Holt, Moncure, N. C., Mr. Wrenn Gilmore and Miss Stella Bland, daughter of Mr. Mont Bland, of Pittsboro, N. C., were united in the holy estate of matrimony. Only a few friends were present to witness the ceremony, which was performed by the bride's pastor, Rev. B. J. Howard. They will reside in Pittsboro, N. C.

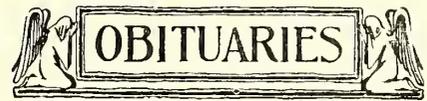
We wish for them a long and happy life.

MRS. S. V. HOLT

The Census Bureau has announced a total of 3, 808 persons killed in automobile accidents, or dying as a result of injuries therefrom, during the past year.

HOW TO SUCCEED WITH WHEAT

1. Use a variety of known superiority and sow only plump, well cleaned seed.
2. Treat seed wheat for smut unless it is known to be free from this disease.
3. Sow five or six pecks of seed per acre.
4. Sow in October or November.
5. Prepare the seed bed well.
6. Establish a good rotation.
7. Keep soils sweet by the use of lime.
8. Apply 200 to 400 pounds of acid phosphate to the acre at time of seeding.
9. Top-dress with manure or nitrate of soda unless nitrogen is kept up by the use of legumes.
10. Dress thin spots with barnyard manure during the winter months.—*The Progressive Farmer*.

**ANDREWS**

Bunyan Andrews departed this life at the home of his son, Robert, in Wilmington, N. C., November 24, 1920, at the age of seventy-five years, four months and eleven days. He was a member of New Providence Christian church, Alamance County, where the funeral services and interment were held, conducted by the writer.

J. W. HOLT

CRUMPLER

Janie Louise Crumpler, the baby of Mr. and Mrs. Robert Crumpler, Zuni, Va., departed this life October 14, 1920. The dear parents have the deepest sympathy of their many friends. Funeral services were conducted at the grave at Mt. Carmel Christian church. God bless and comfort the dear bereaved parents.

H. H. BUTLER

BOWDEN

On November 15, 1920, Mr. J. Walter Bowden died at the home of his daughter, Mrs. E. T. Rawles, Zuni, Va. He was about fifty-seven years of age, and a good Christian man. He was a true and faithful member of Tucker Swamp Baptist church. He was also Master of Masonic Lodge, No. 134, at Zuni, Va. He leaves two daughters and one son: Mrs. L. H. Butler, Mrs. E. T. Rowell and Mr. J. Rufus Bowden; three brothers and two sisters. Funeral services conducted at his church and the remains laid to rest in the family cemetery.

H. H. BUTLER

CARR

Mr. Darius Walter Carr, son of the late Solomon J. and Mary J. Carr, died at his home near Windsor, Va., November 13, 1920, aged sixty years, four months and five days. He was married to Miss Pettie M. Thomas of Smithfield, Va., on April 15, 1880, and God blessed this union with twelve children—nine are living. He was a member of Antioch Christian church and will be greatly missed in his home, community and church. Besides the nine children, he leaves a devoted wife, two brothers, one half-brother, thirteen grandchildren and many friends. Funeral services were conducted at his church by his pastor and the remains were laid to rest in the church cemetery.

H. H. BUTLER

THOMPSON

Mrs. Carrie S. Thompson, wife of Capt. C. C. Thompson, near Chukkatuck, Va., died November 16, 1920, aged fifty-seven years, four months and twenty-three days. She was a good Christian mother and a faithful member of Oakland Christian church. She was greatly beloved by all who knew her and will be missed in her home, community and church. She leaves a devoted husband and three children—two sons and one daughter: Mrs. Grace T. Chandler, Suffolk, Va., M. C. Thompson, Norfolk, Va., and C. W. Thompson, Suffolk,

Va. Besides these she leaves four grandchildren, one sister, one brother and many friends. The Lord comfort the bereaved ones. Funeral services were conducted at the home and her remains laid to rest in Cedar Hill cemetery.

H. H. BUTLER

RICH

Mrs. Roxana Rich died suddenly at her home at Altamahaw, N. C., November 27, 1920, aged sixty-three years. The funeral services were conducted at Altamahaw M. E. Church by the writer assisted by Rev. Mr. Gordon. She leaves a husband, David W. Rich, one son, C. L. Rich of Greensboro and three daughters, Mrs. N. M. Lee, of Altamahaw, Mrs. J. W. Pugh, of Rudd, and Mrs. J. C. Causey, of Florida. Mrs. Rich was a member of Mt. Pisgah M. E. church, near Summerfield, and bore the reputation of a faithful and devoted Christian. May the kind Father bless and comfort the bereaved husband and children and other loved ones.

N. G. NEWMAN

HARRISON

Myrtle Irene Harrison was born March 7, 1920 and died November 18, 1920, aged eight months and eleven days. She was the daughter of Mr. Fletcher Everett and Mrs. Lula Maude Harrison of near Savage, Va. The loss of this beautiful child was distressingly sad because of its suddenness and because of its being the only baby in the home and grandparent home also. It was sleeping sweetly when observed by its mother, and in a few minutes was found dead. As it awoke it slipped off the foot of the bed on which it had been sleeping and a brace rod of the bed caught it across the throat and it died in that position. The loving parents have the sympathy of the entire community. May God bless the family. Burial services by the writer.

JAS. L. ROSTER

OLDHAM

J. D. Oldham, Jr., only son of Mr. and Mrs. J. D. Oldham of Elon College, N. C., died November 20, 1920, aged 14 years. The funeral services were conducted in the College chapel by the writer assisted by Rev. S. M. Rankin and the body laid away in Springwood cemetery by the side of his infant brother. He was a member of Elon College church and Sunday school and a manly, lovable boy. His sudden death cast a gloom over the entire community. The large audience crowding the chapel and the many beautiful floral designs borne by his scout comrades attest high esteem in which he was held. We the sympathy for the family and the extend our sincerest sympathy to the loving father and mother and fond sisters. May our Heavenly Father comfort and keep them in their great affliction.

N. G. NEWMAN

BARBER

Mrs. Mary C. V. Barber was born June 26, 1860 and died November 28, 1920, aged sixty years five months and two days.

On December 22, 1878 she was married to G. L. Barber. To this union nine children were born—five sons and four daughters.

Two children, Hepsy and John W. have preceded her to the great beyond. Mrs. Barber is survived by her husband, Mr. G. L., and sons, J. Milton, Rudy R, Joe W. and Willie C. Barber; three daughters, Mrs. Albert Smith, Miss Pearl Barber and Mrs. H. C. Fogleman, also twenty grandchildren, one sister, Mrs. J. R. Lowe and one half-brother, Mr. George Wright, and two half-sisters, Mrs. R. W. Lowe and Mrs. D. W. Wagoner.

Mrs. Barber had been a member of Bethlehem Christian church for more than thirty years. Funeral services and interment at Friedens Lutheran church, conducted by the writer and Rev. G. L. Whitely.

J. W. HOLT

MEMOIR—REV. J. T. KITCHEN

"How well he fell asleep!
Like some great river, widening toward the sea;
Calmly and grandly, silently and deep,
His life joined Eternity."

In the good providence of God this Conference has been bereft of one of its oldest ministers in the person of Rev. John T. Kitchen, who passed from labor to reward at the Protestant hospital, Norfolk, Va., on October 8, 1920.

This beloved brother was licensed to preach the gospel at Cypress Chapel, Nansemond County, Va., during the annual session of this Conference, held there in the year 1873. Having proven his gifts as a minister, he was ordained two years later, during the sitting of Conference at Berea, Nansemond County, Va., 1875, and thence forward for many years he was an active pastor, serving several churches within the bounds of his Conference. He also spent several years in pastoral work in the Virginia Valley Conference, and still later, he did some work in the pastorate of the Greentown, Ind. Christian church.

Later his pastoral labors were hindered by a serious throat trouble, but he did occasional preaching as opportunity offered in various parts of the Master's vineyard. He also frequently used his gifted pen in our Church paper, and so won for himself a place in the hearts of our brotherhood. His last sermons were preached in a series of meetings at Oak Grove in Gates County, N. C., a few weeks before his death. His last article appeared in the columns of *The Christian Sun* the week he died. It seemed prophetic of his approaching demise, the theme being "Nearing Home." We judge from its contents that he had some presentiment of his early departure and in this delicate way bade his many readers an affectionate farewell. By the time the article appeared he was cold in the embrace of death.

In his long ministry he had made a host of friends, as was so well attested by the multitude who attended the funeral services, which were held over his remains at Mt. Carmel church in Isle of Wight Co., Va., on Sunday afternoon, October 10. His body was laid to rest beside the remains of his first wife, who was Miss Betty Duck, but later Mrs. Thos. M. Murray. Some years after her death he was again married to a lady of the Virginia Valley who after a few years of happy married life was called home in death. During the remainder of his life, he lived alone at Windsor, Va.

He was a good man and was loved by a host of friends and acquaintances. He was held in high esteem by his brethren in the ministry and by the churches he had served in his earlier ministry. He passed away in his seventy-fifth year. He had no near relative living. Among the last acts of his life was a visit to Miss Bradshaw in Southampton County, now in her one hundredth year. She was his nurse in his childhood and he never forgot her, but periodically visited her in her home, thus giving her indications of his appreciation of her care of himself when a child. These visits were not only beautiful, but they portrayed the character of the man.

Verily a good man has gone to his reward and this Conference has a vacant chair in its circle. Therefore be it

Resolved. That in the death of our beloved brother, we have lost a fellow-servant, a faithful co-laborer in the gospel ministry, a brother beloved and a genial companion in the social circle.

Resolved. That we give public expression of our sorrow because of his death and so testify to our high estimate of his life and labors as a Christian minister.

Resolved. That a copy of this Memoir be sent to the executor of his estate and that a copy be recorded in the minutes of this session of the Eastern Virginia Christian Conference, and further, be published in *The Christian Sun* and *The Herald of Gospel Liberty*.

(Signed)

J. PRESSLEY BARRETT,
H. H. BUTLER,
E. T. COTTEN,
Committee.

PELOUBET'S

Select Notes

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BURLINGTON, NORTH CAROLINA

THE CHRISTIAN STAR

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

1844

1920

VOLUME LXXII

BURLINGTON, N. C., DECEMBER 15, 1920

NUMBER 50

Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold, wise-men from the east came to Jerusalem, saying, ¶Where is he that is born King of the Jews? For we saw his star in the east and are come to worship him. ¶And when Herod the King heard it, he was troubled and all Jerusalem with him. ¶And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. ¶And they said unto him, In Bethlehem of Judea: for thus it is written through the prophet.



THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

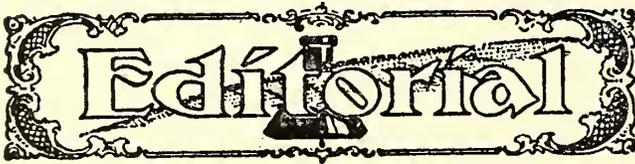
C. B. RIDDLE - - - Editor

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In Advance



SOME CHRISTMAS REFLECTIONS

How swiftly time does fly! Only yesterday, it seems, that the roses in the garden displayed their painted cheeks and the sun flower followed the course of the world's light and bowed its head at the close of the day. The vegetables covered the spare-houred chopped dirt and the morning glory bedecked the fence in the rear. Tonight snow has blanketed the earth and the baby tells in amazement the story of Santa Claus' coming. The fire burns with a glow and the story of Saint Nicholas rehearses itself in the mind. The last leaf of the calendar stands alone and the new one is already on the wall. Time flies. "Yesterday" we, too, picked out the best mother-knit stocking to hang up for Santa Claus. No more such joys, and no more such warm stockings. The knitting needles are gone, but the mother is still here. To paraphrase a little, let us say—

"Backward, turn backward,
O time in your flight;
And bring us a Christmas,
Just for tonight"

for the world is the same—ah better, but duties crowd the mind and heart, and life at times, almost loses its sweetness in the fight to keep the bitter out of the sweet and too much of the sweet out of the bitter.

* * *

CHRISTMAS, ah the word! Who dares to spell it Xmas, for that places an X for the Christ. It is *Christ*—mas—a feast of Christ. No wonder the world leaves Christ out when some of us who profess His name get in too much of a hurry to spell Christ and simply put down the X. If you are going to put the X anywhere, put it at the last of the word and not at the first.

OUT on the streets today we heard the buzz of the cars and the tramp of many feet. Christmas shoppers were many and busy. There was the man who hadn't been to town in two, yes, three months; there was the little girl that had just seen her first big dool, but still not her own; there was the little boy who wanted the "Coaster" wagon, but as yet not his. The crowd grew larger, the traffic in the streets thicker, and we hurried away to think of what it all meant. And it means something, too. The Christ Child has caused all this Christmas rush and the flow of the Christmas spirit. Thousands of employees earn their bread making toys. The commerce of the world not only speeds up on the event of Christmas, but all the year Christianity opens the way for trade and traffic. There would be no real world without the Christ.

* * *

HOME-COMING! The words have warmth and sunshine in them. Christmas is the home-coming season. The daughter from the city goes to the old home to share the Christmas season with her mother, if that girl is a real soul and can go. The grand-children go to make child life again for the grandfather and grandmother. No words can complete the story and do justice to all the meaning that renewing home ties mean. It is a part of Christmas and Christmas would not be real without it.

* * *

THE Babe of Bethlehem is now the man of Bethlehem. Some have never realized that the Christ ever grew beyond the baby stage. Jesus is a Man, but more than a man. He is the Savior of all mankind. Some have a wrong conception of the Christian life, anyway. They think that it is a life of tears and ease and "sissy" doings. Jesus was once a babe, but today He is more than an infant. He *had* and *has* a great manhood, a manhood sufficient to challenge all the world. Jesus tasted all the experiences from the cradle to the Cross. He tasted death and He tasted life for all men to come after Him. As we think of the babe let us also think of the Man.

* * *

JESUS was crowded out of the habitations of men into the dwelling place of the ox, and from that day till this, men are still crowding Him out. In the days of His infancy they knew not His worth and some know not as yet, or they would not crowd Him out. But there are those who have not, and this number grows as the years come and go. They sing:

"Joy to the world! the Lord is come;
Let earth receive her king;
Let every heart prepare him room,
And heaven and nature sing"

* * *

THERE are deluded souls that debauch the spirit of Christmas by pouring into their beings that which will make devils out of them, bring heart-aches to their families and demons faint at their unholy acts. The going of John Barleycorn is lessening this number, and

thanks be to God for that. A glad Christmas it will be when the spirit of the Christ shall rule and reign in every heart; when He shall "draw all men unto Him" and His followers shall

"Make his blessings flow
As far as the curse is known"

* * *

SERIOUS? No, not that, but glad some song that the world can sing because Jesus was born and came to save and deliver from the sin of the world. For two thousand years the power and principles of Jesus have been demonstrated and found to be workable. The coming of Jesus is the hope of the world. He who foresaw His coming called Him "Wonderful", and as the years come and go, more significant the word—*wonderful*—seems to us. He is wonderful and works wonders in the hearts of men, when He is allowed.

* * *

BACK to the song of the night, the heart of the world and spirit of the child. When the world becomes dissatisfied because all children cannot enjoy Christmas, a good day it will be. A little girl finds "heaven on earth" as she rocks the dolly Santa Claus brought while another little girl sleeps in rags until late on Christmas morning, and lives in shadows of sin and selfishness, or rather in sin because of our selfishness. When we have taught our children that Jesus makes the world happy and that children are "crying in the night, and nothing but a cry"; when we have taught them that their happiness depends upon what they may be able to do for others, the story of Bethlehem's Babe will be carried to all the world. Christmas should teach us to *give* and not to *get*.

* * *

CHRISTMAS plans,—did you ever hear the expression? surely, and may we add a word, or at least a suggestion? If those plans are without the doing of some deed of kindness to make a little heaven on earth in some person's heart, they will be in vain so far as the real Christmas spirit is concerned. A personal call, though but a minute, will beat a card; a greeting over the telephone will outweigh "A happy Christmas to you" in passing on the street. There may be homes near you where poverty has taken a hand and there be no Christmas dinner. A suggestion is sufficient. You may live near a school where some boy or girl in unable to pay his or her way home. You can let sunshine into such a heart by a pressing invitation. There is the home where the shadows of the evening are thickening and feet are turned toward the sunset valley. This home may be rich in the world's goods, but poor in love and real joy. Call there and add sunshine to evening's dawn.

* * *

REMEMBER your pastor. He has carried burdens during the year, and possibly many of them your burdens. A word, a book, a chair, or something to make life brighter, music sweeter, and fellowship more satisfying. Remember your pastor.

OUR pen moves slowly and the noise of the night dies away. Echoes of the day pass and repass. This body of ours laid to rest for the night, shall, by the will of God, come forth in the morning renewed; and though grown away from the Santa Claus period of life, shall join the song of children and march forth in a restless spirit to join the world in real joy on Christmas day.

FRAGMENTS FROM EDITORIAL SWEEPINGS

We note from an *Exchange* that clergy fares will be changed from one-half to two-thirds in rate January, and that permits will be issued from January 1 to December 31.

While you are puzzled over what to give for a Christmas present, just send along \$2.50 and let us send THE CHRISTIAN SUN one year, and along with the first copy a letter telling of your kindness.

Mrs. Muriel MacSwiney, widow of the late Terence MacSwiney, is now in this country in the interest of Ireland. The Irish question is one that has spread itself upon the pages of history for years. There must be some solution. Where is the man to say what it is? Let him come forth.

We take the following paragraph from the *Presbyterian Standard*, Charlotte, N. C., which is a part of an editorial on "Officious Intermeddling," and pass it along without comment:

"Why are we so concerned about the officious intermeddling of the Interchurch World Movement, and its prejudiced handling of matters that lie outside of the Church's proper sphere? Because our Church was and is a party to it. Our Church entered the movement, and has continued in it and is still a part of the wreck. What is more, we are in the Federal Council, and it is run by those who have the same conceptions of the Church's sphere as the Interchurch World Movement. It has commissions that sit in judgment on everything from labor disputes to the way our government conducts its foreign relations with China and Mexico. This report which we have been considering, a report condemned by both the *Times* and the *Continent*, has been published in book form. It is scattered abroad as the work of all the churches taking part in the Interchurch World Movement. It is the work of our Church. We give it publicly our sanction by our membership in the body that issues it. Do we wish to bear responsibility for such a perversion of the Church's mission, such a prostitution of the Church's influence? We must as long as we are linked up with those who use the Church for such ends."

Dr. Robert E. Speer, a layman of the Presbyterian Church, was elected president of the Federal Council of Churches of Christ in America in its session December 1-6 Boston, Mass.

LIGHTHOUSE OBSERVATIONS

J. E. MASSEY

CONSTANTINE AND GREECE

There is much talk of the possible accession of former King Constantine to the throne of Greece. In the recent elections, Premier Venizelos was defeated by the Constantine Party causing him to resign. The contention of the party in power, it seems, is to have the former king on the throne again. *The Literary Digest* has brought out the point that popular opinion is against Venizelos because the people believe that he has restricted their liberties too much, and that the majority of the people trust that Constantine may lead them out of the tiresome war-time conditions.

Constantine promises to form a government which will let the people have a liberal hand. "Let my people decide" are the words that he wrote from Switzerland, where he has been in exile since his abdication.

In opposition to this movement toward Constantine, the Allies have warned the Greeks not to let him come to the throne. They have threatened to make territorial reprisals and withdraw their financial support, should he return. Their reasons for such possible action are, in part, based upon the fear that the former king may act pro-German and that he will not be the adherent to international law that Venizelos was; furthermore, that Bolshevism may get a stronger hold in Greece.

WELLS' ACCOUNT OF RUSSIA

Russia may have a chance after all, is the opinion of H. G. Wells, prominent English novelist, after his recent trip to that country. In his account in *The New York Times*, he sketches conditions as he found them over the places he traveled; and he has tried to point out, as much as possible, the future of Russia, the land of Bolshevism and chaos. He studied the country from the standpoint of the present government and from the standpoint of the people who are its subjects. He tried to see why it was that a country could be controlled by such a deplorable scheme as that of the Soviet regime.

Mr. Wells thinks that if Russia is to amount to anything; that if there are to be any sound and decent principles of government established, they must come from what is left of Bolshevism. He fails to see that there is any other faction of people strong enough to prevail save the Soviet one, and he bases his conclusions upon the fact that the country is devoid of trained leadership, and an educated public. The conditions of ignorance make it impossible for the masses to assert themselves in any very definite way in the policies of the government. The thing that pleases them most is that they are away from the old Czaristic regime. They are willing to stand anything but the Czar,—for a while at least.

Even though using unscrupulous methods in their government, Mr. Wells finds that the Bolsheviki have made progress in educating the children—which is worthy of praise. He finds that the officers of the Soviet are even conscientious about the way in which other people see them, and that in many ways they are really trying to do their best to set Russia right in the estimation of the world. When they will be able to do it, he does not know, and cannot tell. Mr. Wells believes that Russia is at the beginning of a period of construction.

PROPOSED BAN ON IMMIGRATION

The Immigration Committee has approved the terms of a bill which aims to halt the immigration into the United States for two years. Provision has been made, however, for admitting blood relatives of aliens who are now resident here, and who have declared their intention of becoming naturalized citizens. There is provision, also, for the entry of travelers not staying more than six months, and for "otherwise admissible" aliens from Canada, New Foundland, Mexico and Cuba.

The bill has the backing of organized labor, which desires that the ban be placed on immigration because of the present problems of unemployment in American industry. *The New York Times* states that, while Congress may not consent to prohibition of immigration for so long a time as two years, it is believed that it will stop the reported rush of undesirables from Southern Europe.

FRONT PORCH LEAGUE TALK

President-elect Harding has proposed that he will have conferences at his home on the League in which he will communicate with the best minds of the country in order to determine the kind of a league of nations America should enter. The conferences will begin December 13 and extend over several months. According to his schedule, there is to be invited to them, "brilliant Americans of every shade of thought." The President-elect states that this will be a campaign designed to unite Americans, rather than merely Republicans, on a scheme for international co-operation for peace that shall not infringe the freedom of the country's action.

CANADA'S CALL FOR BETTER LITERATURE

Canada has made a literary declaration of independence, according to a recent issue of *The Literary Digest*. It seems that our northern neighbor is being "flooded" with the "literary slush" which she imports from the United States. One Canadian writer and critic in the Toronto *Onlooker* writes that Canada's "national soul" is in danger of being lost in the wave of America's cheap and trashy literature. He finds that our magazines are ever-laden with "well-advertised trash" and that this stuff when read, leaves one neither wiser nor better. Canadians are reacting against this kind of American literature in view of building up a stronger and better literature of their own.

FEDERAL COUNCIL OF CHURCHES

THE FEDERAL COUNCIL IN SESSION

Boston, Mass., Dec. 5, 1920

Dear Editor and Readers of THE CHRISTIAN SUN:

The Federal Council of the Churches of Christ in America is now in its fourth quadrennial session here, the Council having been formed in 1908. The writer is not advised of the number of constituent bodies, or denominations, forming the original Council, but discovers that at present the Council is composed of thirty constituent bodies (or denominations) made up of a membership of over 20,000,000 communicants. Only evangelical churches are eligible, thus excluding Catholics and Unitarians, and so far as the writer now observes practically all the large and evangelical bodies are active members of the Council save the Southern Baptists, and the Episcopal Church as such. (The Episcopals articulate with the Council through one or more Commissioners, and here in Boston have flung wide the doors of two of its great cathedrals to public meetings of the Council.)

The Federal Council is a wonderful and significant assembly from two points of view, 1. Because of what it seeks to achieve. From its inception the Council has sought to do two distinctive things, (a) To cultivate a spirit of friendliness and good fellowship amongst all the churches that exalt Jesus Christ as Savior and Redeemer and give to each a knowledge of what the other was thinking, saying, and doing. (b) To create a spirit of cooperation and Christian solidarity for the great work of world-wide evangelization and brotherhood through Christ.

As such there are Business Committees, Administrative Committees, Executive Committees of the Council, made up of men from the various denominations, who, working together seek to facilitate the work of the various Churches, and point out where work is most needed, and where the needs are most pressing. Then there are, and these are the more important, Commissions on "International Justice and Goodwill", on "Relations with Religious Bodies in Europe," on "Relations with France and Belgium," on "Home Missions", on "Foreign Missions", on "War and the Religious Outlook" etc, etc. All of these Commissioners seek to coordinate the work of the various constituent bodies, and also to present a solid front on the non-Christians and to the Catholic world. In brief, the Federal Council is united Protestantism, and as such is seeking to cultivate a spirit of unity and brotherly love among the denominations. 2. The Council is wonderful, marked and marvelous in its personnel. The President elected and presiding at this session is Robert E. Speer of New York, that marvelous Christian statesman who as a layman embodies and interprets the great religious thought and dynamic of his time. Besides an orator and an author of international fame, he is a parliamentarian and Christian diplomat with a

gavel, John R. Mott, another Christian statesman and layman, is one of the speakers who, has the international mind and heart, and speaks with pleading eloquence in terms of the world.

There are bishops, presidents, potentates high in the Church councils of this and other lands among the counsellors and speakers, and the utterances from the platform will form the volumes we should read and take cognizance of in our religious teaching and preaching during the coming decade.

I shall hope to write more in detail of the Council to THE SUN at a subsequent date. It is good to be here with President Coffin of our own S. C. C., with Secretary Burnett, Drs. M. T. and Alva H. Morrill, Summerbell, Helfenstein, W. A. Harper, W. G. Sargent, W. W. Staley and others.

J. O. ATKINSON

COST AND SERVICE OF THE FEDERAL COUNCIL

The Fourth Quadrennial session of the Federal Council of the Churches of Christ in America, held in Boston, Mass., December 1-6, was, in some respects, the greatest meeting of Christian statesmen ever held in this country. There were some four hundred accredited delegates from thirty constituent bodies, many of them the foremost leaders in their respective denominations. It was considered the best meeting in the history of the Council.

The original conception of the Council was the federation of American churches; but it has grown into a working body with international, inter-racial, and world-wide activities. The idea of co-operation without selfish motives has found its way into a thinking world, and doors open everywhere for its teaching, its sympathy, and its help. Its work has increased with its willing service, and expenses have increased in like proportion.

At the beginning of the work of the Council in 1908, it was estimated that *one dollar* per thousand members of the constituent denominations would support the work financially; and counting 16,000,000 members, would yield \$16,000.00 per year. As a matter of fact, the treasurer's report shows the average expense for the first four years to be \$22,000.00 per year; the second four years, \$68,000.00 each year; the third four years, \$181,000.00 each year; or, expressed in terms of quadrenniums, \$88,000.00 the first; \$272,000.00 the second; and \$784,000.00 the third. It is plain that the \$16,000.00 allotted to the constituent denominations in no sense met the expenses of the Council; yet the expenses have been met by generous donations from individuals and churches. The time has come when more adequate financial support must be provided for, and the Council decided by unanimous vote to raise the coming year the sum of \$300,000 by an *equitable distribution* of that sum among the constituent denominations. It is to be hoped that the Christian Church will gladly provide its share of this sum, when the distribution is made to the denominations.

The sum to be paid by the Christian Church, in underwriting the Interchurch World Movement, would pay her part of the Federal Council budget for *four quadrenniums*.

The Federal Council so thoroughly harmonizes with our denomination that we should count it a privilege to support its work in the great field of real Christian service to which the Council is committed. The absence of credal and sectarian deliverances on the platform and floor of the Council presents the spirit of unity and the oneness of purpose in the whole church of Christ. The church may never become *one in thought*, but it is *one in service*. Co-operation is the word that expresses the spirit of the Council. What the Council has done in supplying Army and Navy Chaplains; what it has done for the church in war-scarred European countries; what it has done for temperance; and what it has done through Commissions on Christian Education, Evangelism, Family Life, Social Service, Country Life, and other subjects, has given new impetus to Christian activities in all denominations, and in all lands. It is the only organization in a position to deal with the present religious world-situation in its social, industrial, and political revolution.

W. W. STALEY

THE CHRISTIAN ORPHANAGE

"OLD SANTA" AND THE CHILDREN

The Thanksgiving offerings are coming in and we are still pushing on up toward the goal, but not as fast as we would like to.

We have passed the fourth rung in the ladder and hope to be past the fifth one this week and then we will just have five more to pass and the goal will be reached. We appeal to you to help us reach it.

Christmas will soon be here and "Old Santa" will visit, we hope, all the little children and make them happy. When I was a little boy *many years ago*, I well remember how I looked forward to Christmas morn with so much expectation and how my eyes would open wide when I would look in my stockings and find red striped candy. I no longer hang up my stocking and "Old Santa" has too many children to make happy to even think of me. Still we get our happiness from trying to make others happy and it makes us happy to see the little children happy.

The little children at the Orphanage are not so well fixed as the little fellows who have fathers and mothers to write to "Old Santa" for them so he will fill their stockings with so many things to make them happy. My heart goes out to the little child that has been left alone in the world with no father or mother to see to it that the little stockings are filled on Christmas morn when presents are in order and happiness ought to reign supreme in every heart.

I have been wondering since Christmas is so near how many Sunday schools or how many church societies have thought of the little children at the Christian Orphanage and have made any plans to put a little sunshine in their pathway.

Our Church could do so much for the Master's Kingdom if it could one time catch the vision of the great opportunity in this one branch of its work.

Some years ago a family of little children were brought to the Orphanage and have been reared here. One boy, the oldest, reached maturity several years ago and now holds a responsible position and is making good. The next oldest reached maturity a few weeks ago, a splendid young man and one who was faithful in his duties here. We got him a position with a corporation that started him off on a salary of \$100 per month. Came here little tots, helpless and without an opportunity, but the Church, through this institution, gave them an opportunity and they made good. Who would regret, for one minute, that they had contributed of their money to give these two boys a chance in life.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR DECEMBER 15, 1920

Amount Brought Forward\$23,531.16

Children's Offerings

Mary Louise Snooks, \$0.50; Frank Bray, 5.00; J. M. Jr., Charlotte and Alberta Roberts, 3.00; Elsie Mircam Edwards, 1.00. Total 9.50.

Sunday School Monthly Offerings

(North Carolina Conference)

Henderson, \$6.80; New Hope, 1.00; Zion, 2.10; Christian Light, 4.55; Oak Level, 2.18; Turners Chapel, 1.00; Reidsville, N. C. (two months) 2.00; New Providence, 5.29; Plymouth, 3.05.

(Eastern Virginia Conference)

Wakefield, \$3.08; Franklin, 20.00.

(Virginia Valley Conference)

Dry Run, \$4.00.

(Georgia and Alabama Conference)

Kite, Ga., \$2.50 Total \$57.55.

Children's Home Fund

Mrs. Nannie V. Russell, \$1.00; Mrs. J. H. Pierce, 2.00; Mrs. L. M. Pierce, 2.00; Mrs. E. S. Pierce, 1.00; Mrs. C. H. Pierce, .50; Mrs. C. Y. Jones, 1.00; Mrs. J. M. Byrum, 1.00; Mr. J. M. Byrum, 1.00; Mrs. J. H. Carlen, .50; Mrs. J. H. Lasiter, .50; Mrs. J. E. Corbett, 1.00. Total \$11.50.

Thanksgiving Offerings

Mrs. H. C. Mason, \$5.00; Catawba Springs church, 40.25; Spring Hill church (Ala), 3.35; Graham Graded School, 1.50; A Friend, 5.00; Mrs. E. S. Brady, 5.00; Union church, (Southampton Va), 10.00; Mrs. M. J. Hollenback, 1.00; Mrs. Alice A. Barrett, 1.00; Rose Hill church, 41.27; Lanett Christian church, 14.00; Reidsville Sunday school, 13.35; Holland, Va. Sunday school, 30.14; Have's Chapel church, 12.25; Clayton Christian church, 17.50; Union church, Virgilina, Va., 8.25; New Elm church, 22.30; Liberty Sunday school. (Va.) 13.70; Monticello church, 9.20; Isle of Wight C. H. 13.38; Girls Jr. Class Isle of Wight Sunday school, 10.00; Mrs. F. E. Sellars, 100.00; Cumnoek Sunday school (Antioch church), 10.00; Noon Day Sunday school, 3.77; New Hope Sunday school, 6.43; Bennett Sunday school, 14.12; J. B. Kitchen and Wife, 25.00; Sanatorium Sunday school 1.55; Hurley Whitsell, 5.00; Berea Sunday school. (N. C.) 8.11; Mt. Carmel Sunday school viz: Class No. 1, 6.20; Class No. 2, .10; Class No. 3, 1.75; Class No. 4, 2.85; Class No. 5, 1.15; Class No. 6, 1.00; Class No. 7, 5.70; Class No. 8, .60; Class No. 9, 1.00 School, 2.75; Total for Mt. Carmel S. S., 23.10; Windsor, Va., S. S., 25.00; Windsor Sunday school Baraca Class, 10.00; Pleasant Union Sunday school, 2.00; South Norfolk, Sunday school, 60.04; Shiloh Christian church. (Ind.) 7.00; Sunshine Class Springfield Sunday school (Penn.), 5.00; Clemons Christian Sunday school, Clemons, Iowa,

10.70; Arthur Christian Sunday school, Arthur, Ill., 10.00; Miss C. Post, Castile, N. Y., 5.00; Mrs. Harriet Thomas, Castile, N. Y., 5.00; R. I. and Mass. Christian Conference, 10.00; Christian church, Keokuk, Iowa, 16.00; Straughan Christian church, Sunday school, Straughan, Ind. 2.12; Bennett Graded school, Bennett, N. C., 4.35; Ramseur church, 30.30. Total, \$682.03.

Total for the week, \$760.58. Grand total \$24,291.74

CHILDREN'S LETTERS

Dear Uncle Charley: Enclosed find \$1.00 for the Orphanage, as my Thanksgiving gift. Am sending this with grandmother's since daddy and mother are members of the M. E. church.—*Elsie Mariam Edwards.*

I hope you had a nice Thanksgiving and that "Santa" will come to see you Christmas.—*"Uncle Charley."*

Dear Uncle Charley: Last year we sent our Thanksgiving offering through our church collection at Isle of Wight Court House, but as we could not attend the services this year we are sending direct to you. We send \$1.00 each and wish we could send more. With love and best wishes for you and the little orphans.—*J.M., Jr., Charlotte and Alberta Roberts.*

You are fine little folks and I thank you very kindly for your Thanksgiving offering. It was real good of you.—*"Uncle Charley."*

Dear Uncle Charley: I enclose \$5.00 for the Orphanage. Sorry I could not do any better, but this will help some.—*Frank Bray.*

You are good to the little orphans and we are glad. We trust this was much pleasure to you.—*"Uncle Charley."*

Dear Uncle Charley: Well, here I am again. I am a very busy little girl these days—writing letters to old Santa Clause and telling my mother what I want for Christmas. Guess the little children at the Orphanage are anxious for the time to come. Guess the little children up there do not know how to appreciate the snow and ice as we do. That is our greatest sport. I take my sled every day and enjoy a long ride down the hill. Enclosed find my dues for October, November and December.—*Mary Louise Snook.*

We don't often have enough snow and sleet for the children to use sleds, but if you could be here when we have snow and ice you would think they enjoy it.—*"Uncle Charley."*

THE SUN office is now ready to furnish you Peloubet's Select Notes, or Tarbell's Guide on the International Sunday school lesson. Either volume is \$2.10 delivered or \$2.00 when purchased at this office.

Next week's CHRISTIAN SUN will probably go to press earlier than usual due to the speeding up of work before the holidays.

SUPERANNUATION BOARD MEETS IN RALEIGH

The Board of Superannuation of the Southern Christian Convention met in its first regular meeting at the Bland Hotel, Raleigh, N. C., December 9, 7:30 p. m.

The full Board consists of J. O. Atkinson, Elon College, N. C.; K. B. Johnson, Cardenas, N. C.; W. K. Holt, Burlington, N. C.; B. D. Jones and W. M. Jay, Holland, Va. All were present.

The first duty of the Board was to organize itself for the transaction of business. J. O. Atkinson was elected Chairman, W. M. Jay, Secretary and K. B. Johnson, Treasurer.

On motion the Secretary was ordered to write the various Conference secretaries to instruct their respective Conference treasurers to turn over to the treasurer of the Board of Superannuation, the corresponding funds in their possession, in accordance with the action of the Conferences at their last annual sessions.

On motion it was agreed by the Board to ask of the Conferences for the further support of this fund the sum of five cents per member annually, provided that no Conference be asked to raise less than one hundred dollars per annum; and that the Chairman of the Board be requested to present this matter at the next annual session of the Conferences.

On motion the Secretary was instructed to prepare suitable application blanks to be used by applicants in applying for aid from this fund.

The names of a number of aged ministers and widows of ministers were presented to the Board and due consideration was given in each instance.

The Secretary was instructed to send application blanks to the above mentioned parties and to state in the report to THE CHRISTIAN SUN that if any person eligible to this fund fails to receive a blank, same may be secured by writing to the Secretary.

It was voted that payment of these funds will be made quarterly to the beneficiary.

After providing for certain items of expense incidental to the Board meeting, printing of blanks, secretary's book, etc, the Board adjourned to meet again on the second Thursday in December 1921, or at the call of the Chairman; the place of meeting to be at Raleigh unless otherwise agreed upon.

W. M. JAY, Secretary.

That pocket Testament that you have been planning to buy to give as a Christmas present can be secured at THE SUN office at 75 cents per copy postpaid. We have something nice for that money. Order early.

If your daughter is going to get married Christmas and begin house-keeping for herself, start her right by sending her THE SUN as a Christmas or wedding present. And this also applies to the son.

An accurate record will be kept of each subscription received as a Christmas present and the same will be cut off promptly.

MISSIONARY

MONTHLY OFFERINGS FOR MISSIONS IN THE SUNDAY SCHOOL

The number of Sunday schools making a monthly offering for missions is growing steadily, but is not as large yet as is needed or desired.

Our Southern Christian Convention, as well as all our Sunday school Conventions, have voted that all our Sunday schools (in Virginia, Delaware, North Carolina, Georgia and Alabama, everywhere) take one offering a month for missions. It would seem on this account, if on no other, that all schools would for the sake of the cause, and loyalty to their church, adopt the plan and do this good and helpful thing. Moreover, the Mission Secretary has said, and now repeats, that if any Sunday school will give one offering a month to our Orphanage, and one offering a month to our Mission Work, and does not get enough the other two Sundays to pay its current expenses, the Mission Secretary will himself pay the deficit. We have never yet known a school trying the above method to run in debt, or get behind with its current expenses. We likely never will.

When a Sunday school devotes all its offerings to its own expenses it has not made an offering at all. It has taken some of its money to be used in a good purpose, but it certainly has not made a benevolent offering. No stronger or clearer expression can be made on this than that of J. F. Goucher who says: "Contributions to the expenses of the Sunday schools by those who are to receive the direct benefits of their own gifts are not acts of benevolence. In fact, for the church to pay the expense of its own Sunday school is no more an act of benevolence than it is for a father to pay his family's living or educational expenses. For the child to be taught to give financially to anything which centers in himself, or to anything in which his personal relation is the determining factor, or to give simply to relieve his church of its duty to give, rather than to supplement the giving of the church that it may enlarge its work, is to strengthen the principles of selfishness. The church should provide for the expense of its own Sunday school, and let the children and youth have the influence and character-developing privilege of contributing to the world's evangelization. The aim in Sunday school giving should be to cultivate genuine unselfish, thoughtful habits of giving; that is, true benevolence directed by an enlightened conscience and an intelligent sympathy." In this statement, Dr. Goucher goes one step further than this writer has gone, and says that all the contributions of the Sunday school should go to purposes other than expenditures for itself. But Dr. Goucher's idea and the writer's are together in the main, namely, that children and youth in the Sunday school should have the influence and character-developing privilege of contributing to the world's evangelization.

Now, above and beyond the offerings is the further and more important fact of teaching and learning mis-

sions in the Sunday school. And after all this is the main objective. If our schools begin to put their money into missions it will not be long till they will want to know more about missions. The monthly offering gives the monthly opportunity for missionary thought, speech, or training. "For where your treasure is there *will be* your heart also."

J. O. ATKINSON

CHURCHES AND SUNDAY SCHOOLS THAT DO THINGS

Marion Lawrance has said that "The churches that know most about missions are the churches that do most," do most, that is, for others and for themselves. That is why Marion Lawrance, the great Sunday school man, wants the children in the Sunday school, as well as the grown-ups to study and learn about missions. "Without a doubt," he continues, "the greatest barrier to the missionary propaganda of the church is lack of information. No information, no inspiration."

The hope of the church of the future is missionary instruction and training in the Sunday school. Your missionary churches, and your missionary Sunday schools are the ones who do things, you cannot hold a missionary church or school from progress, neither can you hope for progress in a church or school that is non-missionary.

I know of no enemy to the church, or to the school, quite so dangerous or so deadly as the one in church or school who opposes missions. Satan himself can wish for no closer ally, or surer agency for ruin than such a person. Such a person sets himself against the supreme and most emphatic command of our Lord's arisen Christ, and against the sum total of the church's responsibility. Such a person is not seeking Christ's way, but his own way, and that way leads to ultimate ruin and destruction. The person who says that "our church spends too much money for missions away from home and so has too little to spend on ourselves and our church at home", asserts that which is contrary to all history, and conflicts with all Scripture. For from the first church of the Apostles till this good hour the churches which have ever and always done most for themselves, and for every benevolence at home, are those churches which did most for those away from home and who were not blessed as we are. "He that loseth himself for my sake and the gospel's shall find it." We find our life, in its joy and fullness, when we lose it for others, for our Master's service and kingdom. Put it down, and remember it forever, that the person who in Sunday school or church, opposes missions, is working for the stagnation and ultimate undering of that church and school. There is just one reason why we have so many lifeless schools and churches today, and that reason is that they do so little for missions.

J. O. ATKINSON

Copies of THE CHRISTIAN SUN for December 8, 15, and 22 will be mailed on December 23 to all who are to get THE SUN for a Christmas present, and in the same mail will go a letter stating at whose request the paper is sent and for what purpose, unless we are otherwise advised.

CHRISTIAN EDUCATION

MEETING OF THE BOARD OF EDUCATION OF THE AMERICAN CHRISTIAN CONVENTION

The Board of Education of The American Christian Convention met in Dayton, Ohio, October 19, 1920. This was one of the most strenuous meetings the board ever held. The members of the board labored under a sense of loss occasioned by the recent resignation of Rev. John MacCalman, D. D., who had served on the board many years and was one of its most valuable members. The old members of the board were delighted with the genial fellowship of the new member, Rev. C. E. Huff, who because of his marked ability fits into the vacancy admirably.

The work of the board grows more complicated year by year as its field becomes more extensive. However the work of the board at its last meeting naturally divides itself into three divisions.

1. The maintenance of work already established and plans made.
2. The planning and providing for new or enlarged work.
3. Our interdenominational relations and obligations.

Under the first division the consideration of Jireh College took about one-fourth of our time. (The situation there and the result of our considerations have been fully stated by Dr. Sargent. See *Herald of Gospel Liberty*, November 25, page 9.)

The incorporation of the board as planned for one year ago is under way. This action becomes necessary because of the enlarged work of the board and funds accruing from the Forward Movement and other sources.

The summer schools for pastors were endorsed and aided financially by a limited amount.

In this division may be placed the usual routine work of the department.

Rev. W. T. Walters was elected president of the board and Rev. Hugh A. Smith was re-elected clerk for the coming year.

In the second division the board approved of a cooperative publicity between the colleges and the Board of Education and took action looking to its consummation.

Rules regulating scholarships for ministerial students were changed to meet conditions which were not known when the scholarships were first established.

Our churches were asked to observe a "go-to-college-day" in June. This is important and attention will be called to it later through the columns of *The Herald of Gospel Liberty*, and *THE CHRISTIAN SUN*.

The three members of the board living nearest to each other were made an executive committee to act on such matters as were necessary during the year, thus obviating the expense of a meeting of the full board. These members are Drs. W. G. Sargent, W. T. Walters, and Roy C. Helfenstein.

Under the third division the board approved of the School of Religion of Ohio and planned for the membership of the Christian Church in said school.

The Secretary of the Department was instructed to become a member of the Religious Educational Association of America.

The Secretary of the Department was instructed to represent this board at the meeting of the Council of Church Boards of Education and the Association of American Colleges.

HUGH A. SMITH, *Clerk of Board*

CHRISTIAN STEWARDSHIP

(An address by Brother J. W. Stout, Sanford, N. C., before the N. C. Christian Conference and published by vote of that body.)

It is indeed a great pleasure to be here and to worship at the altar made sacred with the incense of grateful memories. I see before me today, faces chiseled a little finer by the hand of time, but all the dearer because of long years of friendship, confidence and long service in the work to which we are again dedicating ourselves. To those who have grown old in the service, I wish that we younger people might bring a message that would prove that your work and teachings have not been in vain; but rather that we have caught the vision that you have striven to point out and with your aid and prayers are going to carry forward.

A new era has dawned in America. Men and women have been shaken loose from traditions and poverty. With this loosening of the bonds of poverty in the South, a new opportunity has been presented and a new duty imposed. For forty years we wandered in the wilderness of poverty, of ignorance, of despondency, and a lack of confidence in our ability to do things on a really big scale. Thank God that day has passed and I hope that no relapse may come economically, socially or spiritually. Our Men and Millions Campaign has proven to the Christian Church that she is strong and militant, economically, and spiritually.

So in talking about Christian Stewardship, I want to get at the right relation between Men and Millions. The leaders of our Church who planned that campaign saw the fundamental question of Christian Stewardship and called it Men and Millions. The first and vital question of Christian Stewardship is men and women. If the church of God can get the right relation to exist between men and God, the millions will flow in to the church. If that relation is not obtained all the campaigns devised by the hands of man must of necessity fail. Christian Stewardship is vastly more than a question of Christian giving. Christian Stewardship is a question rather of relationship between man and God.

Christian Stewardship is not solely a relation between man's pocket-book and God; it is a relationship between man's life and God. It is a duty imposed by God that a man or woman live their fullest life, that they give their fullest service, whether that service be in business, medicine, law, the trades, on the farm, or in the factory, in the pulpit or school room, or wherever their talents call them. A steward is a trustee, accepting the gifts that God has given him; and accepting also the duties of trusteeship that God has imposed.

A steward is accountable for what has been committed to him. He is to manage, or administer it, in the interest of the owner. To forget this, and to appropriate and use what God has entrusted to him for himself, is no less a crime than for a trustee of an estate to appropriate the funds entrusted to him for his own profit and pleasure. As in the parable of the pound the day of reckoning will surely come. Whether the steward has held all of his property, wealth and ability as to trust of God, or has called it his own; whether he has wasted it in foolish expenditures, or has withheld it in vain-glorious hoarding whether he has, like Annanias, kept back part of the price, or made full surrender of both himself and the property committed to him by God are questions that will enter into the final accounting to which every steward must come.

But what are specifically some of the duties and responsibilities of stewardship? Stewardship is primarily a trusteeship of the gospel of Jesus Christ. Paul says: "A stewardship of the gospel is committed to me". Every believer is a steward of the manifold grace of God. Not simply those who are called to be pastors, or evangelists, or missionaries, but all believers. This stewardship of the gospel is all inclusive. It takes in all we are, all we do, all we have, and all we acquire. It is the stewardship of personality, the stewardship of the faculties and powers with which God has been pleased to endow us. There is a stewardship of time. Time is God entrusted. We have no right to do as we please with it. We are to use it as a part of one great stewardship of the manifold grace of God for the good of men. Then there is the stewardship of opportunity, and of privilege, and of every blessing that may come into our lives, and with all of these there is the stewardship of property or wealth. There is the stewardship of parenthood; the stewardship of good citizenship. Indeed stewardship is in every relation of life and death.

It is the duty and should be accepted as the high privilege of every man and woman to advance the cause of Christ on this earth. If you have the powers and feel the call to the ministry, it is a fearful thing not to answer that call by dedicating your life to the service of Christ through the ministry. God has called a few to serve him through the ministry; he has called all the others to serve him in other ways. God has entrusted talents for song to some and they have no right to withhold this talent from His service. He has given others the ability to transmit ideas and foster them in the minds of the young. So how can they escape the stewardship of teaching? He has endowed still others with knowledge and power to heal human ills and alleviate suffering and their duties of stewardship calls them to medicine. To some are given minds that deal successfully with the intricacies of legal jurisprudence and their duty lies in the administration of justice. To some God has entrusted the ability to trade and carry on the business of the world, but their stewardship requires that they do it for the glory of God. Some have superior skill in the mechanical arts and to them he has entrusted the transforming of raw material into the finished products of the factory and the mill and there they may and must be stewards. To the vast majority of the people of this fair land of ours, God has entrusted the raising of food and supplies, so that His people might not hunger and so the farmer as he tills the soil or reaps his harvest is a steward of the one God.

When men and women catch the vision and realize the ever present Christian stewardship, life to them will no longer be divided into sacred and secular. There will be no line on one side of which he will say "Here I must be religious", and on the other side, "Here I may be worldly". To the true steward business is as sacred a thing as a prayer meeting, and is to be conducted on the strictest lines of honesty and purity. The Christian steward realizes that he is in partnership with the Father and with His Son Jesus Christ, and his business is carried on in relation to that partnership. He feels free to ask God's guidance and blessings upon his business and rejoices in the consciousness of his Heavenly Father's presence in everything that he does, or that takes place in connection with his business.

Life becomes a different thing from what it usually is when men sell goods, or keep ledgers or use hammers or saws, or plow and sow fields for Christ. Nor is any duty in all the realm of daily toil too humble to be performed with an eye single to God's glory. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Stewardship helps to lift men up to this high ideal.

A steward has the right and the duty to make all he can justly. God does not want slothful or wasteful stewards. He imposes the obligation of doing everything the best it can be done. Some have greater talents than others and each must, if he be a good steward, make the most of the talents. God gave us his idea of the abilities of men in the parable of the talents, giving more to some than others, but expecting of each a return equal to his ability. I think that God expects us all to make all the money that we can honestly make. Laziness, indifference, neglect of duty, failure to make the most of one's talents is a breach of divine trust.

Since the earth and the fullness thereof is God's, the true steward does not have to search the Scriptures to see how little he may give back to God, but if a Christian is a true steward, then with him it is a matter of determining, first, how much of the income is necessary to make him most efficient; second, how much money is necessary to be put into his business, profession or farm to make it the most productive, and then all the balance—whether it be ten per cent, or fifty per cent—belongs to God, and under the Christian trust agreement with God, must be applied for the benefit of mankind. God expects a true steward to expend on himself all that is necessary to make him the most efficient steward. In business, free service is synonymous with poor service. Likewise a Christian steward has the right to retain for himself out of his income from God's estate, reasonable compensation for his services. God is not niggardly. He expects his children to retain for themselves enough to give them comfortable homes, attractive clothes, nutritious food, time and opportunity for recreation. More than this a Christian steward has no right to retain less than God would have him retain. And here I would emphasize the point that a "laborer is worthy of his hire," whether that laborer be a teacher, a lawyer, a business man, or a preacher of the Gospel.

So when we admit and fully realize that all that we are, all that we have and all that we hope to be, in wealth, mind, soul and health, is through the manifold grace of God, that our business prospers or fails at His will, that our health can be changed into death by His will, that our talents and our souls are lost except through His mercy; then how can we fail to be true and faithful stewards?

The wage earner and the millionaire; the one who has the least committed to him and the one who has the most each must stand before the judgement seat of Christ and have their getting and their givings, their accumulations and their expenditures, their motives and their methods, brought under the searching scrutiny of Him whose eyes are as a flame of fire. All wrong ways of getting money, all frauds and dishonesty and oppression, together with all wrong ways of using and spending money, will be laid bare in that day. All withholding from God, all selfishness and covetousness, all wastefulness and extravagance, all spending of money to gratify pride or sensual desires, will soon be seen in the light of the eternal throne, and no cloak of respectability or religiosity, no paltry excuse, such as is often made by those who do not give, will be able to conceal or extenuate any blemish or flaw in any man's stewardship. Every man will be rewarded as his works have

On the other hand, all diligence and fidelity in the service of God as his stewards, all getting and giving for God's glory, all prayerfulness and consecration, all unselfishness and liberality and self sacrifice, whether by those who have little or by those who have much, will be remembered by the Lord of those good stewards.

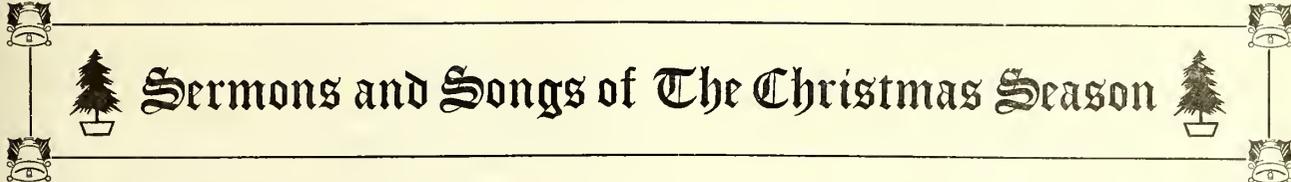
Blessed indeed shall those stewards be to whom it shall be said when the King comes to reckon with them: "Well done, good and faithful servants; thou wast faithful over a little. I have set thee over much; enter into the glory of thy Lord."

GENERAL NEWS

It is expected that telegraphic communication will be established between the United States and Panama at a very early date.

The record for enlistment in the regular army was broken in November, during which time 24,308 men were accepted.

The police department and mayor of New York City has instituted a new plan by which to throw the burglar out of business. Their plan is to mount motorcycles and patrol the town in the dark hours. It is thought that the more noise there is, the less burglary.



Sermons and Songs of The Christmas Season

THE STAR AND THE SONG

“O star in the heavens gleaming,
And shedding your wondrous ray,
Your light over Bethlehem beaming,
Reflects in our hearts today
The wonderful Christmas glory,
It signals to lands afar;
All nations can read the story,
In the light of the Christmas star!

“O song through the air resounding,
Your music can never die,
The love in your notes abounding
Still rings over earth and sky.
The wonderful Christmas Chorus
Shall echo through ages long,
Heaven’s portals swing wide before us
At the sound of the Christmas song!”

CHRISTMAS

Christmas is a feast of hope. Out of poverty and neglect, from the chill cave of the Bethlehem khan, He appeared whose goings forth are of old, even from everlasting. Herod and Caesar, with all they stood for, perished; but the Child of Mary reigns, and shall reign. He it is who putteth down one and setteth up another, and in the presence of wrong triumphant we may hearten ourselves by that knowledge. “King of kings and Lord of lords”—how gloriously the titles roll out in the “Hallelujah Chorus!” And His angels, who sang of peace on earth, and the long vision of His accomplished purpose, and were calling one another (all of them parts of Jehovah’s dread Sabbath) to help in its accomplishment. We, too, are summoned to our part in that task. Let us be men of good will, that in the triumph of God’s will we may find our peace, and the world’s.—*The Living Church.*

A CHRISTMAS PRAYER

O God our Father, Giver of the most loving Gift, make us partakers of Thy joy at Christmas time. We, too, with simple shepherds and wise men, come to bend the knee before the kingly Child, bringing our gifts of faith and love in true self-offering. Show us our way of service and give us willing hearts to walk therein. For motherhood and childhood, for love that gives and learns we bring Thee Thanks. Have mercy upon wives and mothers in distress and children fatherless. Hasten the coming of Thy kingdom. Bring an end of war and give the shaping of the world to men of good will. Teach our hearts how to make ready for that age of peace. In the name of Christ, who loved us and gave Himself for us. Amen.—*Isaac Ogden Rankin.*

CHRISTMAS SONG

The earth has grown old with its burden of care,
But at Christmas it always is young;
The heart of the jewel burns lustrous and fair,
And its soul full of music breaks forth on the air,
When the song of the angels is sung.

It is coming, Old Earth, it is coming to-night:
On the snowflakes which cover the sod,
The feet of the Christ-Child fall gentle and white,
And the voice of the Christ-Child tells out with delight,
That mankind are the children of God.

On the sad and the lonely, the wretched and poor,
That voice of the Christ-Child shall fall,
And to every blind wanderer opens the door
Of a hope that he dared not dream of before,
With a sunshine of welcome for all.

The feet of the humblest may walk in the field
Where the feet of the holiest have trod;
This, this is the marvel to mortals revealed
When the silvery trumpets of Christmas have pealed
That mankind are the children of God.

—*Phillips Brooks.*

A CAROL OF THE BABE IN THE MANGER

By H. Elvet Lewis

His mother gazed with wondering eyes—
Little Stranger!
As she hushed His first small tender cries,
In a manger!

She watched Him in His first earth-sleep,
And knew not why she fain would weep—
Little Stranger—
In a manger!

When passing mothers saw his face—
Little Stranger!

They said how the Lord had shown much grace
In a manger!

The little folded hands they kissed,
And went their way in a tender mist—
Little Stranger—
In a manger!

Snow-white lambs drew gently near—
Little Brother!
And shepherds knelt with holy fear—
Little Brother!

The mighty angels looked with awe,
And sang at Home of the grace they saw—
Little Brother—
With His mother!

—*British Weekly.*

THE FIRST CHRISTMAS

The little Lord Jesus lay meek in the manger;
 No room in the inn for the tiny new stranger:
 So out with the creatures so quiet and weary,
 In the stable so humble, so darksome and dreary,
 The little Lord Jesus was cradled in hay,
 And the dawn, when it came, brought the first Christmas
 Day.

But that night on the plains there was wonder and wak-
 ing,

There were songs in the sky, and a glory-light breaking
 O'er hill and o'er valley, and white wings were gleaming,
 And far to the eastward a new star was beaming.
 To guide the wise kings to the dear little Stranger,
 Who lay in his beauty asleep in a manger.

—*Emma A. Lente.*

'TIS CHRISTMAS EVE

Mrs. Ina Salome Delo

An ancient world knocks softly once again
 At memory's door;
 Echoes of heavenly praise—the angels' song,
 Sound evermore.

That new-born Light o'er Judeah's rugged hills,
 O wondrous Eve!
 Still shines serene, a sacrificial ray,
 That we may live.

Its piercing gleam e'en lights the dreary way,
 Through death's dark tomb,
 And turns to hopeful joy, with faith sublime,
 Its midnight gloom.

Ring then, tonight, across this stricken world,
 Ye Christmas bells!
 Comfort and peace, goodwill to all mankind,
 Your message tells.

STORY OLD, YET ALWAYS SWEET

'Twas night on fair Judea's plains,
 Where faithful shepherds watched their sheep,
 When sudden, sweet, exultant strains
 Woke all the dreaming world from sleep.
 "Rejoice!" they sang: "in Bethlehem
 To-night a child is born, to be
 First star in heaven's bright diadem;
 All hail the King of Calvary!"

Then shone above the hills a star,
 And, as the Christmas angels sang,
 Shepherds followed from afar
 While heaven's wide arch with rapture rang.
 And full of deep, adoring awe,
 They came to where the star stood still;
 And angels sang, when Christ they saw:
 "Be peace on earth! To man goodwill!"

O, story old, yet always sweet,
 Of Christ-Child in a manger born,
 With shepherds kneeling at His feet,
 While angels sang on Christmas morn.
 Low at Thy feet we kneel today,
 While heaven and earth with gladness ring;
 The Babe that in a manger lay
 Is crowned at last a King—a King!

—*Eben E. Rexford.*

SANTA CLAUS'S REAL NAME

There's never a home so low, no doubt
 But I in my flight can find it out;
 Nor a hut so hidden but I can see
 The shadow cast by the lone roof tree!
 There's never a house so proud and high
 That I am constrained to pass it by;
 Nor a heart so happy it may not be
 Happier still when blessed by me!
 What is my name? Ah! who can tell,
 Though in every land 'tis a magic spell!
 Men call me that and they call me this,
 Yet the different names are the same, I wis.
 Gift-bearer to all the world am I,
 Joy-giver, Light-bringer, where'er I fly
 But the name I bear in the Courts above
 My truest and holiest name is Love!

—*Julia C. R. Dorr.*

THE LITTLE CHRIST-CHILD

There was cheer at the inn, with windows alight,
 But no room to offer a child that night—

The little Christ-child, so tender and small;
 They made him a couch in the cows'rough stall.

They covered him there in the manger's straw;
 Only the humble cattle saw.

Warmth in the village, cheer at the inn.
 And the straw in the manger scant and thin;

But the angels sang on the hill near by,
 And a gold star rose in the winter sky;

His mother pillowed him on her arm,
 And the little sleeper was glad and warm.

Hundreds and hundreds of years have gone,
 And still the angels are singing on;

Still the light of that lovely star
 Over the world hills shines afar;

Still into hearts where love is bright
 The Christ-child enters on Christmas night!
 —*Mary Nelson Talbot, in the Youth's Companion.*

HIS COMING

Silence, and midnight, and a star;
The flash of shining robes afar;
A song within the blue;
Some wandering shepherds—But they say
He came in such a lowly way,
Though destined this great world to sway,
The great world never knew.

The dawn begins to break and glow—
Hark! Do you hear the bugles blow,
And hear the throbbing drums?
Again the King! But with such power,
And tyrants so before Him cower,
The world scarce knows in this great hour
That it is He who comes.
Yet through all perils and alarms,
He kept men's hearts, and nerved the arms
That swung the righteous sword;
The legend which His banner bore
Was "Right is Might," and evermore
The powers of darkness fly before
The glory of the Lord.

—Samuel Valentine Cole.

CHRISTMAS BELLS

I heard the bells on Christmas day
Their old familiar carols play,
And wild and sweet
The words repeat
Of "Peace on earth, good will to men."

And thought how, as the day had come,
The belfries of all Christendom
Now roll along
The unbroken song
Of "Peace on earth, good will to men."

Till ringing, singing, on its way,
The world revolves from night to day,
A voice, a chime,
A chant sublime,
Of "Peace on earth, good will to men."

But in despair I bowed my head,
"There is no peace on earth," I said;
"For hate is strong
And mocks the song
Of "Peace on earth, good will to men."

Then pealed the bells, more loud and deep:
"God is not dead; nor doth He sleep!
The wrong shall fail,
The right prevail,
With 'Peace on earth, good will to men.'"

—Longfellow.

PEACE ON EARTH

"What means this glory round our feet,"
That magi mused, "more bright than morn?"
And voices chanted, clear and sweet,
"Today the Prince of Peace is born."

"What means that star," the shepherds said,
"That brightens through the rocky glen?"
And angels answering overhead,
Sang, "Peace on earth, good will to men!"

'Tis eighteen hundred years and more
Since those sweet oracles were dumb;
We wait for Him like those of yore;
Alas, He seems so slow to come.

But it was said in words of gold
No time or sorrow e'er shall dim,
That little children might be bold
In perfect trust to come to Him.

All round about our feet shall shine
A light like that the wise men saw,
If we our loving wills incline
To that sweet life which is the law.

So shall we learn to understand
The simple faith of shepherds then,
And, clasping kindly hand in hand,
Sing, "Peace on earth, good will to men!"

—James Russell Lowell.

CHRISTMAS

It is coming! The birthday of the "Holy One of Israel." "Oh, how shall I receive Him?" Let this be everyone's uppermost thought. Do not let it be with selfishness and greed, wondering what we will get and forgetting the things we SHOULD give. It is JESUS' birthday, so let us make Him happy... Our first consideration should be for Him... Find the needy and the depressed. Bring joy to weary hearts and gladden the hearts of the homeless little folks, remembering His words, "Whatsoever ye do unto the least of these my brethren, ye do it unto me."

"LOOK, LEST YE MISS HIM"

*"In little faces pinched with cold and hunger
Look, lest ye miss HIM! In the wistful eyes,
And on the mouths unfed by mother kisses,
Marred, bruised and stained, His precious image lies!
And when ye find Him in the midnight wild,
Even in the image of an outcast child,
O wise men, own your King!
Before this cradle bring
Your gold to raise and bless,
Your myrrh of tenderness!
For 'as ye do it unto these,' saith He,
'Ye do it unto me.'"*

—Selected.

THERE'S A SONG IN THE AIR!

There's a song in the air!
 There's a star in the sky!
 There's a mother's deep prayer,
 And a baby's low cry!
 And the star rains its fire
 While the beautiful sing,
 For the manger of Bethlehem
 Cradler a King!

There's a tumult of joy
 O'er the wonderful birth,
 For the Virgin's sweet boy
 Is the Lord of the earth.
 Ay! the star rains its fire
 While the beautiful sing
 For the manger of Bethlehem
 Cradles a King.

In the light of that star
 Lie the ages impearled;
 And that song from afar
 Has swept over the world.
 Every hearth is aflame,
 And the beautiful sing
 In the homes of the nations
 That Jesus is King!

We rejoice in the light,
 And we echo the song
 That comes down through the night
 From the heavenly throng.
 Aye! we shout to the lovely
 Evangel they bring,
 And we greet in His cradle
 Our Savior and King!

—*Josiah G. Holland.*

HIS CHRISTMAS GIFT

At Christmas time when mother dear
 Was tying up one day,
 The presents that she had to send
 To folks who live away.

Wee Freddy boy stood watching near,
 As still as still could be,
 Just thinking what he'd like to send
 For grandma's Christmas tree.

And so upon the kitchen floor,
 With paper and a string,
 He struggled hard to wrap himself—
 The funny little thing!

When mother came and, laughingly,
 The bundle tried to lift,
 "Send me to draundma, please!" it said,
 "I is her Tristmas dift!"

—*Annie Chunn Candee.*

A BABY BORN IN BETHLEHEM

There was a baby born in Bethlehem.
 I know they say
 That this and that's in doubt, and, for the rest,
 That learned men who surely should know best
 Explain how myths crept in, and followers' tales confused
 the truth.

I know, but, anyway,
 There was a baby born in Bethlehem,
 Who lived and grew and loved and healed and taught,
 And died, but not to me.

When Christmas comes I see Him still arise,
 The gentle, the compassionate, the wise,
 Wiping earth's tears away, stilling her strife;
 Calling, "My path is peace, My way is life!"

—*Collier's.*

TO ANY MOTHER ON CHRISTMAS EVE

Dear mothers, busy with your Christmas cheer,
 Your hands so full, your hearts a little tired,
 I pray you, when you think the rafters ring
 Too loudly for the nerves that are so jarred
 By all your planning and your weight of cares:
 When o'er your household ways sweeps avalanche
 And everwhere a rush of boyish things
 Mars for a space the symmetry you love!—
 I pray you smile, smile on! and never shut
 Your heart to these glad sounds, nor let your eyes
 Be dimmed by anything but joy.
 Oh, never mind the footprints on the stairs!
 The finger-marks upon the cherished wall.
 All these should be your riches, and they are.
 And when at holy hush of eventide,
 When all the homing birds come back to nest,
 And you perchance steal through the quiet rooms
 To look with tender eyes on their sweet rest—
 I pray you, then, down on your bended knees, and ask
 That God may let you know how rich you are;
 That in His mercy you may never taste
 The hunger of the home where silence reigns.

—*British Weekly.*

IT'S CHRISTMAS TIME AGAIN

There's a fire in the grate and a light in the hall,
 For it's Christmas time again.
 And the sleigh bells ring and the children call,
 For it's Christmas time again.
 It's time for a Christian land to raise
 Her loudest pæans of love and praise
 For the Holy Babe of the Bethlehem days,
 For it's Christmas time again.

There's a wreath of green at the windowpane,
 For it's Christmas time again;
 And the church bells echo the glad refrain,
 For it's Christmas time again.

O, It's time to turn with the golden smile
 To the friend we doubted and scorned a while,
 To rid our hearts of their greed and guile!

For it's Christmas time again.—*Lalia Mitchell.*

NOTES AND PERSONALS

The Christian Missionary Association of the Eastern Virginia Conference met December 7. We presume an account of the meeting will be furnished THE SUN.

Missionary Societies will please bear in mind that THE SUN office has on hand an ample supply of mission study books and will fill orders promptly.

Dr. J. O. Atkinson filled the pulpit of the Burlington church last Sunday at both services. Rev. J. E. McCauley is to preach next Sunday, and Rev. J. W. Holt on the fourth Sunday.

We have received a warm and cordial letter from Dr. L. E. Follansbee. Dr. Follansbee is continuing his lectures on the Chautauqua platform. He adds a good word for THE CHRISTIAN SUN and we appreciate his remembrance.

Our dear and beloved "Uncle" Wellons is now confined to his room with a severe cold and asthma. He returned from Richmond, Va., some days ago and has been indisposed since that time. It was our privilege to be in his sick room last Saturday and to spend a few minutes with the veteran of the Cross. He sends greetings to all friends. All of us will remember him during his sickness.

It is earnestly hoped that those who are due to renew their accounts with THE SUN will do so before January 1. Help us to make the showing for 1920 as good as we can.

Installation service will held in the Winchester, Virginia church next Sunday. Our Mission Secretary, Dr. J. O. Atkinson, is to be present and take part. Rev. C. A. McDaniel is the new pastor to be installed.

Peoples church, Dover, Delaware, is also to have an installation service for its new pastor, Rev. Roy C. Helfenstein, D. D., on the night of December 20. Dean Brown of Yale, is to preach the sermon. Dr. L. E. Smith to give the charge to the people, and Dr. J. O. Atkinson is to give the charge to the pastor.

We desire to call attention to the subscriptions made to the Men and Millions Fund. The time is now at hand when the funds are very much needed. The local treasurers will confer a great favor upon the different institutions of the Church by taking a personal interest in seeing that all pledges are paid promptly.

The brotherhood will be glad to know that Mrs. L. F. Johnson, of Brooklyn, New York, who recently underwent a very serious operation, is slightly improved. It will take many weeks for her to fully recover, but she is cheerfully looking forward to good health again in the firm belief that she is being restored in answer to the prayers of her church and friends. Dr. Johnson writes

that the outlook in that city for the Christians was never better than at the present time. They expect three of the young men from the church there to go to Defiance after Christmas, one of them to prepare himself for the ministry. There are many hopeful indications for the work.—*The Herald of Gospel Liberty.*

The Federal Council of Churches of Christ in America was in session December 1-6 in the city of Boston, Mass. The following of our Church was in attendance: Drs. F. G. Coffin, J. F. Burnette, M. T. Morrill, A. H. Morrill, Martyn Summerbell, W. W. Staley, W. G. Sargent, Roy C. Helfenstein, W. A. Harper, Rev. E. D. Gilbert, E. C. Fry, and Mrs. Rowe. The Council is to be reported to THE SUN by Drs. Atkinson, Staley, Harper and others. We are giving in this week's issue the papers of Drs. Atkinson and Staley and for another issue the articles of Drs. Harper and Burnette.

UNCLE WELLONS WRITES FROM RICHMOND, VIRGINIA

I left home on Tuesday morning, November 23, 1920, for Richmond, Virginia, arriving at 9:35 p. m. I was met at the train by Dr. W. T. Walters, and Mrs. P. J. Kernodle, and went to the home of Prof. P. J. Kernodle, one of my old friends.

The next day I was very violently attacked with a heavy cold and asthma. Sunday was an exceedingly cold and rainy day, but I went to the First Christian church, meeting a very respectable congregation, and we had a very pleasant service. I was much pleased with the appearance and decision of the little band to make an effort to build a church, as soon as possible.

I returned to the home of Prof. P. J. Kernodle, where a number of friends called on me, but I was not able to get out any more that day. I have been here ever since with Prof. Kernodle and wife, John T. their son, and Mrs. J. T. Nurney, Mrs. Kernodle's mother; also a friend who was stopping with them, Mrs. Mary Penn Cannon. These people did all they could to make me happy and comfortable. I am under many obligations to them for their kindness.

So many dear friends came to see me, but the inclemency of the weather and my affliction have kept me from going out to see the historic city. I am going out too see the new lot which has been purchased for the church and to see a few friends for dinner this evening. I have my arrangements all made, including ticket and berth so as to leave here tonight for home.

The asthma always joins all other diseases, but I am going to try to overcome it and make the trip. I have never met with more kindness than I have from this dear family and from the people of the city since I've been here. I have been compelled to, not only refuse many invitations from old friends, but others who were entire strangers to me. I appreciate all these things. I am delighted to see the success the Kernodle family has met with in Virginia.

J. W. WELLONS

December 2, 1920.

MARRIAGES

YOWLE-WATSON

A quiet but pretty marriage took place at the First Christian church parsonage, Raleigh, N. C., on Tuesday afternoon, November 23, 1920, in the presence of a few invited guests. The contracting parties were Mr. Albert H. Yowle and Mrs. Bessie B. Watson of Wilson, N. C. A brother of the groom and his wife, Mr. and Mrs. H. O. Yowle, of St. Louis, Mo., accompanied the couple. The ceremony was read by the writer, who used the ring ceremony of the Christian Church.

Mr. and Mrs. Yowle left on Thanksgiving eve for St. Louis, Mo., and an extended trip through the West. Upon their return they will make their home in Raleigh.

J. V. KNIGHT

OBITUARIES

KING

Mrs. Mary Temples King died at the home of her son in Raleigh, N. C., November 30, 1920, at the age of seventy-seven years. Before marriage she was Miss Mary Temples Utley. In early life she married John Calvin King, and to this union three sons and two daughters were born. The husband preceded her to the grave by two years.

Mrs. King had been a member of the Christian church since early childhood, and when the Raleigh church was organized she became one of its first members and remained active until God called her home. Funeral services were conducted by the writer, from the First Christian church and the remains laid to rest in one of the cemeteries of the city.

She leaves the following children: Mrs. Myrtle Brickinan and Mrs. Lovie Turner, Raleigh, N. C.; R. W. and Claude King of Raleigh, N. C., and John W. King of Philadelphia. May God's richest blessing rest upon the bereaved ones.

J. VINCENT KNIGHT

KERNODLE

William Sanders Kernodle departed this life December 5, 1920, at the age of seventy-nine years, two months and ten days.

He served as a Confederate soldier in the Civil War for four years, belonging to Company K of the 47th Regiment. Soon after the war he connected himself with the Christian church at Bethlehem and remained a member till death. He was married to Nannie L. McCray in 1872 and to this union four children were born—two of whom survive him.

Brother Kernodle lived a simple and harmless life and before his death he said that he was ready and willing to go. He leaves to mourn their loss, a son, daughter, sister and a host of relatives. Funeral services were conducted by the writer on the following day and the body was placed in the cemetery at Bethlehem Christian church.

May God bless the bereaved children and sister.

P. T. KLAPP

MEDLIN

Essie Vernelle Medlin departed this life December 2, 1920 at the age of twenty months and twenty days. She was the daughter of Mr. and Mrs. W. C. Medlin and a member of the Cradle Roll at Liberty (Vance.) She leaves to mourn their loss, mother, father, two brothers, and many relatives and friends.

A dear little one is gone on before. So young and gentle—yet gone. Father and mother, she cannot come back to you, but you can go to her.

Burial services were conducted by the writer and the remains were laid to rest in the family plot at the old homestead. May the Lord comfort those who mourn.

B. F. BLACK

REPORT OF THE CONDITION OF The Elon Banking & Trust Co., at Elon College, N. C.

At the close of business, November 15, 1920

RESOURCES

Loans and Discounts,	\$38,033.27
Demand Loans	9,082.66
Overdrafts, unsecured,	87.68
U. S. Bonds and Liberty Bonds	1,150.00
Banking Houses, \$4,000.00; Furniture and Fixtures, \$2,866.47	6,866.47
Cash in vault and net amount due from Banks, Bankers and Trust Companies	15,187.68
Liability of Bank to Stockholders	48.85
Checks for Clearing	625.69
U. S. Money Orders	136.97

Total

LIABILITIES

Capital Stock paid in	\$ 8,350.00
Surplus Fund	190.00
Deposits Subject to Check	32,168.89
Time Certificates of Deposit ..	28,558.87
Cashier's Checks outstanding ..	16.56
Certified Checks	21.20
Collections	245.00
Liberty Bond account	298.00
Accrued interest due depositors..	370.75
Bond Conversion account	1,000.00

Total

\$71,219.27
State of North Carolina—County of Alamance, November 29, 1920. I Marion C. Jackson, Cashier of the above named Bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

MARION C. JACKSON, Cashier
Correct—Attest:

J. J. LAMBETH

Directors

Subscribed and sworn to before me, this 29th day of November, 1920.

J. J. LAMBETH, J. P.

Notary Public

DON'T FORGET

Don't forget that the most appropriate present for a Sunday school teacher is a copy of Peloubet's Select Notes or a copy of Tarbell's Guide. The price of either book is \$2.00 per copy when delivered at this office, or \$2.10 when sent by mail. These volumes have grown with increasing popularity from year to year and further praise is unnecessary here.

We also have "The Gist of the Lesson" by Dr. R. A. Torrey at 40 cents the copy.

SOME CHRISTMAS SUGGESTIONS

Books For The Children

Bible Stories for Boys	25c
Bible Stories for Girls	25c
Matt of the Water Front	30c
Good Night Stories	40c
The Other Side of the Rainbow ..	40c
Lantern Stories	40c
Billy and Bumps	30c
From the Thames to the Trosachs ..	20c
Bright Side and Other Side	20c
Hurlbut's Story of the Bible	\$2.00

For The Sunday School Teacher

Peloubets Select Notes	\$2.10
Tarbell's Teachers Guide	2.10
Torrey's Gist of the Lesson	40c

For The Pastor

Pastor's Ideal Funeral Book	\$1.25
Pastor's Ideal Vest Pocket Manual	75c
Bible Dictionary	\$2.50 to \$10.00

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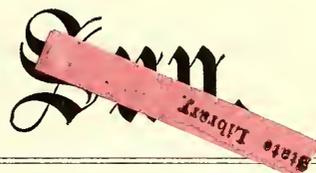
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BURLINGTON, NORTH CAROLINA

The Christian Sun



VOLUME LXXII

BURLINGTON, N. C., DECEMBER 22, 1920.

NUMBER 51

A Christmas Message

BY REV. W. W. STALEY, D. D., LL. D.
President Southern Christian Convention.

WE approach the time that celebrates the birth of the Savior, and Christmas alone is a great witness to the fact that Jesus was born in Bethlehem of Judea. Great facts root themselves in history and grow larger with passing centuries. Three hundred years have added to the certainty of the landing of the Pilgrims at Plymouth. A hundred million people and nearly two hundred billions of material values bear testimony to that historic beginning of a great Republic. The birth of Jesus as the greatest historic fact in the human race grows in the belief of mankind; more people know of Jesus this Christmas, and more people believe in Him as their Savior than at any time since the "angel of the Lord came upon the shepherds abiding in the field, keeping watch over their flock by night, and the glory of the Lord shone round about them".

The Babe of Bethlehem has done more for the babies of the world than all other agencies. He made Christmas for childhood. He made the angels sing, and He has kept music ringing from that night to this. What does Christmas mean? It tells of Christ. It brings joy; "Behold I bring you good tidings of great joy, which shall be to all people." Is that true? Does Christmas bring joy to *all people*, or just to believers? Look around you and see if the whole community does not enter into the abandon of the Christmas-time. The wheels of industry are still. The workshops are closed. The school-bell does not ring. Care is laid aside. Family reunions supplant business and peace reigns in heart and home. Weeks of active business point to the joyous day. Who can estimate the inventions, the trade, the expenditures for Christmas and childhood. Thousands share in the commercial, social, and domestic benefits of Christmas, who think little of Him who has brought this great joy to mankind. It is pathetic to note the spiritual indifference of those who feast upon the luxuries of this great time without any spiritual recognition of Him of whom the angels sang. But human neglect does not keep back the tide of joy which is for *all people*.

The expectation of the world was never as great as it was when the "fullness of time was come and God sent forth His Son"; and there is no time of the year when the expectation of Christendom rises so high as it does on Christmas eve. That is Holy Night. The stockings are hung up in cabin and palace; millions of tots retire early. Santa will come while they sleep. They will not see him, but they will see his gifts in the morning. He is not a myth, but a symbol. He leads up to Jesus the child's best friend. Their belief in Santa Claus is the cultivation of a faith in the unseen, and the divine Savior.

It would be a dull experience to grow up in a world of facts. The unseen lures us, inspires us, and enlarges us, and makes us "walk by faith and not by sight". The spiritual world is the only world where angels sing and speak to tired men and expectant children. You would have to destroy all the show windows, the bright cards, the tender greetings and the gifts, before you could destroy Christmas; and you would have to blot out Christmas before you could destroy human faith in Jesus Christ. The Babe of Bethlehem has worked His way into the shops and stores, the arts and letters, the anthems and sermons, the cradles and parlors, the hearts and lives of men and women; and the wise men are coming from the east to worship the King of the Jews. Let human industries rest. Put out human lights. Listen to the angels sing, and wait for the morning.

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

Entered at the Burlington, N. C. Post Office as second class matter.

A Personal Christmas Message to Readers of The Christian Sun

Last week I endeavored to say something about Christmas and the spirit of Christmas. Pens more worthy than mine are given the editorial space this week.

I have in my heart a great desire to send to each reader of THE CHRISTIAN SUN a Christmas gift. Such is beyond the means of your humble servant. A further desire is that I might send each of you, dear readers, a personal letter saying how much I wish for you a joyous Christmas. Such a desire is also not within my reach for lack of time to write such a personal message to each one.

This note is my Christmas greeting to each reader of this paper. There is one more issue to be sent out during the good year 1920. I therefore, not only send greetings of the season in this issue, but desire to thank the people for their kindness, for their faithfulness, and for their liberality during the year. I have another message in mind for the next issue.

To the faithful and loyal subscribers who have watched their labels and responded to THE SUN'S financial needs, I am deeply grateful.

To the many faithful contributors who have helped me to fill THE SUN'S columns, I extend, not only greetings of the season, but sincere thanks.

To those who have been kind and generous enough to send words of appreciation and encouragement, I want to assure them that their words of encouragement have been like springs of flowing waters in a desert land. Practically all of these messages go unpublished for personal reasons, but in my heart there is always a renewed place of interest because of them. I thank you, and you, and you.

To the ministers I especially send greetings of the season and thanks for their untiring efforts in behalf of THE SUN'S continued circulation. No class of men mean so much to the life of the Church as the liberal and loyal ministers.

To those who have given me information from which I have been able to present a few "Notes and Personals", thus endeavoring to vitalize and acquaint our people with each other, I send words of appreciation, and enlist their continued support.

If there are those who have not agreed with me in everything that I have said, I can only ask them to remember that this Republic is a democracy, that the

Christian Church is a democracy, and that THE CHRISTIAN SUN is a mouth-piece of such a democratic Church. I can assure them that their views have been respected and shall be respected and that the columns of THE SUN are open for all constructive articles regardless of personal view points. Again I say, if there are those who do not see as I see and think as I think, I hold a warm place in my heart for them.

The spirit of Christmas is to *give* and not to *get*, and I know that not one of you will dissipate this idea and ideal. The Babe of Bethlehem came not to *get* but to *give*.

There are many readers of THE SUN whom I have never met, yet their names are treasured in memory's book and this personal word is as much for them as for those whose faces I have seen and whose hands I have clasped.

It would be without thought and appreciation if I were to close this hastily written note without giving a word of personal appreciation and Christmas expression to those who have labored behind the screen that the pages of THE CHRISTIAN SUN might shine. I have reference to the faithful and efficient linotype operator, whose patience with my hand-writing, (as well as with Dr. Harper's and Dr. Atkinson's) has been great. His untiring efforts for best display and carefulness of "copy" have become an asset to the paper.

Next, to the make-up-man, whose personal interest in THE SUN'S welfare I record with grateful thanks, his interest which has become an asset to the whole Church. Thus he works with an interest in his heart and not altogether with a dollar mark before his eyes.

To the press-man, whose carefulness and artistic sense and taste I have observed and appreciated in heart, I now record publicly and wish for him, a young and proud father of his first-born, a merry Christmas around the fireside of his "first real home."

To the manager of the plant where THE SUN'S pages are entrusted, we look beyond the compensation of the dollar and remember only every favor shown toward the paper that it might have precedence over other things. His relation to the public is one of those strong factors that the whole denomination enjoys and yet knows nothing about. Christmas greetings for him.

To those in the office who have been entrusted with the responsibility of money and correspondence; of enough details to out-number the perplexities of any house-wife—the hundreds of details that no one can scarcely dream about, without experience, I am grateful to the depth of my heart and hope for them a Christmas giving to them the same sacrificial spirit that they have given, unreservedly, in behalf of the Editor's tasks and THE SUN'S every interest.

And finally, brethren, Christmas greetings to you, and you, and you—to all.

CARL BROWN RIDDLE.

The Mission Of The Heavenly Messengers

(A Christmas Meditation)

By Dr. J. O. Atkinson, an Ex-Editor of *The Christian Sun*

Luke 2:13—"And suddenly there was with the angel a multitude of the heavenly host praising God."

It was a pastoral scene. Shepherds were minding their flocks out on the hills that skirted the ancient town of Bethlehem. They were simple shepherds who watched the heavens above them and read there the lessons of the stars, and the teachings of the heavenly planets about the weather. Their minds were receptive to the instructions of nature and their hearts were open to the truths of God. They were interested in the heavens as well as in the earth. And no one ever learns the best and truest lessons of earth whose heart is not open to the heavenly voice. So, while these simple shepherds minded their flocks by night and watched the stars above them, an angel came to them, and the earth about them was immediately transformed. They became afraid, did these simple shepherds, because the heavens were more brilliant and more resonant than usual. Things became so grand and glorious and bright for them that they were frightened. Only an angel could allay their fright, and it was the Lord's messenger who told them to be glad, for only good tidings came from heaven. And then the annunciation followed. "Unto you is born this day in the city of David, a Savior. And this shall be a sign unto you, ye shall find the babe, lying in a manger." And then it was that the heavenly host could no longer remain silent, and they burst forth in a holy chant, singing the glorious song "Glory to God in the highest." I invite you to consider the words of this chant, for they are significant. They teach us three definite and distinct facts:

I God's Praise.

Whatever good thing is done on earth is done to the praise of God. Man in his natural condition is sin and vanity; and when man achieves aught worth while, it is because God does it through man.

It is to the praise and glory of God that man enjoys Christmas. For God gave His Son through Whom Christmas came. It is not to the praise of man, but to the praise of God that Christ came to redeem man from his sins. The angels foresaw and understood that the greatest good ever done for man was through the coming of the Son of God, and ere Christ had done for man the first turn of love and kindness, the angels praised God for this great gift. If the angels praised God for the gift of Christ to man *before* Christ had redeemed man how much more truly ought man to praise God *since* Christ redeemed man? To praise God for the gift of His Son should be the world's greatest joy and satisfaction, not only for the gift, but because the angels did so before us. It is angelic; it is heavenly; it is holy to praise God for the gift of His Son. We do not praise God enough. We so seldom think of praising Him. We think of asking Him for something, of begging Him for

gifts. We do not stop and tarry enough to praise Him for what He has done.

We have numberless objects for which to praise Him. Our land is at peace. It is to the praise and goodness of God that we have peace now and not war.

The man who was heard and applauded most and had the largest following in Germany the past decade was he who as a great university and lyceum lecturer declared that what *love* is to the home, and *faith* is to the church that *strength* is to the State.

We can join with the heavenly hosts in praising God that we have no such teachers as that in our universities. If you wish to know how the world conflict began, you must go to the colleges and universities of Europe, of Germany in particular, where the godless science of militarism has been taught for the past half century and where the intellects of men have sought to work out through efficiency that which their hearts would not accept as truth from God. We can praise God that the Prince of Peace reigns amongst us to the extent that even efficiency and might do not make right. The angels have taught us to praise God.

II God's Plans.

The simple text in its majesty teaches us the plans of God in a marked manner. The advent of Christ into the world was not an earthly scheme, but a heavenly plan. God planned redemption and salvation for us ere we had dreamed of it. No plan or purpose of man would ever have begun the salvation of the world in the way and manner God did. The simplicity and the daring of it have always baffled the brain of the great and the learned. The Jews would not accept Jesus as Messiah, because He was not great and grand and stately enough. Because He was of humble birth and origin, of minor and insignificant station, they rejected Him. And many of the world's great and skilled and learned are rejecting Christ yet because He was too small and insignificant of origin to redeem a race.

But it is through simplicity and humble efforts and beginnings that God plans to save the race. The text proves it. For when the Child was born in the manger, and cradled in a horse trough, the heavenly multitude joined the holy angel in chanting a glad song to the glory of God. God planned the advent. God planned the coming into the world of His Son. God planned that He should come as He came and live as He lived. And our only hope is in accepting the simple fact in faith and shaping our lives in accordance therewith. Tonight millions of souls will be made happy, millions of homes will rejoice and will be glad. God planned it so. These will be blessed and benefitted tonight in spite of themselves. Men who deny Christ, men who reject Christ, men who will have nothing to do with Christ will be blessed and benefitted this Christmas time. God planned it so. The whole wide world will be blessed in one way and in another through this Christmas, the

(Continued on page 7)

How Men are Controlled

From "Religion and Business," Babson.

WHAT foolish, short-sighted people we all are; both employers and wage-earners! We business men think that the world is governed by intellect. It is not. We think people are controlled by their minds. They are not. Both employers and wage-earners are controlled by their emotions; by love or hate; by sympathy or jealousy; by hope or fear. If this is so, it is evident that only religion can bring together employers and wage-earners.

We think wage-earners are striking for wages or hours. They are not. They are striking for self-expression. They are actuated by the same desire for self-respect, self-preservation, and self-propagation as actuate the employers. We think that employers are fighting for more profits. They are not. These employers know that houses, factories, stocks and bonds don't make men happy. They now have everything that money can buy. It is not for money reasons that they are resisting the demands of the labor unions. These employers are actuated by the same desires of self-respect, self-preservation, and self-propagation as actuate the wage-workers. Both are thinking of the same indefinite things, but in different terms.

THE IMPORTANCE OF FEELINGS

What does all this mean? It means that the labor problem is really a question of religion rather than economics. The problem can never be settled by the methods now being used by either side. It can be settled only by each side thinking more of the community and less of itself; only as the church takes an active part in the struggle. What would Jesus tell both sides of the labor conflict were He here today? I think He would say what we read in the 38th to 42nd verses of the fifth chapter of Matthew.

He would advise each side to win the other by loaning them the cloak also. The secret of success is to do more than is demanded. In advising His hearers to give up their cloak also, when some one sued them at law to take away their coat—to go an extra mile when compelled to go only one, Jesus emphasized a great psychological truth. Jesus understood that the Law of Equal Reaction applies to human relations as it applies to astronomy, chemistry and mechanics. He knew that to get a beneficial reaction we must go the second mile. There is no power nor glory in doing only what we have to do. The glory comes with the second mile. The side which ultimately will win this labor conflict is the side which will voluntarily give up the most.

LIGHTHOUSE OBSERVATIONS

J. E. MASSEY

CHRISTMAS

Christmas comes again, bringing Santa Claus "blazing fire and Christmas treat." One cannot help but feel its spirit and see it among those about you. Once more the hearth-stone becomes the scene of family reunion. Vacations have begun and the year's work ends in a season of joy and merriment. Tops and toys, too, and the ruddy-faced girls and boys remind one that the school-master, so-called "tyrant of all his realm", has abdicated and in his stead, Santa reigns supreme.

But in the enjoyment of this great season of the year lest one forgets, there are 3,500,000 children in Europe who are not so fortunate as the happy American children. They too, would like to enjoy Christmas, but cannot because many of them have no food to eat. Many of them have perished, and others are barely sustained by a meager daily allowance. More food must be shipped to them. Their supply is limited, and they will need more soon.

The days of reconstruction are still with us. Christmas spells enjoyment; it spells service, too. How can that service be more than words? How can those children enjoy Christmas when they have no peace? Their need cannot be over-emphasized.

PRESIDENT WILSON'S MESSAGE

Though the President was not able to deliver or even hear his final message read to Congress, in it, he set forth several recommendations which are of timely interest to the country. In spite of the reverses which he has received from physical illness, and from seeing his administration rejected and his party defeated at the polls he has shown a firm determination to keep the "fire of his desires" burning.

No mention was made of the League of Nations in his message, neither did he express any condemnation of those who have opposed him. But he brought out very forcefully the world's present need of a stronger spirit of democracy. He declared that the Old World is suffering from wanton rejection of the principles of this spirit, and he stated two ways by which the United States could make it prevail: first, by example, enforcing just and equal laws, second, by standing for right and justice towards other nations, particularly the weak.

To show the "recuperative force of a great Government of the People," he recommended a budget system free from Constitutional objection rigid economy in view of our war indebtedness, simplified tax laws, a loan to Armenia, and the granting of independence to the Philippines.

SHALL THE STRIKING PUBLIC BUY?

It seems that the "striking public" will have to buy, or there will result a still greater crisis in the cotton-mill industry of the United States. Financial reports show that more than sixty per cent of the total produc-

tion of cotton goods has been curtailed. The retailers are unable to sell because the public refuses to buy on as in normal conditions. With no demand for their goods, the manufacturers are forced to run the cotton mills on a part-time basis, the workers suffering from unemployment.

In addition to this reduction in employment, the worker has to suffer approximately twenty-five per cent reduction in wages. In New England conditions are even more deplorable than in the South. Though the reduction of wages is not quite so great as in the South, the cost of living is greater and the mills are almost on a stand-still. It is predicted, however, that there will be a more normal rate of production in both sections of the country after Christmas.

Major-General Leonard Wood will probably be offered the leadership of the Armenian Expeditionary Force proposed by the League of Nations Assembly in Geneva, according to advice from that city. He is said to be the unanimous choice of the committee having that part of the Assembly's proceedings in charge. Under the plans outlined, General Wood would be made High Commissioner for Armenia.

SPEED IN THE AIR

Three miles a minute in an American war-plane is the latest speed of the new "king of the air." This was the rate traveled by the winner of the Pulitzer Trophy in the contest held on Long Island a few weeks ago, thus setting a new world's record. In the course of the one-hundred-and-thirty-two-mile flight, Captain Mosley of the Army probably moved faster than any human being has ever moved before.

PULPIT AND PEW

Is it politics, science, or is it religion that stirs the average American church-goer of the present day? In other words, do people go to church primarily to listen to scientific theories, political developments, or do they go there to find cures for ailments of their souls?

Man is inherently a religious being, as someone has said, and in order to satisfy this craving to know about things which are eternal, he believes in an established place for worship where he can come into close relation with the Spirit of God. He wants to see his relation to things about him. He craves to learn about that which will help him in his daily occupation or line of work, but he doesn't go to church to learn about the technical points of his work. He goes there to learn about God. If he wants to know about the movements of the so-called "secular world", he will read his daily paper, magazines, or his books. But when he wants to learn about things that concern his soul's welfare, he usually looks toward the pulpit.

FEDERAL COUNCIL OF CHURCHES

CHRISTIAN COOPERATION AS SEEN IN THE FEDERAL COUNCIL

BY W. A. HARPER

The Boston session of the Federal Council is the third such gathering I have been privileged to attend. The session as I view it in retrospect is characterized by sanity in view and by a sense of serene enjoyment of cooperative effort.

The partial failure of the Inter-Church World Movement and the unrest in every realm of the social order no doubt tended to sober the Churchmen of America as they came together in this the Fourth Quadrennial session of the Federal Council. Be that as it may, there was no radicalism in their utterances. Strong restatement of the positions previously taken by the Council, safe and steady planning in conformance thereto—of these there was abundance. But no pronouncement that could in any wise bring the Council in unfavorable light was forth coming. Insistence on fundamentals may be said to have been the keynote.

And this was particularly true with reference to cooperative movements. The Council has through its twelve years of history demonstrated the necessity of cooperative effort among the Churches, and conclusively shown that some agency is absolutely essential for the promotion of the common task of the Churches. Before the coming of the Federal Council many agencies covering each some specific common task had come into being, such as the Home Missions Council, The Foreign Missions Conference, The Council of Church Boards of Education, and these all in one way or another are affiliated with the Council. An effort is to be made in the immediate future to correlate and coordinate them in or through the Council, in such a way as to conserve all their good and to eliminate all competition and duplication.

This action was bound to come in accordance with the unalterable preamble of the Constitution of the Federal Council, in which it was said—"In the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian Churches of America in Jesus Christ as their divine Lord and Savior, and to promote the spirit of fellowship, service, and cooperation among them." The emphasis in this session was upon the "*more fully*" and its spirit united in a winsome unity the trinity of purposes set forth at the Council's inception, for the spirit of this session was that of "cooperative fellowship in service", and it was this triumphant spirit that glorified the Council in every one of its sixteen component sessions in Boston.

During the quadrennial period just closed, the Council had crossed the oceans and entered into cooperative and fraternal relations with Churches in other lands. The war made such cooperation essential and the Council was the only agency capable of fostering it. It was

lovely to have present in the Council representatives of the Churches of England, France, Belgium, Italy, Japan, China, Mexico and other lands. Their messages evidenced a unity of thought and purpose for the Christian forces of the world and foreshadowed the day when there shall be a league of churches for the world.

Yes, the Council favors the league of nations. Again and again, reference was made to the regret that we are not now a member of the League, and every such reference was liberally applauded. In its message to the world specific reference was made to our nation's future relation to the whole idea of international cooperation and with unanimous approval it was voted to have the Council's officers bring to President-elect Harding's attention the sentiment of the twenty million Christians represented in the Council, favorable to our entering such a league. There can be no doubt that the incoming administration will give careful heed to the voice of one fifth of the nation's population.

That interdenominational cooperation in the spirit of "cooperative fellowship in service" must eventually lead to Church union was frankly avowed by many speakers and as frankly held before the Council as an ideal consistently to be pursued. Two Episcopal Bishops spoke "informally" during the sessions and both of them declared for a "reunited Church." One of them said he recognized all baptized believers to be members of the Kingdom of God and signified his willingness to accept ordination at the hands of any denomination willing to confer it, after which he would preach in such denomination's pulpits. This he reminded the Council was the spirit of resolution thirteen (I think) of the recent Lambeth Conference.

We may digress long enough to say that this represents real progress for our Episcopal brethren. They must enlarge their resolution however to include in the Kingdom our Quaker brethren and to allow all ministers and even laymen to speak from their pulpits, without ordination by themselves. And then these beloved friends must also be willing to say that all these believers are not only members of the Kingdom of God, but of His Church. My faith is that they will eventually do it. But "how long, O Lord, how long?" Yet it is refreshing to note that they who have ever regarded themselves as sitting in high places have seen "a great light." They are destined to see a greater.

For the idea of Christian Union is "absolutely undefeatable," to quote the Council's new president, Robert E. Speer. It is undefeatable, because Christ is undefeatable, and with Christian Union He inseparably yoked the progress of His Kingdom. He prayed for the oneness of His people "that the world may believe that Thou hast sent Me," and we who love Him and are dedicated to do His will, in this generation have resolved in our hearts to help answer that prayer.

How refreshing it was to sit in counsel for six days with the representatives of thirty-one denominations and for there to be during all those days an absolute absence

of denominationalism! How refreshing! The Council is evidently enjoying its cooperative undertakings, and with the Psalmist of old has learned in this historic year marking the 300th anniversary of the landing of the Pilgrim Fathers, "How good and how pleasant a thing it is for brethren to dwell together in unity."

The present status of Christian cooperation as revealed in the Federal Council is most satisfying, and the future is luminous with hope. A great door is open to us, and no man can close it.

THE CHRISTIAN ORPHANAGE

SUPERINTENDENT'S LETTER

Our financial report this week carries us up to the fifth rung in the ladder since November first. Half way to our goal that we must reach by the end of the year. just *five thousand dollars more* to raise and we will be there. Now, don't you want to see us reach it? If you do, see that your church does its part and we will cross the mark when we make our financial report for the year.

Our good friends in the Peoples church, Dover, Del., made us happy by making their church a \$100 church in the Thanksgiving offering and gets on the "Banner List." This is the second church so far and we expect quite a number more to reach that mark.

Christmas will soon be here. Are you going to help make our little folks happy at that time?

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR DECEMBER 22, 1920

Amount Brought Forward \$24,291.74

Children's Offerings

T. D. Mathews, Jr., \$1.50; Wilson, Mildred, Wilmotte and Jack Rawles, 4.00. Total, \$5.50.

Sunday School Monthly Offerings

(North Carolina Conference)

High Point, \$1.50; New Elam, 2.69; Shallow Ford, 3.00; Morrisville, 2.00.

(Eastern Virginia Conference)

Oakland Sunday school, \$4.22; South Norfolk, 13.38; Peoples church, 6.78; Waverly (6 months), 30.00.

(Virginia Valley Conference)

Timber Ridge, \$2.75; Linville, 1.00; Total \$67.32.

Special Offerings

Mr. W. H. Thomas on support of children, \$25.00; Rents, 12.50; Miss Louie J. Williams, 4.50; Miss Vera Thompson, 1.00; Amount paid on pledges made at S. S. Convention, Elon College, N. C., 10.40; Cash item, 1.81. Total \$55.21.

Thanksgiving Offerings

Beulah church, (Ala) \$14.48; Rosemont church, Va, 51.21; Auburn church, 3.60; Pleasant Hill church, (Alamance), 25.71; Chapel Hill Ch. and S. S.; 31.40; Franklinton church. N. C., 81.25; Ambrose, Ga., 6.10; High Point, 14.10; Timber Ridge, 22.00; Graces Chapel, 1.90; Palmyra Ch. and S. S., 4.55; Mr. W. H. Hayes, 7.50; Marthas Chapel, 11.50; Mrs. Nannie Stephenson, 5.00; Berea S. S. (Norfolk), 15.40; First church, Greensboro, 58.09; Peoples church, Dover, 101.57; Locktown, church, Locktown, N. J., 31.23; Berea Sunday school (Alamance), S. A. Harris Class, 2.81; Junior Class, .73; Primary Class, 1.00; Busy Bee Class, .30. Total for school, 4.84; Bethel church, (Alamance) 9.12; Shallow Ford, church, 52.31; Reidsville, (Additional), 1.50; Christian church, Monttsano, Washington, D. C., 8.87; Mr. and Mrs. W. B. Rawles, 6.00; Morrisville church, 12.00. Total, \$580.23.

Total for the week, \$708.26. Grand total, \$25,000.00.

THE MISSION OF THE HEAVENLY MESSENGERS

(Continued from page 3)

just and the unjust, because God planned it so. Man would never, could never have thought out such a scheme. But God thought it all out and planned it in heaven. An because He had done a work so great and so gracious for man a whole multitude of the heavenly hosts sang His praise and glorified His name.

III God's Peace.

It is strange indeed that man will not live at peace with his fellow man. There is no beast on earth as cruel to his kind, no wild animal known so destructive of his sort, as man. We think of the fierceness of the lion, the ravenousness of the tiger, the wildness of the leopard; but their wildness and fierceness with each other are not to be compared with the wildness, the fierceness, the heartless savagery of man to his fellow man. The pages of history, sacred and secular, are one long record of man's cruelty and savageness to his fellow man. Among the earliest and most ingenious inventions are those which man invented with which to kill and destroy his fellow man. Man has spent more money, exercised greater skill, and employed more ingenuity in seeking to kill and destroy his fellow man than on any other one account whatsoever. In our own country today some of the very best machinery, some of the largest sums of money, some of the biggest and best brains are being employed in manufacturing arms and implements with which men may kill and enfeeble their fellowmen.

Now God in heaven knows man was capable of better things than this. So He planned a basis and term of peace.

Men who are filled with the spirit of the Christ have peace one with another. It was the mission of the angels to make known God's peacefulness to the world. And that is yet the mission of angels—heavenly and holy men everywhere—to make known God's peace plans for the world.

NOTES

Rev. J. W. Wellons, we are glad to say, is able to go to some of his meals. He is improving as we go to press with the last side of THE SUN this (Monday) morning.

Many notes, news items, articles, marriages, and obituaries had to be left out of this issue on account of much material on hand. The issue for December 29 is also, at this writing, about completed.

See that your subscription is renewed before January 1. It will be very much appreciated.

Charles Ponzi has been transferred to Plymouth county jail, Plymouth, Mass., to serve a sentence of five years as punishment for fraud by which he obtained millions of dollars from a public that numbered thousands.

DEVOTIONAL

TOPICS FOR THE WEEK OF PRAYER, JAN. 2-8, 1921

Suggested by The Federal Council of the Churches of Christ in America

Sunday, January 2, 1921—Texts for Sermons and Addresses

"In the world ye shall have tribulation; but be of good cheer, I have overcome the world." John 16:33.

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one as thou, Father, art, in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." John 17:20-21.

"The communion of the Holy Ghost be with you all." 2 Cor. 13:14.

Monday, January 3, 1921—Thanksgiving and Confession

Thanksgiving—For world-wide desire for closer fellowship among those who love and serve Christ.

For the testimony of prominent statesmen that only in the teachings of Christ can the way of true and lasting peace be discovered.

For the discernment of a deeper sense of human brotherhood, and the determination by multitudes to serve one another by love.

Confession—Of the weakness of our faith, and failure to commend by our lives the Savior.

Of the search for the solution of world evils by material means alone.

Of the continuance of needless divisions before a world that needs a united Church.

On account of declension from Truth and Love on the part of many who profess to follow Christ.

Of lack of recognition that Christians while in the world are not of the world.

Scripture Readings—Psalms 32 and 84; Luke 4:16-32; Gal. 4:1-11

Tuesday, January 4, 1921—The Church Universal

Thanksgiving—For the earnest search of the pathway to Christian unity.

For the spirit of brotherhood and love manifested among Christian leaders denominationally separated.

For the deepened desire to make Christ King in every department of human life.

Prayer—That the one Flock may be united under the one Shepherd, Christ Jesus.

That in the power of the Holy Spirit all stumbling blocks in the way of Christian unity may be removed.

That intolerance may be destroyed and religious liberty be established everywhere.

That the Scriptural teachings concerning the coming of the Kingdom of Christ may be emphasized.

Scripture Readings—Isa. 11:1-9; John 15:1-10; Eph. 2:11-22 Acts 20:28-35.

Wednesday, January 5, 1921—Nations and Their Rulers

Confession—That many leaders of the nation, long privileged with the knowledge of Christ, have forgotten His claims to their allegiance.

That defective moral standards, rather than the laws and principles of Christ, have guided national and international policies.

That nations have been the victims of selfishness and of a belief that true well-being lies in material possessions.

That the Lord's Day, His Word and commandments are being neglected.

Prayer—For all sovereigns and heads of States, that they may have the spirit of Christ, and show it forth in their rule.

For all legislative assemblies, that they may be guided to enact measures that are in accord with the ideals of the Gospel.

That the nations may be guided and developed under God to the establishment of enduring peace and international goodwill.

For the deliverance of all peoples from love of money, from excessive devotion to pleasure, and from the sins of impurity, gambling and intemperance.

For the enlightenment of all unions of employers and employed, so that they may recognize that they have a common interest in doing justly, loving mercy, and walking humbly with God.

For those who have it in their power to assuage the motives of class conflicts, that they may regard the good of the whole and not only the interest of sections.

For all public servants, that they may discharge their duties as a trust from God.

Scripture Readings—Deut. 4:39-40; Psa. 82; Matt. 22:15-22; I Tim. 2:1-4.

Thursday, January 6, 1921—Foreign Missions

Thanksgiving—For the generous free-will offerings of the Lord's treasure-keepers for the carrying of the Gospel to the world.

For increased recognition that the maintenance of missions is the duty of all Christians.

For mass movements, indicating the presence and power of God the Holy Spirit.

That the rule of the Turk in the Near East has been restricted and that Palestine has been freed from his domination.

Prayer—That the Gospel message may be fully and completely preached to all nations.

That new problems due to the growth of national consciousness amongst Christians of the older civilizations may be solved in the spirit of truth and love.

That men and women of faith and vision may be called by God to take their place in the missionary ranks.

That European residents in non-Christian lands may be examples of the power of Christ to regenerate life.

That the inroads of Western materialism in Eastern lands may be arrested, and that grace may be given to all missionaries in dealing with the problem.

That the Church may keep in mind the fact that her main task is world evangelization.

Scripture Readings—Psa. 2; Isa. 60; John 12:20-26; Acts 2:37-40; Rom. 15:17-29.

Friday, January 7, 1921—Families, Teachers and the Young

Praise—For the spirit of devotion and sacrifice shown by Sunday school teachers and Christian workers among the young, in leading them to a knowledge of Christ and of the laws of His Kingdom.

For the Christian family and all that it means to the world.

Prayer—For parents, that by example and teachings they may be led to train their children in the knowledge and fear of the Lord.

For the young, that they may devote their lives to the service of God and their fellowmen.

For the increase of the practice of daily family worship.

That all teachers may realize their responsibility for the religious training of all committed to their charge.

That consecrated Sunday school teachers may be multiplied in all centers of Christian life.

That all in charge of the religious training of the young may be endowed with special grace and wisdom.

Scripture Readings—I Sam. 3:1-10; St. Mark 10:13-16; Eph. 3:14-21.

Saturday, January 8, 1921—Home Missions

Confession—Of continual slackness in the tasks of making America truly a Christian nation.

Of the neglect of opportunities of evangelism.

Of spiritual apathy and indifference in industrial centers.

Prayer—That those engaged in work among our immigrants and other groups with special needs may be given grace to deal wisely with the conditions of their life.

That the Gospel of Christ alone can meet prevailing unrest and social upheaval, there may be in the Church more evangelistic preaching and teaching.

Scripture Readings—Hos. 14; Mal. 4; Luke 14:16-24; Rom. 10:24

MISSIONARY

THANKSGIVING AT OUR MOUNTAIN MISSION SCHOOL

It is known generally, I suppose, among readers of *THE SUN* that the mountain work has been started. When we have become better established in the work I am going to ask for as much space as *THE SUN* can spare and shall then attempt to give, in detail, how it happened that this particular locality was chosen; conditions in this section of the State, together with the specific needs of this community.

It is my desire now to let our people know about our happy Thanksgiving.

On Tuesday of that week two large boxes of clothing came for the needy families. These were sent by some Norfolk friends. The garments were selected for families and individuals according to sizes and needs. Into bundles they were made, each ready to be given out in their respective order the following day.

Before nine the next morning our sack was packed with the packages, lifted to the shoulders of the boy in whose home I stay, and he and I were off with glad hearts down the road to the school house. Before we quite reached the little frame building in which we have "Books" we saw something which made us rejoice even more. Under a shed near by stood a wagon loaded with a good portion of the long-looked-for supplies which had been shipped to us by our Field Secretary. The youngster who was as heavily loaded made his way on, but I paused for an investigation. There I found a goodly number of the desks we so badly needed, a teacher's table and chair, a globe and several minor things that go to help make a satisfactory school room. These had been left by a kind gentleman who was to return early that morning and have them placed in the school house. It had been previously made known that holiday was to be given on Thursday, November 25, but ours began from that moment. The sack of something "the teacher" had brought, together with the anxiety about how those "benches" were going to look, had broken up study for that day. Then there was the "Globe Map" that Miss Hedgepeth had said represented the earth; her chair and table. Those erasers were interesting things. In fact, all that was just a little too much for us in one day. We had an early closing hour, just before which the bundles of good, warm wearing apparel were given out to the neediest and grateful children.

Previous to that time from day to day, Thanksgiving, its origin and meaning had been explained. So before closing we entered a little appropriate service. Several children were called upon to think about and mention things for which we should be thankful. Opinions varied, of course, but the gifts that had reached us on that day were called to every one's mind, especially, as well as thanks in our hearts to the kind friends who had sent them. After a short prayer we sang "Count Your Blessings" in which only a few of them could join. It

was an impressive scene—the dark room filled to an overflow with poorly clad and badly kept children, who rose from their rough seats with faces aglow, surrounded by bundles and crates of things that had been given us to make our school room more adequate and their bodies more comfortable—I thanked God from the depths of my heart.

On the following evening we were to have a special Thanksgiving service. By sundown the next day, groups began to pass. After an early supper we assembled at the school house for the first Thanksgiving celebration ever known here. We had a helpful meeting, after the conclusion of which the patrons agreed to help out the seating proposition by getting together a few of the new desks by the following Monday.

This has been accomplished. My enrollment is constantly increasing. A daily average of thirty-five pupils is being made, the enrollment being forty-five. More than thirty-five of these are past beginning to learn to read, write and do number work. Quite a large number of them never attended school before. They have had none accessible to them. We are opening up to them advantages never before realized here in this section of the Blue Ridge, and they are rapidly becoming zealous to improve by it, being encouraged by parents the most of whom are unable to read and write at all. Boys and girls from ten to eighteen come unashamed with their Primers and First Readers. While visiting in a home recently a gentleman of possibly thirty-five years remarked that he only wished he might have had a chance to go to school. I stated my desire to conduct, sometime, one for adults, to which he replied, "I want to come, if no longer than to learn to write my name." The future development of these unfortunate people depends *wholly* upon the Christian Church or some other similar organization. Their resources are too inadequate for them to press forward alone. Are we willing to enter this door of opportunity to help to carry the Gospel into all the world as Christ commands us?

It is my expectation to remain here during the Christmas holidays. I am looking forward to another joyous time with these people. Many are already asking if I am going to "make a Christmas Tree". I trust a good many societies and individuals will remember our mountain boys and girls at that time. Anything that would bring joy and comfort to hearts of other boys and girls could be appreciated. Please send the packages direct to me by parcel post.

I ask your prayers that I may have a great power of uplifting influence while connected with this work.

Gratefully yours,

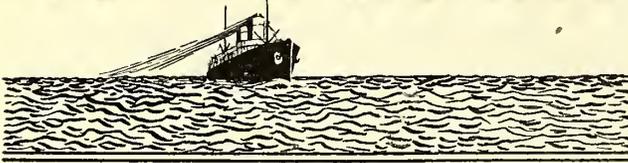
IOLA HEDGEPEETH

Teacher, Elk Spur Mission School,

Fancy Gap, Va.

A Christmas present that goes 52 times the year—
THE CHRISTIAN SUN.

FROM OVER THE SEAS



AN AFTERNOON WALK AT KARUIZAWA

One of the most beautiful trips I have yet made in my travels about Japan was the one to Karuizawa—a picturesque village among the mountains of Japan, some two thousand feet above sea level, where missionaries from far and near, not only in Japan, but China and Korea as well, come for a few weeks rest during the hot summer months when life in the lowlands is almost unbearable. Dr. Woodworth accompanied me from Tokyo and when we arrived Mrs. Woodworth met us at the door of their summer cottage with a welcome that I shall never forget.

But I started to tell you about a little side trip from this little village. One afternoon, Mrs. Woodworth and a Miss R. M. Francis, a missionary for the Christian Missionary Alliance, and I started out for a short walk which ended in a long, but easy climb up a mountain called Usti Pass. It was a delightful walk along a path of old lava thrown out by the mountain in its active volcanic days.

At one point we saw a three-faced God, one face smiling, one angry and one sorrowful. It was somewhat of a question with us as to which was which. The Japanese think that good luck will come to him who puts a stone at the foot of this god and the large pile of stones at its base bore mute evidence of the large number of god luck seekers who had visited it. A little farther up the hill we saw the entrance to a shrine. We determined to find it though none of it was visible from the entrance. Following a winding path for a long distance up the hill we finally came upon a Shinto shrine, on a promontory, offering a fine view of the valley and mountains. The shrine was locked, but we looked through the bars and saw a big drum and a gong used to sound the call to worship. Over the door was the name of the ancestor who worshipped here, and just outside was the grave, lying among half a dozen stone images. There was also a wooden prayer wheel near by.

Another big climb brought us to a tea house with a superb view of the mountains and valleys, with Karuizawa nestling below. From here we climbed higher and higher until we reached an old, old sacred place on the summit of the mountain. This is the famous Suni Pass Festival Kamano Temple. As I looked upon the marvelous scenery, Mrs. Woodworth called attention to the fact that in the Old Testament most of the places of worship were high places, and I could not help admiring the forethought of the builders who placed the temple at a point of vantage so conducive to worship.

A long flight of stone steps led from the path to the

shrines, of which we found six. Great stone lions guarded the entrance. At the top of the stairs are two hideous figures supposed to keep away evil spirits. Miss Francis learned that the ancestor worshipped here is Izanami, the wife of Izanagi, who is famous for having brought peace to the country during his rule. Within the grounds there is a bell, a stone, and a mirror, each of which is more than seven hundred years old. The buildings of the place are old and neglected and seemed almost beyond repair.

Leaving the shrines behind, we went down a winding path to a famous spring called Usitoge Spring, in a pass by the name of Usui from which the mountain is called. I think foreigners call it "The Hog's Back." A few years ago the present Emperor came and drank of the delightful spring water here. We all took a drink right at the spot where the water bubbled out of the mountain. It was absolutely pure here, but as we drank, a Japanese woman came up a little below us and began washing some clothes in the flowing water. This practice is so common in Japan everywhere that one must be very careful in the matter of drinking water.

The view in this pass was excellent, showing the other side of the ridge from that which we had climbed and looking far out for miles over hill and valley.

Going back to the shrine, Miss Francis talked to one of the natives while Mrs. Woodworth sat down to rest. I stood up to get a better view of the scenery, and as I did so, a Japanese woman came out and said something in Japanese, which I discovered later meant "hang your hips on the rock", or as we would say in good English style, "Please be seated on the rock." I sat down, somewhat bewildered, while the good lady went on out into the garden and plied her wooden hoe.

The descent was uneventful but for the ever-changing mountain scenery, the memory of which will always linger with me. As I partook of the good supper which Mrs. Woodworth knows so well how to prepare, I determined to let no opportunity go by to feast upon the beauties of Japan. But I found my heart heavy as I thought of the millions in this great Empire whose god is a stone or a departed spirit or nothing, and I wondered how long, how long before they would know the true God whom we are seeking to reveal to them.

WILSON P. MINTON.

PROGRAM OF THE EIGHTH WORLD'S SUNDAY SCHOOL CONVENTION

Despite the loss entailed and the discouragement encountered in the burning of the specially constructed Convention building on the very eve of the opening session, the program of the eighth World's Sunday School Convention was carried through as planned with only slight alterations and readjustments. The first session was held at the hour scheduled, but in the Y. M. C. A. instead of the new Convention hall which only a few hours before had been reduced to ashes. After a day

in the Y. M. C. A., the scene of the proceedings was transferred to the large Imperial Theatre of Tokyo, seating some fifteen hundred or two thousand people, and quite suitably arranged for such a gathering.

The plan of the program was well expressed by Dr. Frank L. Brown, Joint General Secretary in the opening paragraph of the foreword in the Convention Booklet, most of which were destroyed by the fire. He says, "The purpose of the program for the Eighth World's Convention has been to present the place of Christian education through the Sunday school in the life of the new world and as a force in the building of individual, community, national and world character." Adhering to this idea the general theme of the nine-day session was, "The Sunday School and World Progress", and the program for each day was so shaped as to bring out some phase of and to throw light upon this great general theme. Beginning Tuesday evening and continuing all through Wednesday the theme for the day was, "The World Progress of the Sunday School"; showing, by reports from various department heads, field secretaries and representatives from many lands, just what the Sunday school has been accomplishing in the six years elapsing since the last world gathering.

Then on each succeeding day the following themes were treated in the order named: Jesus Christ the World's Redeemer; The Bible—God's Revelation to the World; The Christian Heritage of the Child; The Sunday School and World Evangelism; The Sunday School and Education; The Sunday School and the Community; The Sunday School and National Life; The Sunday School and the New World.

A close study of this comprehensive program will reveal the fact that the aim emphasized hand in hand with the idea of Christian education through the Sunday school is that the Sunday school is a world evangelistic force at the same time. And from many and varied angles the Sunday school was presented as one of the greatest hopes for making a better world, through its program of Christian education and evangelism. The song services each day were carefully planned and unusually well executed to bring home the theme of the day, under the able leadership of Prof. H. Augustine Smith, whose excellent work is worthy of an article from a better pen than mine. The Scripture lessons and responsive readings for the day, the addresses, the pageants, the stereopticon lectures, and even the banners were made to bear upon the daily changing themes as they in turn pointed to the great general theme of "The Sunday School and World Progress."

Among the speakers who stand out most vividly before me as I write, are Herbert L. Welch, Bishop of the M. E. Church for Japan and Korea; Dr. W. E. Biederwolf, Miss Margaret Slattery and Mr. Charles G. Trumbull, the latter well known as Editor of *The Sunday School Times*. For thirty minutes preceding the opening of each morning session, Dr. Biederwolf conducted a devotional service that proved a great blessing to the large number who came, in that it prepared them personally for the day's Convention work. At the close of

the morning session, Bishop Welch brought a daily message which he admirably focused the attention upon some great outstanding truth of the Bible in its relation to the progress of the world in the light of the theme for the day. The work of Bishop Welch was perhaps the most effective of any one person on the program. His messages were virile and as they were backed up by his naturally strong personality coupled with his deep devotion to God, they never failed to grip his audience and send them from the hall with fresh inspiration and encouragement. Mr. Trumbull's message was well calculated to balance the program by helping us to realize that Christianity is to accomplish its work in the world, not as a great system such as other religions are, but by wielding its influence through a living Christ who becomes *the life* of the individual who believes in Him. It was a strong message upon a vital theme. Miss Slattery well succeeded in linking up this idea of fundamental personal religious life with that of sacrifice and aspirations for world service on the part of each Christian.

The afternoons were given over to stereopticon lectures, and conferences along the usual lines of Sunday school work. At the Y. M. C. A. Mr. H. E. Coleman, Sunday school Secretary of Japan had prepared an especially fine exhibit of Sunday school work throughout the world, which was worthy of much study and which was seen by thousands daily.

One of the interesting phases of the Convention was the plan by which the inspiration of the gathering was carried to many parts of the world. The various tour parties organized in connection with this great international meeting were utilized before and after the Tokyo Convention proper to carry the message to many parts of Japan and beyond. Three pre-convention meetings were held in Manila, Hong Kong and Canton, and following the convention meetings were planned for Korea, China, Singapore, Colombo, India, Cario and Jerusalem where many of the addresses and stereopticon lectures are to be repeated.

I was asked to join a deputation making a tour of one section of Japan before the Convention, but because of my very full itinerary in the interests of our own work I had to refuse. It so happened however, that the field which I covered north of Sendai had to be refused meetings by the Central Speakers Bureau because of shortage of speakers and I found abundant opportunity to speak on the Sunday school in connection with my tour of our northern churches. This was especially true where the citizens of the town extended me a public reception, which was done in a number of places. At several of these meetings the citizens insisted that I speak on the Japanese-California question, which was then creating even greater stir here than at present. I accepted this opportunity, not to suggest diplomatic solution for the problem, but to present the principles of the Bible, which is the Sunday school text book, as the only principles which can form a basis for permanent international friendship.

Tonight Brother Garman and I start on a ten day trip to Kobe, Osaka, Kiyoto and other western points, and since this trip is a part of my regularly planned itinerary we have accepted invitations to speak at Osaka and Wakayama under the auspices of the Welcome Committee organized to welcome delegates from the S. S. Conventon who should visit these places. The opportunity at Osaka is especially pleasing as it will enable us to tell a select audience of some three hundred teachers of the plans of the Sunday school for religious education and of the value of Christian teaching in the making of good citizens.

WILSON P. MINTON

Tokyo, Japan, November 11.



CHRISTMAS EVERYWHERE

Everywhere, everywhere, Christmas tonight!
 Christmas in the lands of the fir tree and pine.
 Christmas in the lands of the palm tree and vine.
 Christmas where snow peaks stand solemn and white.
 Christmas where cornfields lie sunny and bright!

Christmas where children are hopeful and gay,
 Christmas where old men are patient and gray.
 Christmas where peace, like a dove in his flight,
 Everywhere, everywhere, Christmas tonight.
 Broods o'er brave men in the thick of the fight,
 For the Christ child who comes is the Master of all;
 No place too great and no cottage too small.

—Phillips Brooks.

LITTLE BUB'S LONELY CHRISTMAS

"Papers! Evening papers! Papers! Evening papers!" shouted Jakie at the top of his voice. "All about the coming of 'Father Christmas!' All about the big Christmas trees for the poor children."

"Oh, gracious! how cold I am!" he groaned; "no one seems to be buying my papers! Look at the big snowflakes falling! This is a jolly Christmas Eve for kids with fathers and mothers, but what about boys without parents like poor little Bub at home, with only a cross-grained old landlady and me to look after him?"

Just then another boy came running toward him, crying, "Here, Jakie; here is a ticket for the Christmas dinner tomorrow which is to be given to the newsboys. Don't say a word! I hear we are to have turkey, cranberry sauce, sweet and white potatoes, with stacks of giblet gravy over them, and heaps of other good things. We'll go together, you and I, and we'll eat just as much as we are allowed to do, for we both know 'twill be many a long day before we eat turkey again."

Jakie took the ticket with glowing eyes, and then both boys stood in the fast-falling snow until all their papers were sold. "Now for little Bub," cried Jakie,

and he started for his long walk home, while his hands in his pockets jingled the pennies he had earned selling the newspapers.

After a time he came to a narrow court, which he entered, and in a moment reached a dark staircase. This he ran noisily up, calling, "Bub! Hello, Bub! Here's Jakie!"; and then he saw his tiny crippled brother waiting for him at the top.

The boys entered their meager room, and in a short time Jakie had cooked quite a nice little supper of plain but good food.

Poor crippled Bub spent most of his time alone in this dingy room while his brother sold newspapers to support them.

The boys, by all means, should have been in some home for orphan boys, where they would have been educated and kept comfortable; but for some unknown reason Jakie's dread of being placed in an "orphants' house," as he termed it, was very great, and he had filled Bub with the same fear.

The rent they paid for this dingy, ill-kept room was a trifle, but the old woman who rented it to them was even glad of their small weekly sum, which Jakie always managed to gather in advance. She was really kind-hearted, but was far too busy, working hard all day at the washtub, to pay much attention to the little cripple, and was too densely ignorant to understand that the boys were receiving no education.

"Oh, Jakie!" cried Bub, "tomorrow will be Christmas Day, and you know you've been promising me for a long time that you would take me out in my cart and let me see the wondrous toys that Santa Claus gives to some children. Oh! why doesn't he ever come to this room? I am afraid he does not love little boys who have no mothers!"

"All right! All right, Bub! You sleep just late as you can tomorrow morning; I'll start out bright and early and I'll come home and take you out if I have time."

Jakie flushed guilty as he thought of the ticket in his pocket which was to give him a good dinner, but where was Bub to get any turkey?

The next morning, very early, he crept quietly away, for he sold morning papers as well as evening ones, but he left all the pennies he could spare on the table, thinking "Bub will be able to have some buns today, anyhow."

Later in the day, being no longer able to resist the thoughts of turkey and cranberries, he joined the other newsboys.

Oh! what a grand dinner! And how the poor boys enjoyed it! But Jakie felt a pang all the time he was eating, for tiny, crippled Bub was home alone on Christmas Day, with only a few buns to eat!

Later a number of the boys thronged around him, reminding him of a promise to come see how comfortably they lived in some large packing boxes. Jakie went with them, and the hours passed so quickly that the clocks were striking ten before he could realize it. "How time flies when boys are having a jollification!" he cried.

When he reached their room all was dark, and he crept silently in, feeling very, very mean. Poor Bub had had no Christmas dinner! No Christmas toys!

The boy lighted a candle and then he saw his tiny brother cuddled just as close to the stove as possible. The fire in it was almost dead. He leaned tenderly over him, while boyish tears fell from his eyes. Carefully he laid him on their "nubby" bed. How pale and thin the little fellow looked! "How could I leave him alone all this time! I am a cruel boy!" he cried.

Just then Bub opened his eyes and said: "Oh, Jakie! I've been having a wonderful dream of Santa Claus! I dreamed I was living in his house and I had a Christmas tree loaded with toys, and I had a grand dinner, and, oh, Jakie! I dreamed that Santa Claus said, 'Dear little Bub, you shall live with me, and you will never be lonely and cold and hungry on Christmas Day.'"

Then Jakie gathered his tiny brother in his arms, crying, "Never will I be selfish and leave you alone and cold and hungry on Christmas Day again as long as I have two strong feet to stand upon and two strong arms to carry newspapers." And he never did.—*Mary C. Kenderdine.*

"THOUGH I SPEAK WITH THE TONGUE OF ANGELS"

There is no asset to a community so great as that of a friendly spirit—good roads, telephones and even churches not excepted—and it is the women who make a neighborhood friendly. Everybody fears the gossip of that group of peculiarly minded men who inhabit the environs of the stove in the village store, their thoughts as dark and useless as the tobacco they chew and spit. Even that, however, is ignored in the friendly atmosphere we women can create.

Snobbishness is more a characteristic of the country than of the town; and it is fostered by us women. We do not mean to be snobbish and few of us feel snobbishness. We are busy, someone must stay at home; when we do go we are a little diffident. Then it is that the tenant thinks the landowner's wife is high and mighty and she draws within her shell. The members of one church have a good time among themselves and do not think of the little woman who has just moved in. And so it goes.

To be friendly costs no money. The hearty smile and greeting that men have acquired through meeting the world and his neighbor for generations, we might copy with profit. The old saying "Even the cat can look at the king" might be changed to "Even the king can speak to the cat."

The biggest, finest lesson we women can set ourselves to learn is that of tolerance and charity. "Though I speak in tongues of men and of angels and have not charity," was written two thousand years ago, but it is just as true now as then. Charity in thought, word and deed means being kind in small things. It means applying the Golden Rule every hour of every day. It means putting one's self in the other person's place and trying to understand.—*The Progressive Farmer.*

AN APPEAL TO THE AMERICAN PEOPLE

Three and one-half million children in Eastern and Central Europe have no alternative to disaster between now and next harvest except American aid. For months, because the needy were so numerous and the available funds so limited, these most helpless sufferers in the track of war have been admitted to American feeding stations only if tragically undernourished, and have received American medical aid only if desperately threatened by death from disease.

Winter is closing down. The money of many nations is valueless outside their own boundaries. Economic and crop conditions, aggravated over considerable areas by actual warfare last summer, make famine, with its terrible train of diseases, a certain visitor until next harvest. Inevitably the helpless children will suffer most. No child can grow to health and sanity on the pitiful makeshifts for food with which millions of European adults must content themselves this winter. It is obvious that the remedy can come only from outside.

America saved 6,000,000 European children winter before last. Normal recuperation cut the need nearly in half last year, but unusual conditions have resulted in scant shrinkage of child destitution during the twelvemonth just past. The response of America must now decide whether 3, 500,000 of these charges, in acute distress, shall begin to be turned away in January from more than 17,000 asylums, hospitals, clinics and feeding-stations dependent on American support. There would be no tragedy in history so sweeping or so destructive of those who can deserve no evil.

The undersigned organizations, working among every race and creed, many engaged also in other forms of relief, agree unanimously that the plight of these helpless children should have complete priority in overseas charity until the situation is met. This is an issue without politics and without religious lines. There can be no danger of pauperization, for the \$23, 000,000 for child food, and the \$10,000,000 for medical service that we seek, will relieve only the critical cases. The medical supplies, of course, must be an unqualified gift, but for every American dollar used in child-feeding, the governments and communities aided furnish two dollars in the form of transportation, rent, labor, clerical help, cash contributions and such food supplies as are locally obtainable.

America has not failed in the past in great-heartedness. She has never had a more poignant call than this. Contributions should be turned over to the local committees which are now being formed for this national collection, or sent to Franklin K. Lane, Treasurer, Guaranty Trust Co., New York City. (SIGNED)

American Relief Administration—Herbert Hoover; American Red Cross—Livingston Farrand; American Friends Service Committee (Quakers)—Wilbur K. Thomas; Jewish Joint Distribution Committee—Felix Warburg; Federal Council of Churches of Christ in America—Arthur J. Brown; Knights of Columbus—James Flaherty; Y. M. C. A.—C. V. Hibbard. International Committee; Y. W. C. A.—Miss Mabel Cratty, National Board.

EDUCATIONAL INCREASE

There are 210 colleges and universities in the United States according to a report of *The Independent*; and only fourteen of these institutions have fewer students in 1920 than in 1914. During the last six years there has been a total increase in attendance from 187,000 to 294, 000, or a gain of 107,000 students.

BIBLES FOR CHRISTMAS PRESENTS

We have on hand a fine collection of Bibles suitable for Christmas presents. We regret that we do not have catalogues and descriptive circulars that we can send customers, with the exception of a circular that covers only a limited part of our stock. Catalogues and circulars are furnished us by the Bible publishers, and during the last few years prices and materials have been so uncertain that the publishers have found it difficult to standardize catalogues and circulars.

THE CHRISTMAS STAR

Since ancient Bethlehem beheld
The Christmas star arise,
Astronomers have vainly sought
Its splendor in the skies.
But when the bells on Christmas Eve
Repeat the glad refrain
Of "peace on earth, goodwill to men,"
Behold, it shines again.

In every home where little feet
Go pattering to and fro
And little voices merrily
Ring out across the snow,
And scarlet-berried holly makes
The glittering windows bright,
The holy star of Bethlehem
Reveals its dazzling light.

It sparkles from the Christmas tree
In gold and silver sheen
And tiny tapers strung along
The branches darkly green.
It shimmers on the angel perched
Upon the topmost spray
And o'er the tinsel cords that tie
The gifts of Christmas Day.

The children dance and sing around
The trees of wondrous fruit,
Or at some new and novel toy
They gaze with rapture mute;
And dolls and drums and picture
books
And all the Christmas things
Are touched with radiance that led
The shepherds and the kings.

O may no little one awake
Upon a Christmas morn
To find his stocking hanging up
All empty and forlorn!
For lo, the glory that aroused
The shepherd in the fold
Is shining still in childish eyes
And curls of baby gold.

—*Minna Idving, in Leslie's.*

THE WISE MEN FROM THE EAST

(A boy's Christmas Lesson)
By Bliss Carman

"Why were the Wise Men three,
Instead of five or seven?"
They had no match, you see,
The archangels in Heaven.

God sent them, sure and swift,
By His mysterious presage,
To bear the threefold gift
And take the threefold message.

Thus in their hands were seen
The gold of purest Beauty,
The myrrh of Truth all-clean,
The frankincense of Duty.

And thus they bore away
The loving heart's great treasure,
And knowledge clear as day,
To be our life's new measure.

They went back to the East
To spread the news of gladness.
There one became a priest
Of the new word to sadness;

And one a workman, skilled
Beyond the old earth's fashion;
And one a scholar, filled
With learning's endless passion.

God sent them for a sign
He would not change nor alter
His good and fair design,
However man may falter.

He meant that, as He chose
His perfect plan and willed it,
They stood in place of those
Who elsewhere had fulfilled it;

Whoso would mark and reach
The height of man's election
Must still achieve and teach
The triplicate perfection.

For since the world was made,
One thing was needed ever,
To keep man undismayed
Through failure and endeavor.

—*Exchange.*

UNDER THE HOLLY BOUGH

*Ye who have scorned each other,
Or injured friend or brother,
In this fast fading year;
Ye who, by word or deed,
Have made a kind heart bleed,
Come gather here.*

*Let sinned against, and sinning,
Forget their strife's beginning,
And join in friendship now:
Be links no longer broken,
Be sweet forgiveness spoken,
Under the Holly Bough.*

*Ye who have loved each other,
Sister and friend and brother, . . .
In this fast fading year:
Mother and sire and child,
Young man and maiden mild,
Come gather here;*

*And let your hearts grow fonder,
As memory shall ponder,
Each past unbroken vow.
Old loves and younger wooing
Are sweet in the renewing,
Under the Holly Bough.*

*Ye who have nourished sadness,
Estranged from hope and gladness
In this fast fading year;
Ye, with o'erburdened mind,
Made aliens from your kind,
Come gather here.*

*Let not the useless sorrow
Pursue you night and morrow,
If e'er you hoped, hope now—
Take heart;—uncloud your faces,
And join our embraces,
Under the Holly Bough.*
—*Charles Mackay.*

CHRISTMAS CAROL

From the starry heav'ns descending,
Herald angels in their flight,
Nearer winging,
Clearer singing,
Thrilled with harmony the night:
"Glory, glory in the highest!"
Sounded yet and yet again,
Sweeter, clearer,
Fuller, nearer—
"Peace on earth, goodwill to men!"

Shepherds in the field abiding,
Roused from sleep, that gladsome
morn,
Saw the glory,
Heard the story,
That the Prince of Peace was born:
"Glory, glory in the highest!"
Sang the angel choir again,
Near winging,
Clearer singing:
"Peace on earth, goodwill to men!"

Swept the angel singers onward,
Died the song upon the air;
But the glory
Of that story
Grows and triumphs everywhere;
And when glow the Yuletide heavens,
Seems that glorious song again
Floating nearer,
Sweeter, clearer—
"Peace on earth, goodwill to men!"
—*J. R. Newell.*

THE ANSWER

By John Stapleton

"If we could see and hear Him—
This vision—were it not He?"

—Tennyson in "Higher Pantheism."

Why so dulled is our hearing?
Why is our seeking so dim?
Why do we walk in His garden
Yet fail to get vision of Him?

He walks abroad in His garden,
And over the lonely seas;
He speaks through the dawn of the
morning;
He speaks through the midnight
breeze.

I know—for the quieted waters
Tell the Vision is nigh;
And blossoms abloom in His foot-
prints,
Whisper that He has passed by.

Yet search as I may, He eludes me.
I find but a half-open door;
I see faded flowers in the garden,
I hear but the waves on the shore.

The dust of our selfishness blinds us,
Our hearing is dulled by our fears;
We hide when He walks in His garden
In anger and pride—or in tears.

O soul, stained of earth, learn the les-
son;
No glimpse of Him here can we win
For life round about us is Christless
While Christless our life is within.

When throned in our hearts, He is
mirrored.
In waters—or heard on the breeze;
And walks by our side on the high-
ways,
And lives in the flowers and the
trees.

—The Continent.

THE CHRIST CHILD

A woman sings across the wild
A song of wonder sweet,
And everywhere her little Child
Follows her gliding feet.

He flutters like a petal white
Along the roadway's rim;
When He is tired, at latter-light,
His mother carries Him.

Sometimes a little silver star
Floats softly down the air,
Past mountains where the pure snows
are,
And sits upon His hair.

Sometimes, when darkness is unfurled
Upon her breast He lies,
And all the dreams of all the world
Flock to His dreamy eyes.

— Agnes Lee.

CHRISTMAS IN LITERATURE

Great Poems and Stories That Have Been
Inspired by the Advent Season

By far the noblest Christmas poem is Milton's "On the Morning of Christ's Nativity." It is a long poem full of the great poet's matchless music, deep reverence, and profound spiritual beauty. Every Christian and every lover of fine thought finely expressed will do well to commit it to memory.

It is impossible to name poems worthy to stand alongside of this, but other noble Christmas poems have been written by the great poets. There is Browning's "Christmas Eve," a long philosophical poem on the reality and meaning of worship; it is intensely dramatic and full of insight into the human heart and mind. There is Alfred Domett's wonderful poem about what happened "in the solemn midnight, centuries ago." There is Tate's glorious hymn, "While shepherds watched their flocks by night," and Heber's star-song, "Brightest and best of the sons of the morning," and Bowring's "Watchman, tell us of the night," and Muhlenberg's "Shout the glad tidings," and Watt's "Joy to the world, the Lord is come!" and Henry Kirke White's "When marshalled on the nightly plain," and James Montgomery's "Angels, from the realms of glory," and Wesley's "Hark! the herald angels sing." It would seem that all the great hymn-writers had turned to this inspiring theme of Christmas.

America has produced some of the noblest Christmas hymns. We have only to instance those two lovely advent songs by E. H. Sears, "It came upon the midnight clear," and "Calm on the listening ear of night"; Bryant's "As shadows cast by cloud and sun," and Phillips Brook's "O little

town of Bethlehem. Longfellow wrote this charming "Christmas Bells ending

"Then peal the bells more loud and deep!
'God is not dead nor doth He sleep!

The wrong shall fail,

The right prevail,

With peace on earth, good will to men!"

Longfellow also wrote the best poem on the Wise Men, "The Three Kings" Whittier wrote a number of Christmas poems the finest being "Christmas Carmen," which begins:

"Sound over all waters, reach out from all
lands

The chorus of voices, the clasp of
hands;

Sing hymns that were sung by the stars of
the morn,

Sing songs of the angels when Jesus was
born!

With glad jubiliations!

Bring hope to the nations!

The dark night is ending and dawn has
begun:

Rise, hope of the ages, arise like the sun,
All spirit flow to music, all hearts beat
as one!"

Then, too, the Christmas classic of childhood, "A Visit from St. Nicholas," was written by an American, Clement Clarke Moore, professor of Oriental languages at the New York General Theological Seminary. In addition, for the children there are Eugene Field's rollicking "Jest 'fore Christmas," J. G. Holland's "Christmas Carol," and Irwin Russell's "Christmas Night in the Quarters," though the last two are equally for grown-ups.

It would need more space than we can here take to survey the influence of Christmas upon English prose. The most famous Christmas stories, of course, are those which Dickens wrote for so many years, the splendidly popular "Christmas Carol," "The Cricket on the Hearth," "The Chimes," and the rest of them. Each of these short stories took as much out of the great novelist, he declared, as a long novel. Thackeray also wrote Christmas stories, five of them, including "The Rose and the Ring," but none of them touched Dickens's in

popularity. Indeed, the best thing Thackery did for Christmas was his famous poem, "The Mahogany Tree," beginning:

"Christmas is here:
Winds whistle shrill,
Icy and chill,
Little care we:
Little we fear
Weather without,
Sheltered about
The mahogany tree."

America has done its share for Christmas in prose as well as in verse. Irving is the essayist of Christmas, and the very heart of the happy festival is in those five chapters of the "Sketch Book": "Christmas," "The Stage Coach," "Christmas Eve," "Christmas Day," and "The Christmas Dinner." The most famous of American Christmas stories is Henry van Dyke's "The Other Wise Man," though others come close to it: Robert Grant's "The Bachelor's Christmas," Hopkinson Smith's "Colonel Carter's Christmas," and Edward Everett Hale's "Christmas in a Palace"—which was a Pullman palace car.

This hasty survey has doubtless reminded our readers of many past delights. May it lead them to get into the true spirit of Christmas by reading over again some of the old-time favorites, and forming the acquaintance of the poems and stories which we have mentioned that they may not have read.

DR. J. B. BROOKS
DENTIST

Foster Building Burlington, N. C.

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MARRIAGES

BEAN-COX

Mr. C. L. Bean of Kemp's Mills, N. C., and Miss Annie Cox were united in marriage at the residence of the bride's parents, Mr. and Mrs. C. S. Cox Moffitt, N. C., on Wednesday, December 8, 1920, at 12 o'clock.

Many friends wish for them a long and happy life. Ceremony by writer.

T. J. GREEN

WICKER-ROSSER

On December 8, 1920 at the residence of Mr. A. G. Sexton, Sanford, N. C., Mr. W. C. Wicker, and Miss Mattie Belle Rosser were united in marriage in the presence of relatives. The ring ceremony was read by the writer. Both are members of our church at Shallow Well.

T. E. WHITE

OBITUARIES

RESOLUTIONS OF RESPECT—RUSSELL

Whereas, the Christ that blessed little children here on earth, took unto Himself Katherine Russell, beloved daughter of Mr. and Mrs. J. C. Russell.

Therefore be it resolved:

First, That we bow in humble submission to our Heavenly Father's will knowing He never maketh a mistake, and that our loss is Heaven's gain.

Second, That the Sunday school and church have lost one that might have been a great and good leader, for her beloved Savior.

Third, That we offer our heartfelt sympathy to those that were dear to Katherine, bidding them to be ever ready for the summons that must come to us all.

Fourth, That a copy of these resolutions be sent to the bereaved family, a copy to **The Christian Sun** for publication, and a copy spread on the minutes of Liberty Springs Christian church records.

MRS. Y. C. BOYD.

MRS. V. E. RAWLES,

C. E. BYRD.

F. F. BRINKLEY,

Committee

RESOLUTIONS OF RESPECT—BYRD

Whereas, Jesus, who said, suffer little children to come unto me and forbid them not, has seen wise and best to transplant from earth to Heaven, Garland Byrd, beloved son of Mr. and Mrs. I. T. Byrd.

Therefore be it resolved;

First, That we bow in humble submission to our Heavenly Father's will knowing

that He doeth all things well and that our loss is Heaven's gain.

Second, That the church and Sunday school have lost a member who although young in years, had given his heart to the Savior. Could he have lived we believe he would have become a shining light for the Master.

Third, That we offer our heartfelt sympathy and prayers to his loved ones, pointing them to the Christ Who loves them all.

Fourth, That a copy of these resolutions be sent to the bereaved family, a copy to **The Christian Sun** for publication, and a copy spread on the minutes of Liberty Spring Christian church records.

F. F. BRINKLEY,

C. E. BYRD,

MRS. V. E. RAWLES,

MRS. Y. C. BYRD.

Committee

FRAZIER

Jesse Harding Frazier, infant son of Bro. and sister J. H. Frazier, was born July 19, 1920, and died at the home of his parents in Martinsburg, W. Va., October 26, 1920 at the age of 3 months, and 11 days. The little body was brought to the former home of the parents at Bethel Christian church, and buried in a family burying ground there, October 29, 1920. Funeral services were held at Bethel on that date.

A. W. ANDES.

GRAVES

Sarah Elma Graves, wife of William R. Graves was born February 20, 1859, and died November 1, 1920, age 61 years, 8 months and 11 days.

At an early age she joined the church at Fair Grove and was a consistent member until death. She was a faithful attendant at services until ill-health prevented.

During her last days she told all visitors that "Jesus was coming to take her home."

She is survived by her husband and three nieces, Miss Elbie Miller and Mrs. Carl Cox of Asheboro, N. C., and Mrs. H. N. Brooks of Moffitt, N. C., who are of nearest kin. Interment at Why Not, Fair Grove, M. P. church. May the Lord comfort the bereaved.

T. J. GREEN

ALLAMONG

Miranda Isabelle Allamong was born August 11, 1854, and died November 5, 1920, making her age, therefore, 66 years, 2 months and 24 days. Sister Allamong was for forty-five years prior to her death a faithful member of the Timber Ridge Christian church. She bore the distinction of being the first one to accept Christ in the present church building there, which event occurred in October, 1875. She is survived by one daughter, Mrs. Walter Oates, with whom she lived, and by one brother and four sisters. Funeral services were held at Timber Ridge, November 7, 1920.

A. W. ANDES.

The Christian Sun.

VOLUME LXXII

BURLINGTON, N. C., DECEMBER 29, 1920

NUMBER 52

An Appeal to Christians

BY HERBERT HOOVER

IT IS NOT wise nor proper for men to claim indiscriminately the blessing of Christ on the tasks they undertake. Yet surely concerning the vital duty to the performance of which American charity has dedicated itself this winter—the protection of 3,500,000 children from the indescribable miseries of starvation or death by disease—it is not presumptuous to call on His followers in His name. Quoted word and recorded act assure us that Jesus has no passion more intense than His love of children.

Eight organizations, working among every race and creed, have come to the unanimous conclusion that three and one-half million children in Eastern and Central Europe have no alternative to disaster between now and next harvest except American aid. The European Relief Council, comprising eight great relief agencies, was formed in the deep conviction that this heartrending peril to helpless children should have absolute right of way until the situation is met.

I know America has tasks and needs at home, but I make no apology for seeking to lay on your hearts our obligation to avert the incredible tragedy that threatens these children. They are no more my children than they are yours. Neither of us can dare let them suffer through our indifference and then claim servanthship to Christ.

A Happy and Prosperous New Year
to all readers of The Christian Sun
The Editor

THE CHRISTIAN SUN

Founded 1844 by Rev. Daniel W. Kerr

C. B. RIDDLE - - - Editor

Entered at the Burlington, N. C. Post Office as second class matter.

EDITORIAL

THE MISSION OF THE CHURCH PAPER

The mission of the Church paper is what the word *mission* means—to send.

The mission of the Church paper is to *send* and to *go* and it does both.

The mission of the Church paper is not to make money, but to add to the Kingdom's growth.

When thousands of Church papers have died after being founded upon worthy motives, certainly no Church paper can live if founded for the principles of money alone.

And while the Church paper is not a money-maker, thousands of dollars pour into the coffers of the Church annually because of the Church press.

The mission of the Church paper is to preach—and it does preach. It is just as unbusiness-like to ask the preacher to provide his own salary as it is for the Church paper to provide for its own existence.

If a minister is necessary for the local church, the Church paper is necessary for the denomination—and if the minister is to be supported as a business proposition, so must the Church press:

If you consider it non-ethical to disown a member of the local church because he does not pay his dues, his pledge, or his assessment, it is also unfair for the Church paper to drop a subscriber's name the day his subscription is out, unless there is a definite agreement and understanding.

No orphanage is self-supporting, and no one expects it to be. Yet it has lands and crops and other sources from which to derive money other than donations or gifts. The mission of an orphanage is to be missionary, and therefore, we provide for it. The mission of the Church paper is to be missionary, and it should be provided for.

To cut the size of a Church paper, or to limit its usefulness in any way, is to say that the work it is doing is not worth the price.

To bar the Church paper from a home is to bar a sermon—from sermons—from the family.

To take the Church paper out of the field is to take a missionary out of the field.

Colleges are not self-supporting, but the Church must have her colleges. Colleges increase in buildings, in teaching force, and in curriculum; there is no backward road for the right college. There is no retreat for the Church paper.

The Church paper is a silent force for untold good, a promoter of education, of benevolence, a producer of ideas and ideals. It is the co-pastor of every pastor. It goes rain or shine, snow or sleet.

The Church paper must not suffer. It has a claim upon us for what it has done. To forsake it is to be disloyal in a dozen ways.

NOTES AND GENERAL COMMENT

The deficit on THE CHRISTIAN SUN during the past six months has averaged \$698.00 per month. This deficit has been met by the Convention.

Bethlehem church, Alamance County, raised \$66.50 on a recent Sunday for the Armenian Relief Fund. We trust that many other churches have done likewise.

Rev. R. P. Crumpler, Luray, Va., writes that he is delighted with his present field of work and we understand from other sources that he is getting along nicely.

The Christian Advocate (New York) informs its readers in its issue of December 23, that its subscription price of \$2.50 the year is not near meeting the cost of publication.

Mrs. Fred Bullock, Suffolk, Va., goes to Dayton, O., on January 1, as Sunday school Field Secretary and Editor of Scriptural cards and Junior Quarterlies for the Christian Publishing Association.

THE SUN'S Editor extends thanks to the many who remembered him with Christmas greetings. Such expressions are always appreciated and make us feel that readers enjoy the paper.

The Burlington Sunday school gave a very fine Christmas exercise by the children on Sunday evening, December 26, and presented a Christmas tree in the old church building on Monday evening, December 27.

We note that the *Christian Observer*, Louisville, Ky., has limited death notices to thirty words and charge three cents per word for resolutions of respect, in order to help meet the high price of producing the paper.

Rev. J. E. McAuley held services for the Burlington church on Sunday, December 19. He brought the congregation two acceptable messages. Rev. J. W. Holt preached for the congregation last Sunday morning.

The Methodist Protestant, Baltimore, in its issue of December 15 says that its income is barely 50 per cent of the cost of production. That paper has decided to purchase a printing plant of its own as a final attempt to live.

No doubt you have neglected sending for that copy of "Peloubet's Select Notes", or it may be a copy of "Tarbell's Guide." Both can be had at this office for \$2.00, or \$2.10 delivered. We also have "Torrey's Gist of the Lesson" for 40 cents.

Different Conferences make arrangements about distributing *The Annual*. We have prepared, in brief, what each Conference voted to do with its allotment and the same will appear in *THE SUN* for next week and will be run for two successive issues.

Rev. J. W. Holt, pastor of the Bethlehem church, says that the good people in that community have been very kind to him this winter, adding much to his larder and spending money. Friends from other communities have also remembered Bro. Holt.

Brethren, if you expect to renew your subscription soon, do it now, when the income is the smallest in years. But if each subscriber on the list were to pay in advance, and never allow his or her account to lapse, *THE SUN* cannot meet expenses at the present income.

Eight pages of this issue of *THE SUN* were printed on December 23, and on that date enough matter was in type for the remaining eight pages with a considerable overage for the first issue of the New Year. This may explain why your article does not appear this week.

The publication of the *Methodist*, a weekly Church paper of the Methodist Episcopal Church, published at Baltimore, has been suspended. The high cost of paper and labor and the fact that many have failed to pay for the paper are given as the reasons for suspension.—*Christian Advocate* (Nashville)

Rev. G. O. Lankford, now pastor of Rosemont and Berea churches in the Eastern Virginia Conference, has accepted a call to the Burlington church and expects to move about April 1, 1921. Burlington's call was made several weeks ago and was unanimous, but Bro. Lankford did not accept until last week.

The following is quoted from *Zion's Herald* of December 1: "*Zion's Herald* today actually costs for its production \$4.12 for each subscriber, while we receive an average of only \$2.12 from each. The question, therefore, is plainly one of meeting this deficit of \$2.00 a subscriber." The *Herald* announces an increase in subscription price from \$2.50 to \$3.50 the year.

We are giving on this page several notes taken from current issues of our *Exchanges* giving the deplorable financial situation many Church papers are in. We have a reason for this: *THE CHRISTIAN SUN* is in the same condition and subscribers should know it. The paper is their property and its condition is rightly their

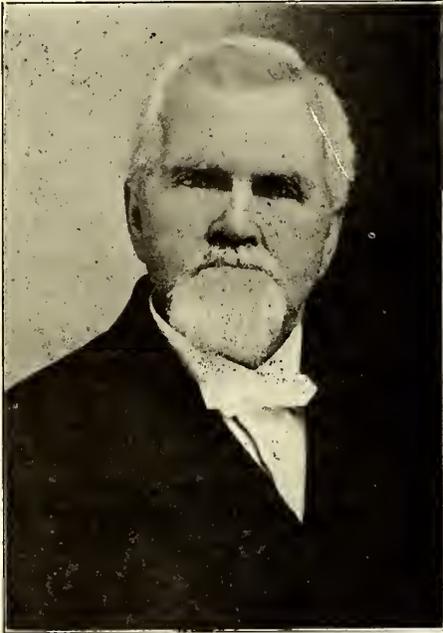
property. No man in the Church regrets the repeating of *THE SUN*'s financial condition so much as the present Editor. It is humiliating, but we have no other choice.

By the time this issue of *THE SUN* reaches the public, *The Christian Annual* will all be in type, with the exception of the minutes of the Christian Missionary Association of the Eastern Virginia Conference. We have promise of these proceedings by January 5. *The Annual*, however, is on press and by the last of this week we hope to have all the press work done except Part II, in which the above records mentioned will appear. If we had the records of the C. M. A. on hand now, *The Annual* would be completed this week ready for delivery.

Greetings to our great and beloved "Uncle" Wellons. He reaches his 95th mile stone on January 1. We dedicate page 4 of this issue to our venerable Brother. The facts given by Dr. Harper concerning "Uncle" Wellons are certainly of rare interest. Why not say these things while our good Brother is living? We answer in the affirmative, and for that reason have arranged that page. Let the Church remember Brother Wellons on his birthday—January 1. Let us send him ninety-five letters or cards and remember him in other ways. Act on your impulse and do it now, even if this issue should not reach you until after January 1.

The Methodist of Baltimore announces that it has suspended publication for an indefinite period, due to manufacturing costs, inadequate subscription price (\$1.50), and slow collections. The paper has been a valued adjunct in the church work of its field for forty-two years. Its self-sacrificing editors, and the individual laymen who have stood by them, have succumbed, temporarily at least, to the pressure of economic circumstances. It will be a serious matter for all the interests of Methodism in the Washington Area, if this suspension shall diminish the circulation of our literature in that field.—*Christian Advocate* (New York)

Readers of *THE SUN* will be interested to know of the success of Rev. Geo. D. Eastes, Evangelist, who until some months ago was pastor of the Raleigh church. While Mr. Eastes is strong himself as an evangelist, his present success is due in part to the very efficient help he has in the other members of his party. Mr. C. Major Daugherty, his Musical Director and Soloist is also a fine worker among young people. In fact, he is one of the best known men in his line in the country. Miss Gladys Hinton, his pianist, is equally strong in her line. Miss Hinton, in addition to being an accomplished musician is a fine worker among women. She has had considerable experience in evangelistic work. Mr. Eastes' engagements for several months have been in the West. He prefers, however, to work during the spring in North Carolina and Virginia. Pastors desiring his services in evangelistic meetings may address S. M. Smith, Box 1362, Norfolk, Va.



Rev. James W. Wellons, D. D.
 "95 Years Young"
 Elon College, N. C.

OUR GRAND OLD MAN

Certainly I mean Rev. J. W. Wellons, almost universally known as "Uncle" Wellons, now fast approaching his 95th birthday. Here are some of the facts of his life as a public servant and Christian worker:

He joined the North Carolina Conference at O'Kelly's Chapel in 1854. He has seen this Conference become the North Carolina and Virginia Conference and later merged into the Eastern and Western North Carolina Conference and the North Carolina Conference again.

He assisted Dr. W. B. Wellons and Rev. I. N. Walter erect the monument at the grave of Rev. James O'Kelly.

"Uncle" Wellons has attended every session of the Southern Christian Convention since its organization and every session of the North Carolina Conference since 1854 but two, once being within the Federal lines during the Civil War and once being sick.

He was present when THE CHRISTIAN SUN was sold to Rev. W. B. Wellons in 1854 and when the Federal troops entered Suffolk in the Civil War, he "pied" some articles then in type which would have embarrassed the Church.

"Uncle" Wellons was one of the authors of the original "Principles and Government of the Christian Church". With Rev. R. H. Holland he wrote "Life and Labors of W. B. Wellons". He has published four other books, of which he is the sole author: Wellons' Family Prayers, The Wellons Family, Wellons' Devotional Life, and Vital Truths for Hungry Hearts.

He was present when the decision was reached to locate our College at Elon and offered the first prayer on the present campus. He has attended every session of Elon's general and executive Board of Trustees since the college began. He was also deeply instrumental in establishing Franklinton Christian College for our colored brethren.

"Uncle" Wellons was once quite well fixed financially. By the duplicity of a Christian layman in whom he had the utmost confidence, he lost all. He would not even so much as avail himself to the homestead exemption.

He was one of the commissioners on Christian Union when our Northern and Southern Churches united after the Civil War.

He began his ministry in the North Carolina Conference as a circuit rider on the Deep River Circuit, covering five counties and having to ride on horseback 225 miles a month to reach his 15 churches and 2 school houses. His salary was \$100 the year, but each year he received more than promised, because he gave himself, not merely his Sundays to the work.

He has built six churches and served as pastor of forty. His greatest work, however, has been as evangelist and singing master. Thousands have been converted under his preaching.

The last few years his active service has consisted of an occasional sermon delivered while seated, designed for old people out of Christ, and to praying for the sick and afflicted, two services his soul greatly rejoices to perform.

In 1902 "Uncle" Wellons moved to Elon College where he has since been co-pastor, being elected to that office for life. He is a benediction to the College community, where no visitor comes without his cordial greeting and where no mistake is too high up to go unrebuked.

Is he not our grand old man? God bless him and give him many years yet of blessed service among us.

W. A. HARPER

95	Patriarch of the Kingdom's Progress, your friends greet you on your 95 birthday	95
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SIDELIGHTS ON THE WORLD'S SUNDAY SCHOOL CONVENTION

A great deal of comment, favorable and unfavorable, has been volunteered in view of the fact that the staging of the Convention at Tokyo was backed by what was known as The Patrons Association, a group of some of the most prominent of Japanese public citizens, the president and many of the other officers and members of which are not Christians, and frankly lay no claim to being such. The reasons given for their enthusiastic support were expressed in numerous welcome addresses given by such men as the president of The Patrons Association, Marquis Okuma, and the vice-president, Baron Eiichi Shibusawa, Baron Yoshiro Sakatani and Viscount Inajiro Tajiri, the last named being Mayor of Tokyo. These reasons seemed to embrace the frank acceptance of some of the principles of Christianity and the belief that in them and in the Convention which stood for them, there lies the hope of a better basis for good will among the nations.

But we did not begin this article with a view to discussing the reasons back of the support of the Patrons Association, nor the probable effect of it in the future. Such discussion could only be in the nature of conjecture anyway at this early date. We do, however, want to show to what pains the Japanese people as such, went through various associations and committees in their effort to give the delegates from all nations a cordial welcome. And I am quite sure they succeeded so far as the Convention was concerned, for the delegates from some thirty nations mingled together at the various functions arranged in their honor in such a genuine spirit of friendliness as could leave no room for suspicion.

At the very outset when the Convention hall burned, expressions of sympathy poured in from Japanese of all walks of life and I have learned since that the Parliament buildings were placed at the disposal of Convention officials and the only reason given for not accepting them was that they were not suitably arranged for the various sessions and especially for the magnificent pageantry effects arranged by Professor Smith.

On one occasion the Convention was invited to a reception given in one of the detached Imperial palaces, located in the midst of Shinjuku Imperial Garden. This garden was the favorite spot of the mother of the present Emperor, and is a beautiful site of several acres of rolling land covered with many beautiful garden effects worked out with various trees, flowers, shrubs and grass flanked by winding walks and miniature lakes. Many Japanese have never had the privilege of visiting this park and only those admitted this time, who could show an official delegate's badge.

On Friday afternoon of Convention week, the city of Tokyo entertained the delegates at Hibiya Park in the center of the city. A massive evergreen arch of welcome stood over the gateway and the natural beauty of the park was supplemented by many color schemes in hunting and fireworks in which the Japanese excel. After an hour of Japanese entertainment in our honor

we were served a most excellent foreign style meal in tents erected for the purpose. During the dinner the Mayor of the city delivered an address of welcome.

This welcome meeting was duplicated at Yokohama later on and also at Kamakura, a very old, but fashionable village resort on the sea-shore some thirty-five miles from Tokyo. The delegates were divided into seven groups for this trip, each group being distinguished by a different colored ribbon. Special trains took us through the interesting rice paddies, and numerous little villages lying between Tokyo and Kamakura and when we reached the station at our destination a great throng of citizens had gathered, who gave us a welcome long to be remembered. We then started for a walk of three miles through the historic village and out to the famous Buddhist image, Daibutsu. The image has been roused several times in a wooden shrine, but the floods from the nearby beach have so often washed the house away that the last one was not rebuilt, and the image stands out in the open among the trees of a beautiful park. It is fifty feet high and the figures with its sitting posture is exceptionally well proportioned, while the pure Hindu type face has an expression of beauty and repose that marks this as perhaps the best of the several Daibutsu images, though the one at Nara is somewhat larger.

Although Kamakura is in the strategic zone near the Yokohama harbor we were given special permission to take pictures of the image. It is made of bronze and is hollow, with a winding stairway leading up into the head. We entered the image by stooping and crawling through a very narrow passage (Miss Stacy was equal to it, although I think I negotiated it a bit easier than she. Brother Garman waited on the outside). Climbing the narrow stairway we were able to look out upon the park from two small doors in the back of the head. As we descended we noticed on one side of the large hollow interior, a number of small altars and a shrine.

From the base of the image the delegates broke up into the seven groups and were taken to the places designated where supper was to be served. Our party of fifty was escorted to the home of Mr. Abasaki, a wealthy resident of the town. Here we were served a delightful foreign lunch at tables tastefully arranged in the spacious and beautiful garden. After the luncheon, we gave three "bonzias" for our host and returned to the station, stopping a moment at the beach as we passed. As our special train pulled out the citizens bade us goodbye with an enthusiasm that was contagious.

On still another occasion The Patrons Association gave a reception for the delegates at the Imperial Theatre where the Convention sessions were held. At this meeting there was a very fine program of music by the great Imperial Naval Orchestra and Band, a piano solo and a vocal solo by two very accomplished Japanese ladies, and a number of addresses of welcome by some of the officers of the Association already mentioned.

At all of these receptions every effort was made to give the delegates a royal time. Souvenirs especially prepared for the occasion were in evidence everywhere and all sorts of pleasing courtesies were extended.

One of the thoughtful things done by the committee was to provide interpreters for any delegates who wished to be piloted about the city. A great number of college and high school boys volunteered for this service and they never seemed tired of doing what they could to be of service.

Many other pleasing features were introduced by the Japanese hosts and the delegates left the Imperial City with many words of praise and appreciation for the hospitality extended them. Regardless of any doubtful motives that might have inspired some members on the various committees, it is certain that if the mutual feeling that existed here during the Convention could be carried to all the peoples of the various nations representing it would go a long way towards permanent peace.

WILSON P. MINTON

Tokyo, Japan

FEDERAL COUNCIL OF CHURCHES

THE FEDERAL COUNCIL AND WORLD BROTHERHOOD

BY J. F. BURNETT

The Federal Council of the Churches of Christ in America is building world brotherhood. It has come to the kingdom for such a time, and task, as this. Never has the spirit of brotherhood had such demands made upon it, and such opportunities offered to it, as now.

The Churches of Christ in America, which have escaped the sad experiences, and awful desolations of Europe, are listening to the call, meeting the obligation, and accepting the opportunities, which come to them from the churches that were smitten by the pestilence that walketh in darkness, and the destruction which cometh at noonday. They are increasingly conscious that they must join themselves to groups of kindred life and purpose, not only for their sakes, but if they would preserve their own soul, and represent their divine Lord. The process by which the Council is reaching this world brotherhood may be slow, and to many appear inadequate and sluggish, but one who reads widely, and thinks carefully, will not fail to see the goal towards which the churches are moving through this, the largest unit of expression that they have hitherto enjoyed. A survey of the field of the Council's activities is in itself assuring, if not wholly convincing. In the field of its activities are found: Methods of Cooperation, The Regulation of Immigration, Interchurch Federation, The War and the Religious Outlook, International Justice and Good Will, Relations with France and Belgium, Relations with the Orient, and Foreign Missions. In addition to these are the following affiliated bodies, each with its field and obligation, and which have for their boundries the extremes of human society in every land of the world:

Home Mission Council, The Council of Women for Home Missions, The Church Board of Education, The Sunday School council of Evangelical Denominations, The American Bible Society, The International Committee of Young Men's Christian Association, The National Board of the Young Women's Christian Association, and other bodies, which have for their purpose the preaching of the gospel to every creature. In this field of activity is found the demand for a steady application of the spirit of Jesus Christ to the whole range of human relations. Toward these relationships the Churches of Christ in America have voiced their conscientious convictions through the Federal Council. Through this agency, both in international matters, and in regard to grave domestic concerns, they have spoken with no uncertain sound and through it they have been rallied to unity of endeavor which has made their influence felt upon each and all of these relationships. The influence of the churches upon themselves, as they voice their conscience in unity, makes them not only willing, but eager, to become the big brother to the weak, helpless, dependent suffering victim of the world war. The "Big Brother" idea was strongly enforced, and clearly illustrated, by Mr. Hoover, in his appeal for the 3,500,000 children of Eastern and Central Europe, whose lives, for the winter, depend upon American generosity. He told how splendidly the churches of the United States were responding to this call for help, and how grateful the sufferers were for it, reaching an impressive and worthy climax by saying, "I would rather have the American flag enshrined in the hearts of these children, than to have it flying from every citadel in the old world." These children, whose lives are now being saved by the friendship of the American people, will not be likely to forget it when they become the men and women of the land, and it will go far toward making sure the brotherhood of men. And more, and better yet, the Council has sent living representatives to the stricken brethren across the sea, with messages of hope, and gifts of gold, who, upon returning, bear testimony to the heart-felt appreciation of the receivers, and the assurance that more and more a dry path is being beaten across the sea, and that ere we know it, the entire world will gather in one council house, and the whole church sit down around one communion table. The Federal Council, having put its hand to the plow, dare not look back, and there can be but one end to the furrow, and that must be world-brotherhood. The evidence of this world brotherhood was convincingly present during the late session of the Council in a larger degree than ever before, which fact is proof of the growth, and realization of purpose, for which it strives.

There are many things in the life and work of the Federal Council, which give assurance of a world brotherhood, one of which is the many strong and enduring personal friendships that are being formed, and which are being strengthened each succeeding year. These friendships have neither sectarian nor denominational character of any sort whatsoever. The members of the Council are not held together by laws, rules and service; not by what they do, but by what they are, and friend-

ship, rooted in the heart-life of individuals, is a friendship that endures and enlarges, until the ever widening circles embrace the kindred spirits of the whole world. Real friendship can only be formed between good men. Hearts are the soul of honor. Members of the Federal Council have such hearts, and year after year they are more strongly knit together, thus forming the basis for a brotherhood as extensive and inclusive as the race of mankind. The friendships of the Federal Council is that sort where true friends loveth at all times, and loveth like a brother born for adversity; a friendship, not governed by moods, atmosphere and circumstances, but a friendship without variableness, or shadow of turning, a really rooted attachment one for another, and a fervent love for the things each may be doing. Such a central force is the substance of the thing hoped for, the evidence of the thing not seen—world brotherhood.

And yet another very potential force is the fellowship of the churches. More than thirty denominations, each with its name, its history, its traditions, its forms, its doctrines, and its field, dwelling together in the unity of the spirit and the bond of peace, cannot fail to contribute to that long looked for, and often prayed for, time, when "they all might be one." The Council spoke with no uncertain sound on the question of Christian Unity. Denominationalism had neither part nor lot in the mind and work of the Council. It was a noticeable fact, that the President, in introducing speakers, did not mention the church to which they belonged, simply saying, Bishop Blank will speak, without giving the name of the church to which the bishop belonged. And then the pronouncements of the Council, and the special addresses, all emphasized the essential oneness of the people of God.

The session on Thursday evening was held in St. Paul's Cathedral, and the Bishop Ethelbert presided, and most graciously welcomed the Council, though it was composed of those outside the pale of his particular household of faith. On Friday evening the session was held in the far-famed Trinity Church, at which the Bishop presided, being assisted by the Rector of the Church, and again the Council was welcomed, and a free minister, and a layman, occupied the pulpit, which, only a few years ago, was closed to all, except those of Apostolic succession. All this goes far in assuring us, that the Federal Council of the Churches of Christ is building World Brotherhood, and in that glad good hour, when sectarianism shall writhe and die, and the glorious life of Christian fellowship shall rise to bless the world, the contribution made by the Federal Council of the Churches of Christ in America will not be found wanting.

It would be well to remind ourselves of the high, pure and deeply Christian spirit of the session, and of the high plane of thought on which we lived while together, and to say that if four hundred Christians could exemplify the unity of the spirit for the days we were together, there is not a reason in all the world why sectarianism should live another day, nor why World Brotherhood should be postponed to a future hour.

A NEW YEAR'S PRAYER

Prov. 30:8-9—"Give me neither poverty nor riches; feed me with food convenient for me: lest I be full and deny thee, or lest I be poor, and steal, and take the name of God in vain."

It is wise that time is divided for us into periods and seasons. It enables us to take stock of passing events and to view ourselves in relation to the things about us and the God above us. We more often do this at the opening of each new year, and the making, as well as the breaking, of new year resolutions, are proverbial and expected. It is not the making, or the breaking, of these resolutions that are often worthless and count for so little; but it is the fact that we leave God out of the count. The wise and good men who wrote the proverb of the text did not do that. He not only makes a resolution: but he considers his God in the matter, and makes his resolution revolve about God as the center. His God is at the beginning of his resolution, at the middle of his resolution, and at the end of it. In brief God permeates the wise man's resolution as he makes it, the name of God being mentioned no less than three times in this brief resolve. This is the part of discretion, of prudence and of wisdom, to put God first, in the middle and at the last of things.

In the text the writer reveals three elements of his own nature which we may contemplate with profit.

I He calmly contemplates the future.

It seems difficult for us to rightly estimate and regard our time. There is nothing else that we deal with quite so valuable as time. It is the one thing in life that we cannot harvest, husband, heap up, or hold. The richest man on earth may pile up millions in money, or stocks, or bonds, but he cannot purchase one moment of time. It is so precious in God's sight that He gives it to us moment by moment, deals the moments out to us as He does not deal out diamonds, jewels or precious stones. He indeed is the wise man who knows how to contemplate the future with complacency and properly deal with the moments as they come, one by one. No man can contemplate the future sanely and wisely who does not take God into the count, for two reasons: 1st, because the future is all in God's hands. Only this moment is ours: all the vast, unknown and unexplored future is solely and wholly in God's hands. Then temptations that we have not counted on arise. No man can tell what is going to be projected into his life tomorrow. Certainly some most unexpected thing, some new untried experience and temptation. As we contemplate the new year, with all its hopes, fears, prospects and possibilities, we are very foolish if we do not identify it with God, and view God through it. I wish that it might be the firm resolve of every reader of these lines, that the coming year shall bring him close to God: that God and not gold, shall be his constant quest, and that on every Sabbath he and his house will be found at the place of worship and of prayer. Do we mean for our new year's wish and resolutions to count? Then let us place God at the base of them, and let us hinge that resolution on God. Do we mean to make a new year's resolution that will count and prove worth while? Then what better foundation can we have for it, than that during the coming year, the first day of the week shall find me and my house at the place of worship, preaching and prayer. I have an ambition that ours shall be the happiest, most wholesome, most progressive town and community in all our land. I dare to hope that we shall be neighbors one with another: that we shall love our neighbors even as ourselves, that we shall live together in perfect frankness, freedom and fellowship; that we shall know God and make it our constant delight to serve Him. How may this happy consummation be brought about? By putting God at the beginning and at the center of things where He belongs. If you and I could here and now resolve that by the help of God, during the coming year, we shall be found in the house of the Lord on the day of the Lord, a long stride would be taken toward making ours the best of all towns, and we ourselves becoming the happiest of all people.

Having put God at the beginning and at the center of his resolve and prayer the writer of the text reveals his wish and deep desire. 2nd, that he may avoid the extremes in life. Give me, he cries, neither poverty nor riches. The happiest

people on the earth are not the richest, nor yet the poorest. The happiest are those who by their own honest toil and industry support themselves and dependent ones comfortably and who realize that they are with their own hands and hearts really rendering some service in the world. I presume all of us at first blush would rather be rich than poor. And yet, while riches and poverty are to be avoided, riches are shown to be more hazardous and dangerous than poverty. Take the text as proof, "Give me neither poverty nor riches, lest I be full and deny Thee, or lest I be poor and steal and take the name of God in vain." That is, the rich deny God, while the very poor profane Him only; the rich become self obsessed, and in their plenty and self-sufficiency either forget God, or deny Him; the poor only profane Him for dealing with them on such severe terms.

Poverty has its trials, its temptations, its hardships. And we can readily and easily pray to be delivered from it. None of us desire to be poor and it is easy indeed to pray against that which we do not want. So poverty is not as great a temptation as riches, because more want to be poor and all want to be rich. How difficult indeed it would be for us to pray not to get rich. Yet this is what the wise man did in the words of the text; he prays that he may not get rich because riches deny God. The poor profane God, therefore he desires not poverty; the rich deny God, therefore he desires not riches. This is why Jesus said, "How hardly shall they that have riches enter into the kingdom of heaven." Verily, verily, I say unto you "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God." Avoiding the extremes of life we are fitted for better service. The extremely poor are pinched by want and pressing need, and so must devote all their thought and time to themselves. The extremely rich are pressed to hold their riches together, and are driven by the force of their wealth to seek more. So neither have time, thought or opportunity for serving God. He is poor indeed who is not rich toward God; and he is rich indeed who with his heart, hand and possessions, whether great or small, serves God.

The poorest men I know are not the tramps and hoboes who come to the door for a hand-out, or are kept in the county homes or almshouses at public charity or benevolence; but the very poorest people of all my knowledge, and the ones most to be pitied are those who are blessed of God with brain, strength and health and who make a comfortable competence which they spend upon or hold for themselves, and never feel able to give a dollar to charity or benevolence, as to advance the Lord's Kingdom in the earth. A man may be rich and have what the world regards as very small possessions. He piles up what he has, and holds what he gets with such tightness that it looms up before him with such bulk and largeness that it obscures his vision of God. It is possible for a man with a thousand dollars to be richer than another with a million; for his thousand is so close and near and dear to him, and so thoroughly absorbs all his thought, time and energy, that he has no disposition to part with any of it, not even with which to serve and worship his God. Or it may be possible for a man worth two thousand to be poorer than another with two dollars; for the one with the two thousand dollars may be so anxious to hold it all and add to it some more that he will take away none of it with which to worship his God or serve his fellow man. Give me neither poverty nor riches, prayed the wise man, that he might in mind and heart and hand be open and free and ready to serve God with all he had, and do His will at all times.

But there is a third element in this wise man's prayer that we may profit by at the opening of the new year.

II The good which will prove a blessing.

The wise man wanted to be led, in body, mind and soul. So he prays, **Give me the food that is convenient for me.** God knows what is best for us. He seeks to supply our wants, but we will not allow Him. We often think we know better than He knows. We do not inquire of Him as to our wants. Some one has remarked very gruesomely, but more the less truly, that, all we shall hold in our cold dead hand is that which we have given away; and it may be as truly said when the soul goes to meet its God and render account of the deeds done in the body, it will only have to offer that which it has dona for others.

The straight and narrow path that leads to glory and to God, is straight only because it is made for the unselfish and the true; and it is narrow because the old, big, blundering self cannot walk therein. I may think that power and riches and fame and renown could be convenient for me. But the wise man of the text asks God to give the food that is convenient, "Feed me with food convenient for me lest I be full and deny Thee, or be poor and steal and profane Thee". The life that is neither cursed by poverty nor intoxicated by riches is the life freest from temptations and that with which it is easiest to serve God. And when the new year now coming shall pass, he will be happier who has served God best now with what he has.

WOMAN'S REALM

SECRETARY'S REPORT

(Report of the Recording Secretary to the North Carolina Woman's Missionary Convention, Durham, N. C., Nov. 11, 1920.)

First Meeting

Our first meeting was held on November 19, 1919. At this meeting the work of the new year was planned as follows:

Mrs. W. R. Sellars was asked to secure fifty new life members; Mrs. W. H. Carroll to secure fifty new honorary life members; Mrs. W. A. Harper to raise by private subscription the \$1,200 to support Rev. H. S. Hardeastle, to print the goals in a pamphlet, notify each officer of her part of the year's work, and furnish the minutes for the Christian Annual; Miss Bessie Holt to organize Women's and Young People's Societies in a selected list of twenty-two churches, to reorganize in nine formerly having Societies, and to push the Young People's work especially; Mrs. N. G. Newman to organize ten Cradle Rolls and push the work in those organized; Mrs. J. W. Patton to organize five boy's Societies and push the work in those already organized, and Mrs. M. F. Cook to secure 250 new subscribers to **The Christian Missionary**.

Second Meeting

Our second meeting was held on September 13, 1920. The Men and Millions Forward Movement had demanded the time of our women and this second meeting was necessitated to start anew on financial lines.

At this meeting reports were submitted by each officer and each officer again urged to put forth redoubled effort to reach each goal set before the Woman's Conference in the fall.

Durham was selected as the place of meeting

The program for the Conference in Durham was made and ordered printed.

The support of Chiyo Ito in Elon College was assigned to the Young People at the request of Miss Bessie Holt, and she was asked to raise the money required for that purpose, estimated to be \$400 the first year.

Miss Bessie Holt was asked to prepare a Willing Workers' program to occupy a page in **The Christian Sun** once a month and to secure extra copies of **The Sun** to send to Superintendents.

Mrs. W. A. Harper was authorized to apportion to the Societies the remaining subscriptions necessary to complete the Hardeastle Fund and to select persons in each Society to secure the required number of memberships.

Secretary's Work During The Year

As Secretary, I prepared the minutes for the **Christian Annual** issued and distributed the "goals" prepared and sent out for reports the simplified "Statistical Report" blank, and as requested in the November meeting made a careful list of persons who were thought willing and able to subscribe to the Hardeastle Fund. Out of this list about \$400 was raised, prior to the coming of the Men and Millions Forward Movement. When it came, the Fund was dropped till after our September meeting.

After that meeting I apportioned to the Societies memberships as given below, writing to the individuals given below:

Society, Name and Number of Memberships follow in successive order.

First church, Mrs. S. A. Caveness, Greensboro, N. C., 6; Pleasant Grove, (Va.), Mrs. W. J. Pierce, News Ferry, Va., 6; Palm Street, Mrs. A. H. Hinshaw, c/o Revolution, Greensboro, N. C., 1; Ingram (Va.), Miss Mary Kent, Ingram, Va., 2; Elon College, Mrs. N. G. Newman, Elon College, N. C., 6; Durham, Mrs. J. P. Avent, Durham, N. C., 6; Reidsville, Mrs. J. M. Lambeth, Reidsville, N. C., 1; Union (Va.), Mrs. T. W. Chandler, Virgilina, Va., 5; Long's Chapel, Mrs. J. Walter Johnston, Burlington, N. C., 1; Shallow Ford, Mrs. E. B. Rascoe, Burlington, N. C., 1; Hines Chapel, Mrs. W. B. Wyrick, McLeansville, N. C., 1; Howard's Chapel, Mrs. W. B. Madison, Wentworth, N. C., 1; Mt. Zion, Mrs. Lizzie Holt, Mebane, N. C., 1; Mt. Bethel, Miss Ethel Friddle, Stokesdale, N. C., 1; New Lebanon, Mrs. Horace Moore, Summerfield, N. C., 1; Liberty, (Va.), Miss Elsie Bray, Nathalia, Va., 2; Lebanon, Mrs. M. M. Jones, Milton, N. C., 1; Monticello, Mrs. A. D. Geringer, Brown Summit, N. C., 1; Haw River, Miss Emma Thomas, Haw River, N. C., 1; Apple's Chapel, Mrs. Alfred Apple, Elon College, N. C., 1; Berea, Mrs. H. C. Pollard, Burlington, N. C., 2; Danville, Mrs. A. J. Allen, Danville, Va., 1; Hebron, Mrs. Charles R. Clark, Nelson, Va., 2; Union (N. C.), Mrs. C. P. Aldridge, Union Ridge, N. C., 2; Bethlehem (A), Mrs. R. T. Kernodle, Burlington, N. C., 2; Concord, Mrs. I. T. Underwood, Altamahaw, N. C., 1; Mt. Auburn, Mrs. J. A. Kimball, Manson, N. C., 12; Henderson, Mrs. D. I. Laugston, Henderson, N. C., 4; Wake Chapel, Mrs. A. F. Smith, Fuquay Springs, N. C., 5; Sanford, Miss Mae Gunter, Jonesboro, N. C., 3; Chapel Hill, Mrs. E. W. Neville, Chapel Hill, N. C., 5; Burlington, Mrs. W. R. Sellars, Burlington, N. C., 24; Graham, Mrs. J. D. Kernodle, Graham, N. C., 2; Ramseur, Mrs. C. A. Graham, Ramseur, N. C., 2; Christian Light, Mrs. E. M. Blanchard, Kipling, N. C., 1; Raleigh, Mrs. L. L. Vaughan, West Raleigh, N. C., 2; New Elam, Mrs. S. V. Holt, Moncure, N. C., 1; Shallow Well, Miss Flossie McIver, Jonesboro, N. C., 2; Turner's Chapel, Miss Irene Sledge, Colon, N. C., 3; Pleasant Ridge, (R) Mrs. J. C. Craven, Asheboro, N. C., 1; Shiloh, Miss Gertrude Moffitt, Ramseur, N. C., 1; Liberty (V), Mrs. W. C. Whitaker, Kittrell, N. C., 3; Park's Cross Roads, Mrs. W. T. Foushee, Ramseur, N. C., 2; Fuller's Chapel, Mrs. Sam Coghill, Henderson, N. C., 1; O'Kelly's Chapel, Miss Sadie Parrish, Durham, N. C., 1; Oak Level, Mrs. W. H. Hudson, Youngsville, N. C., 1; High Point, Mrs. L. R. Gibson, High Point, N. C., 1.

I recommend that each Society be apportioned this number of memberships next year, in addition to the regular apportionment, and that individual subscribers in the various societies pay their Harcastle subscriptions to the local treasurer. Of course our Conference Board Treasurer will notify the local treasurers who these individual subscribers are. This method will enable societies not having individual subscribers for the Harcastle Fund to raise it in any way they may like.

It is not necessary that I report the number of Young People's, Willing Workers, Boys' Work, Cradle Roll and other organizations, since the department superintendents in each case will do that. The list of Women's Societies as I have it is given above in connection with the apportionment for the Harcastle Fund.

The Treasurer's Report will show how much has been paid in on the Harcastle Fund and how much pledged, but not yet paid.

I recommend that the Harcastle Fund be put in the form of a Savings Account certificate in the name of Mrs. W. T. Walters, Treasurer, and sent to her, to be held subject to our order.

MRS. W. A. HARPER, Recording Secretary.

REPORT OF WOMAN'S BOARD— EASTERN VIRGINIA WOMAN'S CONFERENCE

Your Board feels encouraged over the year's work; all the reports show marked progress. For the coming year we recommend:

1. That the Woman's Societies continue their Home and Foreign Specials—\$1,200 for the Wachington, D. C. work, \$1,200 for the H. S. Smith—according to this year's apportionment.

2. That the Young People of the Conference assume the raising of \$1,800; one half for the mountain work and one half for some foreign work.

3. That we endeavor to raise \$500 from our Thank Offering Services. This is to be used for a Building Fund.

4. That our churches be grouped according to the grouping used in the Men and Millions Movement and that the following Superintendents be elected for the coming year, whose duty shall be to have general oversight of the work in that district and to arrange for District Rally, to be held in that district, preferably in the spring.

Superintendents and Districts.

Dendron-Wakefield: Mrs. L. B. Faison, Wakefield, Virginia.

Gates County: Mrs. J. H. Seawell, Suubury, N. C.
Isle of Wight County: Mrs. J. M. Raby, Windsor, Virginia.

Nansemond County: Miss Jennie Willis Atkinson, Bennett Creek, Va.

Norfolk: Mrs. J. W. Manning, Norfolk, Va.

Southampton County: Mrs. J. A. Williams, Franklin, Va.

Waverly: Mrs. B. E. Livesay, Waverly, Va.

5. That this Conference elect two persons, and we ask the North Carolina Woman's Conference to elect two, who with the President of the Southern Christian Convention Woman's Board and our Mission Secretary shall constitute a Program Committee, who shall provide programs suitable for the use of all of our organizations and covering a period of one year; and that we appropriate as much as \$125, if needed, for this purpose, and ask the North Carolina Women's Board to appropriate a similar amount.

MRS. C. H. ROWLAND,
MRS. M. L. BRYANT,
MRS. W. V. LEATHERS,
MRS. J. E. CARTWRIGHT,
MISS MARY ANDREWS.

THE RAINY DAY

When the rain is falling
And we have to stay
In the house together
All the dreary day,
We don't fret or whimper
'Cause we can't go out.
We pretend we're children
That we read about.
When we're tired playing
There is lots to do,
Things to make with scissors,
Cardboards stiff, and glue.
Pretty little verses
For each one to say—
No one's cross at our house
On a rainy day. *Ex.*

THE CHRISTIAN ORPHANAGE

A GOOD REPORT

Our financial report for this week is splendid. It helps us climb above two more rungs in the ladder. Seven reached and passed since the first day of November. Three more to reach and pass by the time we close our books for this year. Ninety-seven churches in the Southern Christian Convention have answered the appeal for a Thanksgiving offering. We hope all churches that have not sent in their offering this time will take it and mail it in within the next few weeks. We would be very very happy to reach the goal of \$30,000 by the end of the year. Just three more to reach and I appeal to you to see that we get up there. I have given you my very best efforts this year. I would not like to be disappointed at the close of the year. I have faith enough in you to believe you will push us up there.

The Durham Christian church came in this week with \$130.00 and gets on the banner list of the \$100 churches. Our friends in Burlington head the list with an offering of \$300.00 from the church, and the Sunday school had already sent in \$63.53, making a total of \$363.53.

Now, just three thousand dollars to reach the goal. Let everybody come to our rescue. Everybody push us up with some amount. Remember if you want to make a special donation on the "Baby Home" it counts on this amount. We need your help right now. Will you help us?

CHAS. D. JOHNSTON, Supt.

FINANCIAL REPORT FOR DECEMBER 29, 1920

Amount Brought Forward\$25,000.00

Children's Offerings

William E. Garrison, Jr., \$1.00.

Sunday School Monthly Offerings

(North Carolina Conference)

Needhams Grove, \$2.00; Ramseur, 5.47; Palm Street, 2.00; Burlington, 55.73; New Lebanon, 1.00; Sanford, 8.62; Wake Chapel, 5.43; Union (Va), 4.00.

(Eastern Virginia Conference)

Union, (Surry) \$1.00; Suffolk, 25.00; Isle of Wight C. H., 2.50; Dendron, 1.00; Windsor, 8.55; Berea, (Nansemond) 10.00.

(Virginia Valley Conference)

Richmond, \$5.00; Leaksville, 2.01.

(Alabama Conference)

Boulah, \$1.00; Wadley, 2.41. Total, \$142.72.

Christmas Gifts

Philathea Class, Suffolk Sunday school, \$25.00; Huntington church, Huntington, Ind., 10.00; K. M. W. Tuck, 3.00; Stella Johnson, 10.00; Mrs. E. A. Portlock, 5.00; Mrs. Lula Brickhouse, 10.00. Total, \$63.00.

Children's Home Fund

Mrs. L. E. Carlton, \$100.00; W. S. Briggs, 5.00; N. C. Woodhief, 5.00; P. P. Jones, 10.00; Mrs. Mary F. Robinson, 10.00; Mrs. Lula F. Brickhouse, 25.00. Total, \$155.00.

Special Offerings

Progressive Bible Class, Suffolk, church, \$5.00; G. L. Jones, 30.00. Total \$35.00.

Thanksgiving Offerings

Geo. Edwards, \$1.00; Centerville, church (Va), 9.57; Orangeport, Sunday school, Gasport, N. Y., 10.00; Wadley, Ala., church, 8.59; Mt. Auburn church, 41.80; New Hill church, 15.00; First Christian church, Greensboro, 35.00; Henderson church and Sunday school 83.55; Memorial Christian Temple church and Sunday school, 86.76; Union Sunday school, (Alamance), 56; Antioch Christian church (C), 9.65; Graham church, 16.00;

South Norfolk, Va., (Additional) 3.80; Berea (Nansemond), 50.00; Eures church, 12.50; Richmond Christian church, 50.00; Wake Chapel, 51.00; Union church (Alamance) 41.95; Burlington, Sunday school, 66.53; Christian Chapel, 7.36; Bethel (W), 14.34; Mt. Zion church, 47.00; Nettie Simpson, 5.00; Johnson Grove church, 10.80; Fairview Sunday school, Mt. Vernon, O., 21.12; Lagrange, Ga., 5.00; Bethlehem, (E. Va.) 12.60 Richland, Ga., church 2.00; Elon College, N. C. 43.00; Union (Va), 18.50; First Christian church, Burlington, N. C., 300.00; New Lebanon church, 5.00; Washington Grove church, Ill., 8.71; Ivor, Va., 9.43; G. M. Womble, 10.00; J. W. Cardon, 2.00; First church, Greensboro, 75.00; Wentworth, 20.64; Eauster Christian church, Pa., 6.00; Union (Surry) Va., 22.00; Piney Plains, N. C., 11.60; Hobson, Va., 14.00; Mt. Zion, Alabama, 3.48; Ingram church, Va., 40.50; Elm City Christian church, Kans., 20.00; Fall River church, Ind., 5.01; Durham Christian church, 130.00; New Providence, Sunday school, 34.10; Hope Dale church, 5.21; Windsor, Va., 5.26; Longs Chapel, 24.40; Pleasant Grove (Va), 90.00; Zion church (N. C.), 15.40; Third Ave. Christian Sunday school, Danville, 20.47; Palm Street, Greensboro, 22.00. Total, \$1,687.78.

Total for the week, \$2,084.50. Grand total \$27,084.50.

CHILDREN'S LETTERS

Dear Uncle Charley: Please find enclosed \$1.00 for offering. Certainly hope you can raise the desired amount for the children's home. Many good wishes for a happy Christmas for you and the dear little boys and girls.—*William E. Garrison, Jr.*

Now, William if it was not for your letter this week the corner would be vacant. I am glad you keep the "Home fires burning" this joyful Christmas.—"*Uncle Charley.*"

(Deferred from last week.)

Dear Uncle Charley: As we would like to join the cousins four little tots, Wilson, Mildred, Wilmotte and Jack, each is sending \$1.00, making \$4.00 for the little cousins. Hope they will have a merry Christmas and that Santa will visit each one. Wilson and Mildred have started to school, but Wilmotte and myself are too small.—*Jack Rawles.*

We give you a warm welcome to our band of cousins, and we hope you will enjoy being a member very much and write often.—"*Uncle Charley.*"

Dear Uncle Charley: I am late with my Thanksgiving offering, but hope it will reach you in time to help a little. Am enclosing dues for the past five months. I hope you and all the cousins enjoyed Thanksgiving day.—*T. D. Matthews, Jr.*

Yes, we enjoyed Thanksgiving day all right. We did not have turkey and cranberry sauce, but we did have chicken and the Ice Cream Association in the State gave us five gallons of ice cream and the children enjoyed it very much.—"*Uncle Charley.*"

It is an interesting fact to know that the Bible is printed in 269 different languages and dialects, which are report of the American Bible Society. More than 32, scattered throughout the whole world, according to a 000,000 volumes are printed annually by the Society.

HOW SHALL THE ELON ENDOWMENT FUND BE INVESTED?

The Elon Endowment Fund is a great power for good. All Christians who have given their support realized this fact. In the aid given to Elon College alone, it will be worth all the sacrifices made.

It is possible, however, for this endowment fund to do double duty in service to the Master, and at the same time bring larger revenue to the College than it is now doing.

If I am not mistaken, the policy of the loan committee at the present time is to make loans from this endowment fund on standard investment securities yielding 4 to 5 per cent. This is being done when many churches throughout the Southern Christian Convention are unable to obtain loans for making needed improvements even when they offer to pay 6 per cent interest, and give first class security. The inability to secure a loan is therefore holding in check many of our churches.

The power to change or recommend a change in this ruling as to loans is in the hands of the Elon College Board of Trustees. This body will not meet again until May, but any letter of opinion or recommendation mailed the Secretary, Rev. P. H. Fleming, Burlington, N. C., will have attention then.

How do you think this fund should be invested?
P. T. HINES

Raleigh, N. C.

SUFFOLK LETTER

The *New Year* is a repetition of the *Old Year*; and yet it is as new to us as if it were the first year in time. "There is no new thing under the sun." Prov. 1:9. That is, there is no *absolutely* new thing. There are new combinations, new manifestations, new views, new experiences for individuals; but no *new thing*. Sunrise is as old as the universe but is as fresh as the first blush of morn; the "sunset's radiant glow" has lost none of its glory by centuries of repetition. Repetition is no sin, no bore, no fault, no loss of beauty, value, or power. The measure of value is capacity for successful repetition. Repetition gets better or worse according to the thing repeated. All good improves by repetition. all bad grows worse by repetition. Prayer improves by repetition; crime grows worse by repetition. The new year opens the door unto larger and better life, if we have repeated the good resolutions formed a year ago.

A song that will not bear repetition need not have been written. The book that will not justify reprinting was a literary spasm. The newest book today is the Bible. The oldest light is the newest. The oldest love is the newest. There is no *new love*; it is the same love that was God. Mother-love is the same as it was when Mary "wrapped Jesus in swaddling clothes and laid Him in the manger." There is not a sweet experience in life that would not be sweet, if repeated. Charity loses nothing by repetition. Kindness grows by repetition. Friendship is the result of repetition. But what of repeated neglect, harsh words, hate, abuse? It wears away love, destroys friendship, disrupts home, precipi-

tates war, and tears down the citadels of hope. The *new year* is a book for study, an opportunity for service, an open door to usefulness, and a time to change bad habits for good habits, bad associates for good associates, and the old life for the new life in Christ Jesus.

Last year people were thinking of how to make more money, how to indulge in more pleasures, and how to gratify self; this year ought to create hunger for righteousness, plans for correcting the mistakes of the year just closing, and to enter upon the new year with a purpose worthy of honest men. The new year brings new reflections, new memories, and new wisdom. This year will be better than last year. It begins with saner judgment, less of self-confidence, with a caution born of fear. This year of 1921 will be a year of improvement in thought, life, and material progress; 1920 was not. It opened wildly, moved on recklessly, and closed with a frown on its brow. Everything went downward in 1920; everything will move upward in 1921. This good year will witness decline in the starvation of orphans in Europe, famine in China, and Revolution in Russia. Brotherhood will strengthen in this new year throughout the world and the golden rule will begin a new mission in the intercourse of mankind. Its fruit will not mature, but its blossoms will fall away from the tree, and the promise will be surer in the hope of the world. Pray for it. Labor for it. Believe in it. Hope for it. And let us all say to others: *A HAPPY NEW YEAR.*

W. W. STALEY.

Charles M. Schwab says that he does not believe the present conditions of American business should be viewed with pessimism. He says that "we are getting rid of the impurities in our business life."

Senator Warren G. Harding, President-elect of the United States, will not visit Asheville, N. C., as early as was expected. He will not likely make the trip till after his inauguration.

To Subscribers:

Kindly use this blank in renewing your subscription. Please examine the label on your paper. If your subscription is due, THE SUN will appreciate payment.

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A PANTHER IN THE PULPIT

"When Grandfather Durrell moved out to Onondaga County, New York, in the early forties," said Aunt Eunice, as she sat back from our Thanksgiving table on a late November afternoon, "it was quite a change for us, as you may imagine. Western New York was then a comparatively new country, and our neighbors were not very near or very numerous. The country was largely a wilderness and the wild animals of the section had not entirely disappeared. Bears were quite common and wolves and catamounts were occasionally seen.

"I remember on one occasion that Grandmother shot a bear. Grandfather had gone away to help one of the neighbors, and Grandmother was left at home alone with the children. As she was busy getting dinner she heard one of the children out of doors cry out, 'Go away, you great, big, black dog, go away! We are afraid of you!'

"With her heart in her mouth, Grandmother rushed to the door, and there was a huge black bear sitting on his haunches regarding her with small, cunning eyes. But Grandmother was not easily daunted. Turning back to the kitchen, she seized the old flintlock that hung over the mantel and which was always loaded, and in a moment was facing the bear again. Bruin had not changed his position, and his great hairy chest offered a fine mark. Taking a quick aim, she fired, and Bruin fell dead right in front of the frightened children.

"When Grandfather came home that night Grandmother had some of the bear-steak cooked for supper. His furry hide made a rug that was in use for years, and I have slept on it more than once.

"Life was very different on the frontier in those days than it had been in our old New Hampshire home. Everything was much simpler, and we all had to work harder in our new home. But the soil was very rich and fertile and we raised large crops. In a few years Grandfather was much more forehanded than he would have been had he remained in the East.

"There were quite a number of New England people settled in the region, and we kept Thanksgiving Day just the same as we had done in New Hampshire. We lived about three miles from the little village, or rather hamlet, for there were not more than a dozen houses, including the store, post-office and church. The latter building was a small square structure with a belfry and spire, but no bell. It stood on the outskirts of the village, with a woods on one side and a cemetery on the other. Some of us went with Grandfather almost every Sunday to attend service at this church, and I do not remember that we ever missed a Thanksgiving Day.

"In the fall in which the incident happened that I am going to relate a number of our neighbors had been troubled by the ravages of a wolf or catamount or some other fierce animal. Several sheep had disappeared from one's flock, another lost a young heifer, which had been found mangled and half-eaten, and one night our nearest neighbor had his best shoat taken that he was intending to kill on the morrow. The creature, whatever it was, had sprung into the pig-pen and carried the half-grown porker away without breaking down the sides of the pen, thus giving evidence of its great strength.

"This latter event occurred only two or three days before Thanksgiving. Half a dozen of the men started out with guns and dogs to hunt down the marauder, but their search was fruitless and they returned disappointed. Then Thanksgiving Day came on and everybody forgot the circumstance in the general preparation for the rejoicing.

"Thanksgiving Day that year was rather cold and disagreeable, and in the afternoon a little snow fell, which was unusually early in that section. I remember the day as well as if it had been but yesterday. We had all risen early so as to have the day's labor well under way, and at ten o'clock we started for church, father having harnessed the span and taken us all along. Services had not begun when we arrived there, and the minister was still down in the aisle shaking hands with the new arrivals as we entered. At last he turned to ascend to the pulpit.

"I can see him now just as he looked going up the steps, very dignified and solemn in his dark, ministerial garb, his long hair falling upon his shoulders. All was intensely still in the church. Suddenly there was an awful screech, and, as the minister started back with uplifted hand and the exclamation, 'Get thou behind me, Satan!' a long, lithe, tawny body sprang upon the pulpit cushion and stood glaring down upon us with eyes that seemed to scintillate like fire. A moment the beast stood there and then, with another horrible screech that made our blood run cold, he leaped deliberately down into the aisle and dashed out of the church, the door being ajar.

"It was all done so quickly that we hardly realized what had happened till it was all over, and then some strident voice in the congregation cried out, 'It's a panther.' Three or four of the younger men rushed out, and obtaining their guns and dogs, set out in pursuit of the animal, but the rest of the congregation remained, and after a time the services went on as if nothing had happened. In fact, our minister preached one of the most spirited sermons he ever delivered in his life, illustrating from the adventure of the morning how often Satan attempts to surprise us, but if boldly faced will fly and leave us.

"It was a long time, however, before the incident was forgotten, and for years after I had grown into womanhood the story was still told at our firesides. Whenever a youngster wanted a story of adventure his mother, as a cap-sheaf, would relate the story of the 'Panther in the Pulpit,' which never failed to sufficiently excite.

"I might add in conclusion that the panther was finally shot and killed. The young men followed his trail to the hills and brought in his skin the next day. He was a powerful beast, his body measured, so they said, nearly five feet in length—a true specimen of the American felis concolor. Upon the whole, I think, that Thanksgiving Day was the most exciting one I can remember, and I can still feel a thrill along my spine as I recall the terrible screech and how formidable he looked as the fierce animal glared down upon us from the ulpit."—*Fred Myron Colby, in Christian Intelligencer.*

PASTOR AND PEOPLE

HOLY NECK BRIEFS

On Sunday night December 5, 1920 the ladies of Holy Neck church, held their Thank Offering service. It was a splendid service and while the crowd was not large the free will offering was \$27.35. The special features of the program were the special music and the presentation of the Rainbow Pageant. The characters were all dressed in costume, each displaying in large letters some motive, as gratitude, obedience, honor, etc. The roll of the Society was then called and each member present came forward and deposited her offering in a small basket held by the characters, choosing the motive that most impressed her.

It was significant to see how "love" and "gratitude" took the lead. Truly these are good leaders in any phase of church work, but it is remarkable how they are reinforced by self-denial, loyalty, obedience, honor, ambition and privilege, when given their proper place in one's life.

The church at its last quarterly conference voted to endorse the Forward Movement Five Point Program as recommended by the Conference at its recent session. The membership roll is being revised so as to form an accurate basis for the grouping by families.

Fourteen representatives of the church attended the Christian Missionary Association held at Lambert's Point church, December 7. It was an encouraging meeting reporting upward of \$1,800 dollars, and several new memberships were secured. Holy Neck has thirty-two memberships in this association totaling \$255 annually. We were glad to report six new members since the last meeting of the Association, Mrs. J. K. Jones, Mrs. Harvey Worrell, J. E. March, H. H. Holland, L. C. March, and Mrs. J. T. Jones.

Interest is already awakened to the effort to see how large a representation the church may have at the next annual session of Conference at Dover, Del.

W. M. JAY.

December 11, 1920.

The Massachusetts Osteopathic Society has announced that it is soon to seek a ban on high heel shoes from the Legislature.

MISSIONARY

A WORTHY EXAMPLE

One Sunday school class the other day sent to Miss Iola Hedgepeth, Fancy Gap, Va., the following to be used in her school in the mountains: 100 sheets construction paper 9x12 assorted colors; two dozen pairs school scissors; thirteen story books; 500 colored pictures for school use; one package Sunday school picture cards; fourteen school pads; 1,000 primary pegs; two boys' blouses.

Miss Hedgepeth is enjoying her work immensely and the people are responding wonderfully there in the mountains to the work she is trying to do in their behalf. She needs an organ for her Sunday school and church services. I wonder if some church or Sunday school has not on hand an organ that it could donate, having possibly purchased a larger organ or piano? We will pay the freight if some person, school or church will donate a suitable instrument.

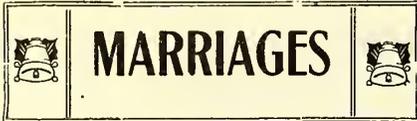
MAKING THE WORLD FIT TO LIVE IN

I heard a great speaker use this sentence the other day: "There is nowhere on the earth today a place pleasant and fit to live where the initiative of the Christian religion has not taken hold of the thoughts of men." That means that the purpose of missions is to make the world a fit and pleasant place in which to live. John was right when he wrote the words "the true light, which lighteth every man that cometh into the world." And unless He, the true Light lighteth the dark places of the earth, men live and linger in darkness. Today the hour of the world's greatest distress, need, hunger, suffering, is upon us. We are told by authorities who know, who do not exaggerate, that there are more people on the verge of starvation, than there ever have been at any one time. Three and one half million orphaned, helpless, homeless children in Europe are dependent upon American bounty and benevolence for their sustenance this winter. And in the provinces of Northern China the suffering, the hunger, and the need are indescribable. Forty millions or more people are in the districts of death drought, famine and starvation, twenty million of whom face death from hunger and cold unless American relief can succor them. They are dying daily by the hundreds and thousands from sheer starvation, hunger, and exposure. Now they need food, and must have it or die; they must have that Light which so lighteth the minds of men that they can make for themselves such civil, economic and moral laws as will enable them to live comfortably, happily and well.

The Gospel of righteousness, and the system of economy and morality that follows in its train, must be carried to all parts of the earth before it will be a fit and pleasant place to live in.

J. O. ATKINSON, *Secretary.*

Elon College, N. C.



MARRIAGES

SPIVEY-CARR

In the presence of a few friends and near relatives, Mr. Rodney D. Spivey and Miss Elsie Mae Carr were married Friday afternoon, November 26, 1920, by the writer. This pretty scene took place at the home of the officiating minister, Suffolk, Va.

E. T. COTTEN.

MATHEWS-HARRIS

At the home of the bride, Wakefield, Va., on the evening of November 9, 1920, there was a quiet but pretty marriage when Mr. Byron Ewell Mathews, led to the marriage altar Miss Grace Harris. The parlor of the Harris home had been beautifully decorated with potted plants and cut flowers. They marched to the altar to the strains of the wedding march played by Mrs. Harry Harris, sister-in-law to the bride. The ring ceremony was used.

Immediately after the ceremony the happy couple left for Washington and points North.

They will reside in Petersburg, Va., where the groom is in business. They have the best wishes of their many friends.

W. D. HARWARD.

JOHNSON-JENKINS

The marriage of Mr. J. Sherman Johnson and Miss Mary Jenkins was quietly celebrated Saturday afternoon at 5 o'clock, December 11, 1920, at the home of the pastor. Just before the ceremony the wedding song "Oh Promise, Me", was sung by Mrs. Cotten, who also presided at the piano.

The bride, an accomplished daughter of Mr. and Mrs. Joe Jenkins, Wakefield, Va., and formerly a successful school teacher, wore a dark blue serge suit with chic black hat and set of fox furs.

The groom, a son of Mr. and Mrs. J. G. Johnson of the Mount Carmel Christian church, experienced real fighting in the World War. He was superintendent of the Mount Carmel Sunday school when he left to join the army. He is now back home, and

a very prosperous young farmer. He takes his bride to his new home near Walters, Va. Their friends wish for them a happy and prosperous wedded life.

E. T. COTTEN.



OBITUARIES

RODGERS

W. T. Rodgers was born September 11, 1829, and died at his home north of Dendron, Va., October 24, 1920, aged 91 years, one month and fourteen days.

He was first married to Julia Goodrich who departed this life November 13, 1877. To this union were born ten children, four of whom are living. There are nineteen grandchildren and forty great-grandchildren.

In March 1879, he was married to Elizabeth R. Andrews, who survives him. To this union were born nine children, six of whom are living. There are also nine grandchildren. He served four years in the Confederate Army, during the Civil War. He made a profession of religion a few years ago, but never joined any church.

Burial services were conducted by the writer, assisted by Rev. J. E. White, of the Methodist Church. Interment was in the family cemetery.

W. D. HARWARD.

COKER

Mrs. Sarah Coker, nee English, was born in Southampton County, Va., August 17, 1831, and died November 1, 1920, aged 89 years, two months, and 14 days.

About 1850 she was married to John A. Coker. To this union were born three sons and two daughters: John A., W. H., J. M., and Auntriet Coker and Mrs. Alice R. Brittle of Wakefield, Va. The husband preceded her in death several years ago. Besides the children named there are seven grandchildren.

She was a great sufferer in her last days but held firm in the faith and seemed willing to go. She had been a member of Barrett's Christian church about 70 years. Burial service was conducted by the writer at the family cemetery where the body was laid away.

W. D. HARWARD.

JOHNSON

Brother L. S. Johnson was born in Hampshire County, W. Va., March 10, 1844, and died in Dayton, Ohio, November 9, 1920, aged 76 years, 6 months, and 29 days. He leaves his widow, a brother, and two sisters to mourn his departure. He became a member of the Timber Ridge Christian church in 1865, and lived a quiet unassuming Christian life until death called him over the river to the shining shore. Funeral services were held at Timber Ridge, November 12, 1920.

A. W. ANDES.

GRIFFIN

Mrs. Missoura O. Griffin was born in Nansemond County, Virginia almost eighty two years ago, and died at the home of her daughter, Mrs. W. B. Baker, Newport News, Virginia, November 11, 1920.

In early life she became a member of Great Folk Baptist church and remained a member of that church through the remainder of her life. She was first married to David Parker, and to this union were born four children, two girls and two boys. One boy died at about twelve years of age and the other three are still living. They are, Mrs. W. B. Baker, of Newport News, Mrs. R. E. Griffin of Nansemond County and James Clayton Parker of Norfolk, Va., Having lived a widow for some time, she was married a second time to Hamlin S. Griffin, who preceded her to the life beyond about eleven years ago.

She always carried with her a sunny disposition and a loving Christian spirit which won the love and esteem of all who knew her. She will be missed in the home and community. But we may look forward to meeting her in the land where there will be no more parting and where God shall wipe away the tears.

Funeral services were conducted in the East End Christian church by the writer assisted by Rev. H. J. Goodwin, pastor of the Second Baptist church. A church packed with friends and neighbors was a testimony to the respect and love in which she had lived.

May God bless and comfort the bereaved family.

CALVIN J. FELTON.

OLDHAM

J. D. Oldham, Jr., aged fourteen years, only son of Mr. and Mrs. J. D. Oldham, Elon College, N. C., died November 19, 1920, after a few days of illness, as a result of blood poison.

The death of this dear little boy was such a sudden shock to the family and also the community. "J. D." was such a loyal little fellow in the family, and so polite and genteel to everybody. He was a true Scout and was always ready to carry out the Scout orders. Our hearts are grieved over the departure of this dear boy, and his bereaved parents and sisters have our deep sympathy, for we know that "J. D." has left a vacant place in their home that no one else can fill.

After human skill has done all in its power to restore health, and it fails, we must bow in humble submission to God's will and say, "Thy will be done". "J. D." was a member of Elon Christian church, and it was there that his funeral was conducted by his pastor, Rev. N. G. Newman, D. D., and his little form laid to rest in Spring Wood Cemetery. The floral designs were many and beautiful. The sympathy of the entire community is with the sorely bereaved family.

A FRIEND

BRAND

Mrs. Mary Brand, widow of the late C. Brand, of Reidsville, N. C., died at the home of her daughter, Mrs. Dora Huffines at Hope Mills, N. C., on Tuesday, November 23, 1920, aged seventy-eight years. She suffered a stroke of paralysis several years ago, and had since been in a feeble condition, but in all of her suffering she was always patient and cheerful. At the time of her death she was a member of the Reidsville Christian church, and had been since its organization. I am sure that a member never lived that was more devoted to a church than sister Brand. She loved the Christian Church. Since her death I have heard it said by some that our Reidsville church is an answer to the prayers of Sister Brand. She was loved by all who knew her. A good woman has gone to her reward.

Funeral services were held in the Reidsville Christian church, conducted by the writer, assisted by Brother Therrell, pastor of the Reidsville M. E. church. Interment in the Greenview Cemetery. May God comfort the bereaved.

W. L. WELLS.

RASCOE

Miss Minerva Rascoe was born January 15 1848 and fell asleep November 26, 1920.

One brother, James Rascoe, and one sister, Rachael Rascoe, besides several nieces and nephews survive her. She made a profession of faith in early life and united with Union Christian church, Alamance County, North Carolina, of which she remained a loyal and devoted member till death. The funeral was at the residence of Mr. and Mrs. Stevens, Burlington, and the interment was in Union Cemetery. The floral designs were numerous and beautiful. A large concourse of relatives and friends attended the obsequies.

Our Father's blessings abide with and comfort the bereaved. Funeral by the writer.

J. O. ATKINSON.

MADDOX

Irma Theresa, daughter of Mr. and Mrs. J. A. Maddox was born January 31, 1920 and died November 26, 1920 at the age of nine months and twenty-six days. This was the first death in Brother Maddox's immediate family, and the father, mother, brothers and sisters felt keenly the loss of the little child. We buried the little body at Moore Union and took comfort in the thought that when little children die they are "safe in the arms of Jesus."

T. E. WHITE.

MARSHALL

Mrs. James Matt Marshall, familiarly known as "Aunt Sallie Matt", died November 28, 1920 in her 77th year. She married James Matt Marshall February 25, 1858, and to this union were born ten children. The husband and three children have preceded her to the better land. The surviving are W. H., J. A., J. F., and A. F. Marshall, Mrs. L. K. Mathews, Mrs. T. P. Ford, and Miss Janie.

She reared her family on a farm near Salem Chapel Christian church. She loved the church, honored, and supported it, and in her death it loses one of its most loyal members. She took great interest in her pastors and all of them found a welcome in her heart and home. She was a mother in Israel, a tower of strength in her community, and a blessing to all who were fortunate enough to know her. She reared her family well, and her children with 37 grand-children rise up to call her blessed. For several years she had lived in Winston-Salem, and was so active in the church there that her death was regarded as a serious loss. It was very fitting that three ministers from three congregations other than a minister of her own church, should be present at her funeral and speak an appreciative word, for she always felt at home in any company of God's children.

We buried her in the church yard at Salem Chapel by the side of her husband, and covered her grave with many beautiful and costly flowers. Her funeral was conducted by the ones she had selected, and in the manner she had planned. She will be missed in the home and church; she will be found in Heaven.

T. E. WHITE.

FREEMAN

Little Gracey May Freeman, daughter of Mr. and Mrs. Ira L. Freeman, Eagle Springs, N. C., departed this life December 3, 1920 at the age of six years, ten months and fourteen days.

By accident she was burned so that death was the result. May the Lord comfort the grief-stricken parents through His word "suffer little children to come unto me and forbid them not for of such is the Kingdom of heaven."

Burial at Big Oak by the writer.

T. J. GREEN.

PURCELL

George Blackman Purcell, son of A. Q. and Mary L. Purcell, departed this life December 4, 1920, at the age of twenty years, eleven months and eleven days. He was a member of the Haw River Christian church and had been since early life. He has fallen asleep.

The funeral services were conducted from the church, in the presence of a large concourse of friends, by the writer assisted by Rev. F. C. Lester, Graham, N. C. The burial was in the cemetery at Grakam, by the side of his mother who fell asleep a few years ago.

To the bereaved family and friends we offer the consolation of the Holy Scriptures—"Not dead, but gone before."

P. H. FLEMING.

VESTAL

On December 4, 1920 another Godly man was called to rest from Parks Cross Roads Christian church and community in the name of Manley A. Vestal. He was the son of John A. and Elizabeth Vestal; was born September 19, 1853; died December 4, 1920. He was married to Almedia E. Craven February 27, 1873. To this union five children were born, two of whom

died in infancy. One brother, the wife, children and a host of friends were left to mourn their loss.

He professed religion and joined Parks Cross Roads church in early manhood and remained a faithful and useful member till death. He died in triumph of faith saying "There is nothing between me and God. Man may say that I have not lived as I ought, but God knows I have done my best."

God bless the bereaved ones and give us another to fill his place in the church is the pastor's prayer.

Funeral was conducted by the writer assisted by Rev. M. F. Cook.

A. T. BANKS.

WICKER

Mrs. Ava Wicker, wife of Alton Wicker, died December 11, 1920, in her 28th year. She had been in poor health for a year, but tried hard to recover from the dreadful disease—tuberculosis.

She was a member of Turner's Chapel church, and greatly loved by all who knew her. She leaves three sisters, a brother, husband, and three children who have the sympathy of the entire church and community.

T. E. WHITE.

RITENOUR

Mrs. Sallie Ritenour was born May 23, 1842, and departed this life December 13, 1920 at the age of 78 years, 6 months, and 20 days. Sister Ritenour leaves the record of an humble, consecrated Christian life to her three sons, two daughters, one brother, and one sister. Her example is one well worthy of being followed. She was a member of the Palmyra Christian church. Her death occurred at the home of one of her sons near Harrisonburg. The remains were taken to Cedar Grove Dunkard church where burial services were held December 14, 1920.

A. W. ANDES.

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SUNDAY SCHOOL COUNCIL OF EVANGELICAL DENOMINATIONS

Rev. Geo. T. Webb, D. D. Secretary,
99 Dundas St. East,
Toronto, Ont.

To The Editor:

Dear Sir,—The Sunday School Council of Evangelical Denominations is an organization made up of the Sunday school officials of the Sunday School Board of thirty or more Evangelical denominations in the United States and Canada, and also the Territorial Sunday school leaders. The annual meeting of this Council, therefore, will be of vital interest to all your readers. We will greatly appreciate it if you will give space to the enclosed brief announcement, and it will help the work if you will add whatever you will in the way of editorial comment.

Yours very truly,
GEORGE T. WEBB, Secy.

THE SUNDAY SCHOOL COUNCIL IN THE UNITED STATES AND CANADA

The Annual Meeting of the Sunday School Council of Evangelical Denominations will be held in the Hotel Severn, Indianapolis, Ind., January 19th to 21st, 1921. The membership of the Council is made up of all the Editorial, Educational and Publication officials of the Associated Evangelical Denominations, and the employed officers of the International, State and Provincial Sunday School Associations of the United States and Canada.

The Program Committee has prepared with great care a program of unusual timeliness and strength.

The future welfare of Sunday schools of North America makes this meeting one of great importance, especially as this is the first meeting of the Council since its re-organization to include the officers of the Territorial organizations. Information concerning the meeting may be had on application to the Secretary, Rev. Geo. T. Webb, D. D., 99 Dundas St. East, Toronto, Ontario, Canada.

RESCUE THE PERISHING

One babe of every twelve born alive in North Carolina in 1919 died during the first twelve months, so read the latest figures of the federal Census Bureau.

In 1917 our death rate of infants was nearly one in every eleven. Which is to say our State Health Board is now saving infant lives at the rate of 900 a year.

The babes that died last year were weaklings at birth—around one fourth of them, because the mother or father or both were physically unfit to be parents.

Or they died because expectant mothers were ignorant of how to keep themselves fit to give birth to vigorous children.

Or because they did not know the abc's of infant feeding, sanitation, and hygiene. This sort of ignorance is surprisingly common even in well-to-do and supposedly intelligent homes.

Or because they did not know how to safe-guard their babies from the common scourges of infancy—most largely the fly-borne diseases, and the deadly ills due to contaminated milk, improper diet, and exposure to contact with infected persons; in other words, from diseases most of which are preventable or readily curable with timely proper care and treatment.

Or because they were too far away from the doctor or too poor or too ignorant to call the doctor in time.

Our infant death rate of 84 per thousand births is three points below the average for the 22 states of the registration area. And it is a lower rate than we had in 1917—one point lower, but there are still nine states that make a better showing. We need to lower still further the rate of infant deaths in North Carolina and we can do it under the leadership of our distinguished State Health Officer and his devoted staff.

King Herod slew 20 babes in Bethlehem 20 centuries ago, but King Ignorance slew 62 hundred babes in North Carolina last year.

The hour stroke of our clocks, day and night the year through, tolls the death of a helpless babe in this state.

Rescue the Perishing is a song that we ought to sing with a new meaning in our devout minds.

TEN REASONS FOR TEACHING

It is the duty of every school superintendent, school committeeman, and patriotic citizen so to cooperate in or-

ganizing work and crystalizing public opinion that local young men and women will choose teaching—

Because without education our country will not advance—for a State or county is no better than its schools.

Because the teacher comes into constant contact with the best things in life.

Because teaching is one of the surest ways of making one's personality count.

Because the teacher may have as companions people of refinement and intelligence.

Because it is a highly respected profession which is rapidly receiving more and more recognition.

Because it offers an opportunity for the highest type of service by influencing countless others to live honorable and useful lives.

Because our land must be safeguarded and education is our protection. The teacher must carry on what the soldier began.

Because it keeps one young, alive, and progressive. Contact with growing, inquiring minds, keeps one continually studying and learning.

Because there has never been a time in the history of our country when our people have turned as eagerly and as hopefully to their teachers as now. They are asking us to teach them economic laws, patriotic duties, the meaning of national and international cooperation and service.

Because in return for duties adequately performed the profession will soon receive higher salaries, better working conditions, and high rank in the professions that serve mankind.—*School Life*.

Not Guilty

"Do you think anybody around here would loan me ten dollars?"
"Don't ask me."

For Better Financiers

Last month the Buffalo Charity Organization Society received a gift of one dollar, with the line: "You are welcome to this, I can't buy anything with it."
—The Survey.

Not Mercenary

The Fair One—"I see here where a man married a woman for money. You wouldn't marry me for money, would you?"

The Square One—"Why, no, I wouldn't marry you for all the money in the world."
—Tar Baby.

